









# VEDIC INDEX OF NAMES AND SUBJECTS

## WORKS BY THE SAME AUTHORS

### I. By Prof. MACDONELL.

KĀTYĀYANA'S SARVĀNUKRAMANĪ OF THE RIGVEDA. With Extracts from Śāṅgurusishya's Commentary. (Anecdota Oxoniensia: Aryan Series.) Small 4to., pp. xxiv + 224. Clarendon Press, Oxford. 1886.

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A HISTORY OF SANSKRIT LITERATURE. Large crown 8vo., pp. viii + 472. Heinemann, London. 1900.

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### II. By DR. KEITH.

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VEDIC INDEX  
OF  
NAMES AND SUBJECTS

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# VEDIC INDEX OF NAMES AND SUBJECTS.

Puruṣa, or Pūruṣa, is the generic term for ‘man’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> Man is composed of five parts according to the Atharvaveda,<sup>3</sup> or of six according to the Aitareya Brāhmaṇa,<sup>4</sup> or of sixteen,<sup>5</sup> or of twenty,<sup>6</sup> or of twenty-one,<sup>7</sup> or of twenty-four,<sup>8</sup> or of twenty-five,<sup>9</sup> all more or less fanciful enumerations. Man is the first of animals,<sup>10</sup> but also essentially an animal (see Paśu). The height of a man is given in the Kātyāyana Śrauta Sūtra<sup>11</sup> as four Aratnis (‘cubits’), each of two Padas (‘feet’), each of twelve Āngulis (‘finger’s breadths’); and the term Puruṣa itself is found earlier<sup>12</sup> as a measure of length.

Puruṣa is also applied to denote the length of a man’s life, a ‘generation’,<sup>13</sup> the ‘pupil’ in the eye;<sup>14</sup> and in the grammatical literature the ‘person’ of the verb.<sup>15</sup>

<sup>1</sup> vii. 104, 15; x. 97, 4. 5. 8; 165, 3.

<sup>2</sup> Av. iii. 21, 1; v. 21, 4, viii. 2, 25;

7, 2; xii. 3, 51; 4, 25; xiii. 4, 42, etc., Taittirīya Samhitā, ii. 1, 1, 5; 2, 2, 8; v. 2, 5, 1, etc.

<sup>3</sup> xii. 3, 10; Pañcavimśa Brāhmaṇa, xiv. 5, 26; Aitareya Brāhmaṇa, ii. 14; vi. 29.

<sup>4</sup> ii. 39.

<sup>5</sup> Śāṅkhāyana Śrauta Sūtra, xvi. 4. 16

<sup>6</sup> Pañcavimśa Brāhmaṇa, xxiii. 14, 5

<sup>7</sup> Taittirīya Saṃhitā, v. 1, 8, 1; Satapatha Brāhmaṇa, xiii. 5, 1, 6; Aitareya Brāhmaṇa, i. 18; Aitareya Aranyaka, i. 2, 4, etc.

<sup>8</sup> Satapatha Brāhmaṇa, vi. 2, 1, 23.

<sup>9</sup> Śāṅkhāyana Śrauta Sūtra, xvi. 12,

ro, Śāṅkhāyana Aranyaka, i. 1; Aitareya Aranyaka, i. 2, 4.

<sup>10</sup> Satapatha Brāhmaṇa, vi. 2, 1, 18; vii. 5, 2, 17. He is the master of animals, Kāshaka Saṃhitā, xx. ro.

<sup>11</sup> xvi. 8, 21 25.

<sup>12</sup> Satapatha Brāhmaṇa, i. 2, 5, 14, xiii. 8, 1, 19; Taittirīya Saṃhitā, v. 2, 5, 1.

<sup>13</sup> Taittirīya Saṃhitā, ii. 1, 5, 5; v. 4, 10, 4; Satapatha Brāhmaṇa, i. 8, 3, 6; *dvi-puruṣa* (‘two generations’), Aitareya Brāhmaṇa, viii. 7, etc.

<sup>14</sup> Satapatha Brāhmaṇa, x. 5, 2, 7. 8, xii. 9, 1, 12; Bhagadāranyaka Upaniṣad, ii. 3, 9.

<sup>15</sup> Nirukta, vii. 1. 2.

Puruṣa Mṛga, the ‘man wild beast,’ occurs in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda.<sup>1</sup> Zimmer’s<sup>2</sup> view that the ape is meant seems probable. According to him also, the word Puruṣa alone, in two passages of the Atharvaveda,<sup>3</sup> refers to the ape and its cry (*māyu*) ; but this sense is not necessary, and it is not adopted by Bloomfield,<sup>4</sup> though Whitney<sup>5</sup> does not think the rendering ‘cry of a man’ satisfactory, the term *māyu* not being properly applicable to the noise made by human beings.

<sup>1</sup> Taittirīya Samhitā, v. 5, 15, 1, |  
Maitrāyanī Samhitā, iii. 14, 16, Vāja-  
saneyi Samhitā, xxiv. 35

<sup>2</sup> *Altindisches Leben*, 85.

<sup>3</sup> vi. 38, 4, xix. 39, 4.

<sup>4</sup> *Hymns of the Atharvaveda*, 117.

<sup>5</sup> Translation of the Atharvaveda,  
309.

Puruṣa Hastin (‘the man with a hand’) is found in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda.<sup>1</sup> It must be the ‘ape.’

<sup>1</sup> Vājasaneyi Samhitā, xxiv. 29, Maitrāyanī Samhitā, iii. 14, 8

Puruṣanti is a name that occurs twice in the Rigveda,<sup>1</sup> in the first passage denoting a protégé of the Aśvins, in the second a patron who gave presents to one of the Vedic singers. In both cases the name is joined with that of Dhvasanti or Dhvasra. The presumption from the manner in which these three names are mentioned is that they designate men, but the grammatical form of the words might equally well be feminine. Females must be meant, if the evidence of the Pañcavimśa Brāhmaṇa<sup>2</sup> is to be taken as decisive, for the form of the first of the two names there occurring, *Dhvase Puruṣanti*, ‘Dhvaserā and Puruṣanti,’ is exclusively feminine, though here as well as elsewhere Sāyaṇa<sup>3</sup> interprets the names as masculines. See also Taranta and Purumīlha.

<sup>1</sup> i. 112, 23; ix. 58, 3.

<sup>2</sup> xiii. 7, 12. Roth thinks the feminine form *Dhvase* here is a corruption, based on the dual form occurring in the Rigveda, *Dhvayayoh*, which might be feminine as well as masculine.

<sup>3</sup> Also on the Śātyāyanaka, cited

on Rv. ix. 58, 3, and on Rv. i. 112, 23.

Cf. Weber, *Episches im vedischen Ritual*, 27, n. 1; Sieg, *Die Sagenstoffe des Rigveda*, 62, 63; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n. 1.

Puru-hanman is the name of a Ṛṣi in a hymn of the Rigveda,<sup>1</sup> an Āṅgirasa, according to the Rigvedic Anukramaṇī (Index), but according to the Pañcavimśa Brāhmaṇa<sup>2</sup> a Vaikhānasa.

<sup>1</sup> viii. 70, 2.

<sup>2</sup> xiv. 9, 29. Cf. Ludwig, Translation of the Rigveda, 3, 107.

Purū-ravas is the name of a hero in a hymn of the Rigveda<sup>1</sup> containing a curious dialogue between him and a nymph, Urvaśī, an Apsaras. He is also mentioned in the Śatapatha Brāhmaṇa,<sup>2</sup> where several verses of the Rigvedic dialogue find a setting in a continuous story. In the later literature he is recognized as a king.<sup>3</sup> His name is perhaps intended in one other passage of the Rigveda.<sup>4</sup> It is impossible to say whether he is a mythical figure pure and simple, or really an ancient king. His epithet, Aīla,<sup>5</sup> ‘descendant of Iḍā’ (a sacrificial goddess), is certainly in favour of the former alternative.

<sup>1</sup> x. 95.

<sup>2</sup> xi. 5, 1, 1. Cf iii. 4, 1, 22, Kāṭhaka Samhitā, viii. 10, Nirukta, x. 46.

<sup>3</sup> See Geldner, *Vedische Studien*, i, 283 et seq.

<sup>4</sup> i. 31, 4.

<sup>5</sup> Satapatha Brāhmaṇa, xi. 5, 1, 1

Cf. Weber, *Indische Studien*, i, 196; Max Müller, *Chips*, 4<sup>2</sup>, 109 et seq.; Kuhn, *Die Herabkunft des Feuers*, 85 et seq., Roth, *Nirukta, Erläuterungen*, 153; Macdonell, *Vedic Mythology*, 124, 135; Oldenberg, *Sacred Books of the East*, 16, 28, 323

Purūru is the name of a poet, an Ātreyā, in the Rigveda,<sup>1</sup> according to Ludwig.<sup>2</sup> But the only form of the word found, purūruṇā, seems merely an adverb meaning ‘far and wide.’

<sup>1</sup> v. 70, 1.

<sup>2</sup> Translation of the Rigveda, 3, 126. Cf. Oldenberg, *Zeitschrift der Deutschen*

*Morgenländischen Gesellschaft*, 42, 215, n. 1; *Rigveda-Noten*, 1, 360.

Purū-vasu (‘abounding in wealth’) is the name of a poet, an Ātreyā, according to Ludwig,<sup>1</sup> in one passage of the Rigveda.<sup>2</sup> But this is very doubtful.

<sup>1</sup> Translation of the Rigveda, 3, 126.

<sup>2</sup> v. 36, 3. Cf. Oldenberg, *Zeitschrift*

*der Deutschen Morgenländischen Gesellschaft*, 42, 215, n. 1; *Rigveda-Noten*, 1, 333.

*Puro-dāś* is the name of the sacrificial cake in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> iii. 28, 2; 41, 3, 52, 2; iv. 24, 5, vi. 23, 7, viii. 31, 2, etc.

<sup>2</sup> Av. ix. 6, 12; x 9, 25, xi. 4, 35, xviii. 4, 2; Taittiriya Samhitā, ii. 3,

2, 8, vii. 1, 9, 1; Vājasaneyi Samhitā, xix. 85; xxvii. 23, etc.

Cf. Zimmer, *Altindisches Leben*, 270.

*Puro-dhā* denotes the office of *Purohita*, ‘domestic priest.’ Its mention as early as the Atharvaveda,<sup>1</sup> and often later,<sup>2</sup> shows that the post was a fully recognized and usual one.

<sup>1</sup> v. 24, 1.

<sup>2</sup> Taittiriya Samhitā, ii. 1, 2, 9, vii. 4, 1, 1, Taittiriya Brāhmaṇa, ii. 7, 1, 2, Pañcavimśa Brāhmaṇa, xii. 3,

12, 9, 27, xv. 4, 7, Aitareya Brāhmaṇa, vii. 31, viii. 24, 27; Śatapatha Brāhmaṇa, iv. 1, 4, 5

*Puro-nuvākyā* (‘introductory verse to be recited’) is the technical term for the address to a god inviting him to partake of the offering; it was followed by the *Yājyā*, which accompanied the actual oblation.<sup>1</sup> Such addresses are not unknown, but are rare, according to Oldenberg,<sup>2</sup> in the Rigveda; subsequently they are regular, the word itself occurring in the later Samhitās<sup>3</sup> and the Brāhmaṇas.<sup>4</sup>

<sup>1</sup> Oldenberg, *Religion des Veda*, 387, 388

<sup>2</sup> *Zeitschrift der Deutschen Morgenlandischen Gesellschaft*, 42, 243 et seq., against Bergaigne, *Recherches sur l'histoire de la liturgie védique*, 13 et seq.

<sup>3</sup> Taittiriya Samhitā, i. 6, 10, 4; ii. 2, 9, 2; Vājasaneyi Samhitā, xx. 12, etc.

<sup>4</sup> Aitareya Brāhmaṇa, i. 4, 17; ii. 13, 26; Taittiriya Brāhmaṇa, i. 3, 1, 3, Śatapatha Brāhmaṇa, ii. 5, 2, 21, etc.

*Puro-rue* is the technical description of certain *Nivid* verses which were recited at the morning libation in the Ājya and Praüga ceremonies before the hymn (*sūkta*) of the litany or its parts. It occurs in the later Samhitās and the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittiriya Samhitā, vi. 5, 10, 13; vii. 2, 7, 4; Aitareya Brāhmaṇa, ii. 39, iii. 9; iv. 5, Kauśitaki Brāhmaṇa,

xiv. 1. 4, 5; Śatapatha Brāhmaṇa, iv. 1, 3, 15; 2, 1, 8; v. 4, 4, 20, etc.

Cf. Hillebrandt, *Rituallitteratur*, 102.

Puro-vāta, the ‘east wind,’ is mentioned in the later Samhitās and the Brāhmaṇas.<sup>1</sup> Geldner<sup>2</sup> thinks it merely means the wind preceding the rains.

<sup>1</sup> Taittirīya Samhitā, i 6, 11, 3, 11. 4, 7, 1, iv. 3, 3, 1, 4, 6, 1, Maitrāyanī Samhitā, iii 1, 5; Satapatha Brāh-

maṇa, 1. 5, 2, 18, Chāndogya Upaniṣad, 11. 3, 1, etc.

<sup>2</sup> *Vedische Studien*, 3, 120, n. 2.

Puro-hita (‘placed in front,’ ‘appointed’) is the name of a priest in the R̄igveda<sup>3</sup> and later.<sup>4</sup> The office of Purohita is called Purohiti<sup>5</sup> and Purodhā. It is clear that the primary function of the Purohita was that of ‘domestic priest’ of a king, or perhaps a great noble; his quite exceptional position is shown by the fact that only one Purohita seems ever to be mentioned in Vedic literature.<sup>6</sup> Examples of Purohitas in the R̄igveda are Viśvāmitra<sup>7</sup> or Vasistha<sup>8</sup> in the service of the Bharata king, Sudās, of the Tr̄tsu family; the Purohita of Kuruśravāṇa;<sup>9</sup> and Devāpi, the Purohita of Śantanu.<sup>10</sup> The Purohita was in all religious matters the *alter ego* of the king. In the ritual<sup>11</sup> it is laid down that a king must have a Purohita, else the gods will not accept his offerings. He ensures the king’s safety and victory in battle by his prayers;<sup>12</sup> he procures

<sup>1</sup> 1. 1, 1, 44, 10. 12, 11. 24, 9, iii 2, 3; 3, 2, v. 11, 2, vi. 70, 4, etc.

<sup>2</sup> Av. viii. 5, 5, Vājasaneyi Samhitā, ix 23; xi 81, xxvi 20; Aitareya Brāhmaṇa, viii. 24, etc.; Nirukta, ii. 12, vii. 15.

<sup>3</sup> Rv. vii. 60, 12; 83, 4.

<sup>4</sup> Geldner, *Vedische Studien*, 2, 144, thinks that several Purohitas were possible, quoting Sāyaṇa, on Rv. x 57, 1, who gives the tale of the Gaṇḍāyanas and King Asaṅnati from the Śatyāyanaka, and comparing the case of Vasistha and Viśvāmitra as Purohitas, probably contemporaneously, of Sudās. But that the two were contemporaneous is most unlikely, especially if we adopt the very probable view of Hopkins (*Journal of the American Oriental Society*, 15, 260 *et seq.*) that Viśvāmitra was with the ten kings (Rv. vii. 18) when they unsuccessfully attacked Sudās.

The other narrative has, as Oldenberg, *Religion des Veda*, 375, n. 3, observes, a markedly fictitious character, while every other passage that mentions a Purohita speaks of him in the singular, and as there was only one Brahman priest at the sacrifice, so the Purohita acted as Brahman

<sup>5</sup> iii. 33. 53. Cf. vii. 18

<sup>6</sup> Rv. vii. 18. 83.

<sup>7</sup> Rv. x. 33. See Geldner, *Vedische Studien*, 2, 150, 184.

<sup>8</sup> Rv. x. 98.

<sup>9</sup> Aitareya Brāhmaṇa, viii. 24.

<sup>10</sup> See Av. ni. 19: Rv. vii. 18, 13, from which Geldner, *op. cit.*, 2, 135, n. 3, concludes that the priest prayed in the *Sabha*, ‘house of assembly,’ while the king fought on the field of battle. See Āśvalāyana Grhya Sūtra, iii. 12 19. 20 Cf. Pūru, n. 2.

the fall of rain for the crops;<sup>11</sup> he is the flaming fire that guards the kingdom.<sup>12</sup> Divodāsa in trouble is rescued by Bharadvāja;<sup>13</sup> and King Tryaruṇa Traidhātva Aikṣvāka reproaches his Purohita, Vṛṣa Jāna, when his car runs over a Brahmin boy and kills him.<sup>14</sup> The close relation of king and Purohita is illustrated by the case of Kutsa Aurava, who slew his Purohita, Upagu Sauśravasa, for disloyalty in serving Indra, to whom Kutsa was hostile.<sup>15</sup> Other disputes between kings and priests who officiated for them are those of Janamejaya and the Kaśyapas, and of Viśvantara and the Śyāparṇas;<sup>16</sup> and between Asamāti and the Gaupāyanas.<sup>17</sup> In some cases one Purohita served more than one king; for example, Devabhāga Śrautarṣa was the Purohita of the Kurus and the Śrñjayas at the same time,<sup>18</sup> and Jala Jātukarṇya was the Purohita of the kings of Kāśi, Videha, and Kosala.<sup>19</sup>

There is no certain proof that the office of Purohita was hereditary in a family, though it probably was so.<sup>20</sup> At any rate, it seems clear from the relations of the Purohita with King Kuruśravaṇa, and with his son Upamaśravas,<sup>21</sup> that a king would keep on the Purohita of his father.

Zimmer<sup>22</sup> thinks that the king might act as his own Purohita, as shown by the case of King Viśvantara, who sacrificed without the help of the Śyāparṇas,<sup>23</sup> and that a Purohita need not be a priest, as shown by the case of Devāpi and Śantanu.<sup>24</sup> But neither opinion seems to be justified. It is not said that

<sup>11</sup> Rv. x. 98

<sup>12</sup> Aitareya Brāhmaṇa, viii. 24. 25.

<sup>13</sup> Pañcavimśa Brāhmaṇa, xv. 3. 7.

<sup>14</sup> Ibid., xii. 3, 12. See Sieg, *Die Sagenstoffe des Rgveda*, 64 et seq.

<sup>15</sup> Ibid., xiv. 6, 8.

<sup>16</sup> Aitareya Brāhmaṇa, vii. 27. 35

<sup>17</sup> See Śātyāyanaka, cited by Sāyaṇa, on Rv. x. 57. 1, and cf. Jaiminiya Brāhmaṇa, iii. 167 (*Journal of the American Oriental Society*, 18, 41).

<sup>18</sup> Śatapatha Brāhmaṇa, ii. 4, 4, 5.

According to Sāyaṇa, on Rv. i. 81. 3, it was Rāhūgaṇa Gotama who was Purohita; but this is hardly more than

a mere blunder. See Geldner, *Vedische Studien*, 3, 152; Weber, *Indische Studien*, 2, 9, n.

<sup>19</sup> Śāṅkhāyana Śrauta Sūtra, xvi. 29. 5.

<sup>20</sup> See Oldenberg, *Religion des Vedas*, 375, who compares the permanent character of the relation of the king and the Purohita with that of husband and wife, as shown in the ritual laid down in the Aitareya Brāhmaṇa, viii. 27.

<sup>21</sup> See Rv. x. 33, and n. 7.

<sup>22</sup> Altindisches Leben, 195, 196.

<sup>23</sup> Aitareya Brāhmaṇa, vii. 27, Muir, *Sanskrit Texts*, 5, 136-410.

<sup>24</sup> Rv. x. 98.

Viśvantara sacrificed without priests, while Devāpi is not regarded as a king until the Nirukta,<sup>25</sup> and there is no reason to suppose that Yāska's view expressed in that work is correct.

According to Geldner,<sup>26</sup> the Purohita from the beginning acted as the Brahman priest in the sacrificial ritual, being there the general superintendent of the sacrifice. In favour of this view, he cites the fact that Vasiṣṭha is mentioned both as Purohita<sup>27</sup> and as Brahman:<sup>28</sup> at the sacrifice of Śunahṣepa he served as Brahman,<sup>29</sup> but he was the Purohita of Sudās;<sup>30</sup> Bṛhaspati is called the Purohita<sup>31</sup> and the Brahman<sup>32</sup> of the gods; and the Vasiṣthas who are Purohitas are also the Brahmins at the sacrifice.<sup>33</sup> It is thus clear that the Brahman was often the Purohita; and it was natural that this should be the case when once the Brahman's place became, as it did in the later ritual, the most important position at the sacrifice.<sup>34</sup> But the Brahman can hardly be said to have held this place in the earlier ritual; Oldenberg<sup>35</sup> seems to be right in holding that the Purohita was originally the Hotṛ priest, the singer *par excellence*, when he took any part at all in the ritual of the great sacrifices with the R̥tvijs. So Devāpi seems clearly to have

<sup>25</sup> ii, 10

<sup>26</sup> *Op. cit.*, 2, 144; 3, 155 Cf Pischel, *Gottingische Gelehrte Anzeichen*, 1894, 420; Hillebrandt, *Ritualliteratur*, 13. Rv. i, 94, 6, does not prove that the Purohita was a R̥tviṣ, it merely shows that he could be one when he wished.

<sup>27</sup> Rv. x. 150, 5.

<sup>28</sup> Rv. vii. 33, 11 But this need mean no more than Brahmin

<sup>29</sup> Aitareya Brähmana, vii. 16, 1; Sāṅkhāyana Śrauta Sūtra, xv. 21, 4.

<sup>30</sup> Sāṅkhāyana Śrauta Sūtra, xvi. 11  
14.

<sup>31</sup> Rv. ii. 24, 9; Aitareya Brähmana, iii. 17, 2; Taittiriya Brähmana, ii. 7, 1, 2; Śatapatha Brähmana, v. 3, 1, 2; Sāṅkhāyana Śrauta Sūtra, xiv. 23, 1.

<sup>32</sup> Rv. x. 141, 3; Kausītaki Brähmana, vi. 13; Śatapatha Brähmana,

i. 7, 4, 21; Sāṅkhāyana Śrauta Sūtra, iv 6, 9.

<sup>33</sup> Taittiriya Samhitā, iii. 5, 2, 1. This point is not in the parallel versions, Kāthaka Samhitā, xxxvii. 17 (but cf. xxvii. 4 ‘brahma-purohitam Ḫatram, unless this means ‘the Ḫatra is inferior to the Brahma’); Pañcavimśa Brähmana, xv. 5, 24, and cf. Gopatha Brähmana, ii. 2, 13. The Atharvan literature (Bloomfield, *Hymns of the Atharvaveda*, lx, lxi) requires a follower of that Veda to act as Brahman, and the spells of the Atharvan are, in fact, closely allied to the spells of the Purohita as represented in the Aitareya Brähmana, viii. 24-28. Cf Macdonell, *Sanskrit Literature*, 193, 195.

<sup>34</sup> See Bloomfield, *op. cit.*, lviii, lxii, lxv, lxviii et seq.

<sup>35</sup> *Religion des Veda*, 380, 381.

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been a Hotṛ;<sup>36</sup> Agni is at once Purohita<sup>37</sup> and Hotṛ;<sup>38</sup> and the ‘two divine Hotṛs’ referred to in the Āpri litanies are also called the ‘two Purohitas.’<sup>39</sup> Later, no doubt, when the priestly activity ceased to centre in the song, the Purohita, with his skill in magic, became the Brahman, who also required magic to undo the errors of the sacrifice.<sup>40</sup>

There is little doubt that in the original growth of the priesthood the Purohita played a considerable part. In historical times he represented the real power of the kingship, and may safely be deemed to have exercised great influence in all public affairs, such as the administration of justice and the king’s conduct of business. But it is not at all probable that the Purohita represents, as Roth<sup>41</sup> and Zimmer<sup>42</sup> thought, the source which gave rise to caste. The priestly class is already in existence in the Rigveda (see *Varṇa*).

<sup>36</sup> Rv x 98, and cf. Pañcavimśa Brāhmaṇa, xiv. 6, 8, Āśvalāyana Grhya Sūtra, i. 12, 7

<sup>37</sup> Rv. i. 1, 1, iii 3, 2, ii, 1, v. ii, 2. In viii 27, i, x. 1, 6, he is called Purohita, and credited with the characteristic activities of the Hotṛ priest.

<sup>38</sup> Rv i. 1, 1, iii 3, 2; ii, 1; v ii, 2 etc

<sup>39</sup> Rv. x. 66, 13; 70, 7.

<sup>40</sup> Cf. Aitareya Brāhmaṇa, vii. 26.

<sup>41</sup> Zur Literatur und Geschichte des *Weda*, 117 et seq.

<sup>42</sup> *Altindisches Leben*, 195.

Cf. Zimmer, *Altindisches Leben*, 168, 169, 195 et seq.; Max Müller, *Ancient Sanskrit Literature*, 185; Weber, *Indische Studien*, 10, 31-35; 138; Haug, *Brahma und die Brahmanen*, 9 et seq.; Geldner, *Vedische Studien*, 2, 144; Ohlenberg, *Religion des Veda*, 371-383; Bloomfield, *Hymns of the Atharvaveda*, lxx et seq.

Pulasti<sup>1</sup> or Pulastin<sup>2</sup> in the Yajurveda Samhitās denotes ‘wearing the hair plain,’ as opposed to *kapardin*, ‘wearing the hair in braids.’

<sup>1</sup> Taittiriya Samhitā, iv. 5, 9, 1; Vājasaneyi Samhitā, xvi. 43 | <sup>2</sup> Kāthaka Samhitā, xvii. 15. Cf. Zimmer, *Altindisches Leben*, 265.

Pulinda is the name of an outcast tribe mentioned with the Andhras in the Aitareya Brāhmaṇa,<sup>1</sup> but not in the Śāṅkhāyana Śrauta Sūtra,<sup>2</sup> in connexion with the story of Śunahṣepa. The Pulindas again appear associated with the Andhras in the time of Aśoka.<sup>3</sup>

<sup>1</sup> vii 18.

<sup>2</sup> xv. 26

<sup>3</sup> Vincent Smith, *Zeitschrift der*

*Deutschen Morgenländischen Gesellschaft*, 56, 652.

Pulikaya. See Purikaya.

Pulikā seems to designate some kind of bird in the Maitrāyaṇī Saṃhitā (iii. 14, 5). The name appears in the form of Kulikā in the Vājasaneyi Saṃhitā (xxiv. 24).

Puluṣa Prācīna-yogya ('descendant of Prācīnayoga') is the name of a teacher, a pupil of Dṛti Aindroti Śaunaka, in a Vaṃśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2). He taught Pauluṣi Satyayajña.

Puṣkara is the name in the Rigveda<sup>1</sup> and later<sup>2</sup> of the blue lotus flower. The Atharvaveda<sup>3</sup> mentions its sweet perfume. The lotus grew in lakes, which were thence called *puṣkarinī*, 'lotus-bearing.'<sup>4</sup> That the flower was early used for personal adornment is shown by an epithet of the Aśvins, 'lotus-crowned' (*puṣkara-sraj*).<sup>5</sup>

Presumably because of its likeness in shape to the flower of the lotus, the bowl of the ladle is called Puṣkara, perhaps already in the Rigveda,<sup>6</sup> and certainly in the Aitareya Brāhmaṇa.<sup>7</sup> Moreover, according to the Nirukta,<sup>8</sup> Puṣkara means 'water,' a sense actually found in the Śatapatha Brāhmaṇa.<sup>9</sup>

<sup>1</sup> vi. 16, 13; vii. 33, 11, may be so taken, though Roth, St. Petersburg Dictionary, s.v. 3, and Geldner, *Rigveda, Glossar*, 112, prefer to see in these passages a reference to the bowl of the sacrificial ladle.

<sup>2</sup> Av. vi. 3, 8; xi. 1, 24; Taittirīya Saṃhitā, v. 1, 4, 1; 2, 6, 5; 6, 4, 2; Vājasaneyi Saṃhitā, xi. 29; Taittirīya Brāhmaṇa, i. 2, 1, 4; Śatapatha Brāhmaṇa, iv. 5, 1, 16; Maitrīyaṇī Saṃhitā, iii. 1, 5.

<sup>3</sup> Av. xii. 1, 24.

<sup>4</sup> Rv. v. 78, 7; x. 107, 10, Av. iv. 34, 5; v. 16, 17, Brāhadāraṇyaka Upaniṣad, iv. 3, 11, etc.

<sup>5</sup> Rv. x. 184, 2; Av. iii. 22, 4; Śatapatha Brāhmaṇa, iv. 1, 5, 16, etc.

<sup>6</sup> Rv. viii. 72, 11, where the sense is doubtful, and the bowl of the ladle is not particularly appropriate. See also note 1.

<sup>7</sup> vii. 5.

<sup>8</sup> v. 14.

<sup>9</sup> vi. 4, 2, 2.

Cf. Zimmer, *Altindisches Leben*, 71.

Puṣkara-sāda, 'sitting on the lotus,' is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice')

in the Yajurveda Samhitās.<sup>1</sup> It can hardly be a ‘snake,’<sup>2</sup> but rather either, as Roth<sup>3</sup> thinks, a ‘bird,’ or perhaps, according to the commentator on the Taittiriya Samhitā,<sup>1</sup> a ‘bee.’

<sup>1</sup> Taittiriya Samhitā, v. 5, 14, 1, Maitrāyani Samhitā, iii. 14, 12, Vājasaneyi Samhitā, xxiv. 31.

<sup>2</sup> Zimmer, *Altindisches Leben*, 95, 50 takes it.

<sup>3</sup> St. Petersburg Dictionary, s.v.

Puṣṭi-gu is the name of a Ṛṣi mentioned in a Vālakhilya hymn of the Rigveda.<sup>1</sup>

<sup>1</sup> viii. 51, 1. Cf. Ludwig, Translation of the Rigveda, 3, 140, 141.

Puṣpa in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes a ‘flower’ generally.

<sup>1</sup> viii. 7, 12 Cf x 8, 34.                            xv. 3, 23, Taittiriya Samhitā, v. 4, 2; Chāndogya Upanisad, iii. 1, 2, Pañcavimśa Brāhmaṇa, viii. 4, 1; Brhadāraṇyaka Upaniṣad, vi. 4, 1, etc.

Puṣya is the name in the Atharvaveda (xix. 7, 2) for the Nakṣatra called Tiṣya elsewhere.

Cf Weber, *Nakṣatra*, 2, 371. On Tiṣya, see also *Journal of the Royal Asiatic Society*, 1911, 514-518; 794-800.

Pūta-kratā is the name of a woman in a Vālakhilya hymn of the Rigveda,<sup>1</sup> perhaps the wife of Pūtakratu, but this is doubtful, since the more regular form would be Pūtakratāyī,<sup>2</sup> which Scheftelowitz<sup>3</sup> reads in the hymn.

<sup>1</sup> viii. 64, 4.

<sup>2</sup> Pāṇini, iv. 1, 36.

<sup>3</sup> *Die Apokryphen des Rigveda*, 41,

42.

Pūta-kratu (‘of clear insight’) is the name of a patron in the Rigveda,<sup>1</sup> apparently the son of Aśvamedha.

<sup>1</sup> viii. 68, 17. Cf. Ludwig, Translation of the Rigveda, 3, 163. Scheftelowitz, *Die Apokryphen des Rigveda*, 41, reads Pūtakratu for Pautakrata in Rv.

viii. 56, 2, but this is improbable. See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1907, 237, 238; Weber, *Episches im vedischen Ritual*, 39, n. 4.

Pūti-rajju is the name of a certain plant of unknown kind in the Atharvaveda<sup>1</sup> according to Roth.<sup>2</sup> The Kauśika Sūtra<sup>3</sup> treats it as a 'putrid rope,' but Ludwig<sup>4</sup> suggests that a snake is meant.

<sup>1</sup> viii. 8, 2

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> xvi. 10.

<sup>4</sup> Translation of the Rigveda, 3, 527.

Cf. Whitney's Translation of the Rig-veda, 503; Bloomfield, *Hymns of the Atharvaveda*, 583.

Pūtīka is the name of a plant often mentioned<sup>1</sup> as a substitute for the Soma plant. It is also given in the Taittirīya Saṃhitā<sup>2</sup> as a means of making milk curdle, being an alternative to the bark of the *Butea frondosa* (*parṇa-valka*). It is usually identified with the *Guilandina Bonduc*, but Hillebrandt<sup>3</sup> makes it out to be the *Basella Cordifolia*.

<sup>1</sup> Kāthaka Samhitā, xxxiv. 3 (*pūtīka*, as quoted in the St. Petersburg Dictionary, s.v.); Śatapatha Brāhmaṇa, xiv. 1, 2, 12 Cf. iv. 5, 10, 4; Pañca-viṁśa Brāhmaṇa, viii. 4, 1; ix. 5, 3, etc.

<sup>2</sup> ii. 5, 3, 5

<sup>3</sup> *Vedische Mythologie*, 1, 24, n. 3  
Cf. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 689; Zimmei, *Altindisches Leben*, 63, 276

Pūtu-dru is another name for the Deodar (*deva-dāru*) in the Atharvaveda<sup>1</sup> and the Yajurveda Saṃhitās.<sup>2</sup> The longer form, Pūtu-dāru, is found in the Kauśika Sūtra.<sup>3</sup>

<sup>1</sup> viii. 2, 28.

<sup>2</sup> Taittirīya Saṃhitā, vi. 2, 8, 4 (in 6 the fruit is meant); Maitrāyaṇī Saṃhitā, iii. 8, 5.

<sup>3</sup> viii. 15; lviii. 15.

Cf. Zimmer, *Altindisches Leben*, 59.

Pūru is the name of a people and their king in the Rigveda. They are mentioned with the Anus, Druhyus, Turvaśas, and Yadus in one passage.<sup>1</sup> They also occur as enemies of the Trtsus in the hymn of Sudās' victory.<sup>2</sup> In another

<sup>1</sup> i. 108, 8.

<sup>2</sup> vii. 18, 13. Cf. Turvaśa. Apparently, as Hopkins, *Journal of the American Oriental Society*, 15, 263, n., and Geldner, *Vedische Studien*, 2, 135, think, in this verse the words *jeṣma Pūrum vidathe mṛdhravācam* refer to the Pūru king and to the priest Viśvāmitra,

who prayed for the defeat of Sudās, though in vain. Hopkins seems to take the words *vidathe mṛdhravācam* generally as 'the false speaker in the assembly'; but, according to Geldner, the meaning intended is that, while the king fought, the Purohita prayed in the Sabhā, or meeting house of the people.

hymn<sup>3</sup> Agni of the Bharatas is celebrated as victorious over the Pūrus, probably a reference to the same decisive overthrow. On the other hand, victories of the Pūrus over the aborigines seem to be referred to in several passages.<sup>4</sup>

The great kings of the Pūrus were Purukutsa and his son Trasadasyu, whose name bears testimony to his prowess against aboriginal foes, while a later prince was Trksī Trasadasyava.

In the Rigveda the Pūrus are expressly<sup>5</sup> mentioned as on the Sarasvatī. Zimmer<sup>6</sup> thinks that the Sindhu (Indus) is meant in this passage. But Ludwig<sup>7</sup> and Hillebrandt<sup>8</sup> with much greater probability think that the eastern Sarasvatī in Kuruksetra is meant. This view accords well with the sudden disappearance of the name of the Pūrus from Vedic tradition, a disappearance accounted for by Oldenberg's<sup>9</sup> conjecture that the Pūrus became part of the great Kuru people, just as Turvaśa and Krivi disappear from the tradition on their being merged in the Pañcāla nation. Trasadasyava, the patronymic of Kuruśravāna in the Rigveda,<sup>10</sup> shows that the royal families of the Kurus and the Pūrus were allied by intermarriage.

Hillebrandt,<sup>11</sup> admitting that the Pūrus in later times lived in the eastern country round the Sarasvatī, thinks that in earlier days they were to be found to the west of the Indus with Divodāsa. This theory must fall with the theory that Divodāsa was in the far west. It might, however, be held to be supported by the fact that Alexander found a *Hώπος*—that is, a Paurava prince on the Hydaspes,<sup>12</sup> a sort of half-way locality between the Sarasvatī and the West. But it is quite simple to suppose either that the Hydaspes was the earlier home of the Pūrus, where some remained after the others had

<sup>3</sup> Rv. vii. 8, 4.

<sup>8</sup> *Vedische Mythologie*, I, 50, 115;

<sup>4</sup> i. 59, 6; 131, 4; 174, 2; iv. 21, 10,

3, 374.

38, 1; vi. 20, 10, vii. 5, 3; 19, 3.  
Cf. note 13.

<sup>9</sup> *Buddha*, 404. Cf. Ludwig, 3, 205.

<sup>5</sup> vii. 96, 2. Perhaps they are also meant as living on the Saryanāvant in Rv. viii. 64, 10. 11.

<sup>10</sup> x. 33, 4.

<sup>6</sup> *Altindisches Leben*, 124.

<sup>11</sup> *Op. cit.*, I, 114 et seq.

<sup>7</sup> Translation of the Rigveda, 3, 175.

<sup>12</sup> Arrian, *Indica*, viii. 4; ix. 1; xix.

3, etc. See Hillebrandt, *Vedische Mythologie*, I, 132, 133.

wandered east, or that the later Paurava represents a successful onslaught upon the west from the east.

In several other passages of the Rigveda<sup>13</sup> the Pūrus as a people seem to be meant. The Nirukta<sup>14</sup> recognizes the general sense of ‘man,’ but in no passage is this really necessary or even probable. So utterly, however, is the tradition lost that the Śatapatha Brāhmaṇa<sup>15</sup> explains Pūru in the Rigveda<sup>16</sup> as an Asura Rakṣas; it is only in the Epic that Pūru revives as the name of a son of Yayāti and Śarmiṣṭhā.<sup>17</sup>

<sup>13</sup> In Rv. i. 36, 1, *Pūrūṇām* might be read for *pūrūṇām*, with improvement in the sense. In i. 63, 7, there is a reference to the Pūru king, Purukutsa, and Sudāś, but in what relation is uncertain (see *Purukutsa*). In i. 130, 7, the Pūru king and Divodāsa Atithigva are both mentioned, apparently as victorious over aboriginal foes. See

also i. 129, 5; iv. 39. 2; v. 17, 1; vi. 46, 8; x. 4, 1; 48, 5.

<sup>14</sup> vii. 23; Naighantuка, ii. 3.

<sup>15</sup> vi. 8, 1, 14.

<sup>16</sup> vii. 8, 4.

<sup>17</sup> Pargiter, *Journal of the Royal Asiatic Society*, 1910, 26, etc. Cf. Hillebrandt, *op. cit.*, I, 110 et seq.; Max Müller, *Sacred Books of the East*, 32, 398.

Pūruṣa has in several passages<sup>1</sup> the sense of ‘menial’ or ‘dependent,’ like the English ‘man.’

<sup>1</sup> Rv. vi. 39, 5 (cf., however, Pischel, *Vedische Studien*, I, 43), x. 97, 4; Av. iv. 9, 7; x. 1, 17; Śatapatha Brāhmaṇa,

māṇa, vi. 3, 1, 22, etc. Cf. Bloomfield, *Hymns of the Atharvaveda*, 383.

Pūrṇa-māsa denotes the full moon and the festival of that day, occurring frequently in the later Samhitās.<sup>1</sup> Cf. Māsa.

<sup>1</sup> Taittiriya Samhitā, i. 6, 7, 2; ii. 2, 10, 2; 5, 4, 1; iii. 4, 4, 1; vii. 4, 8, 1; Taittiriya Brāhmaṇa, i. 2, 1, 14; iii. 5,

7, 13; Śatapatha Brāhmaṇa, xi. 2, 4, 8, etc.

Pūrta,<sup>1</sup> or Pūrti,<sup>2</sup> occurs in the Rigveda and later denoting the reward to the priest for his services. Cf. Dakṣinā.

<sup>1</sup> Rv. vi. 16, 18; viii. 46, 21; Av. vi. 123, 5; ix. 5, 13; 6, 31; Vājasaneyi Samhitā, xviii. 64; Aitareya Brāhmaṇa, vii. 21, 24, etc.

<sup>2</sup> Rv. vi. 13, 6; x. 107, 3; Taittiriya Samhitā, i. 2, 3, 2; ii. 4, 7, 1, etc.

Pūr-pati, ‘lord of the fort,’ occurring only once in the Rigveda,<sup>1</sup> is of somewhat doubtful interpretation. The term

<sup>1</sup> i. 173, 10.

may denote a regular office,<sup>2</sup> similar to that of the Grāmanī: the Pur would then be a permanently occupied settlement. The expression may, however, merely mean the chief over a fort when it was actually occupied against hostile attack. The rarity of the word seems to favour the latter sense.

<sup>2</sup> Cf. Sāyana's note on Rv. i. 173. | Cf. Ludwig, Translation of the Rig-  
veda, 3, 204.  
10; Muir, Sanskrit Texts, 5, 456.

Pūrva-pakṣa denotes the first half of the month. See Māsa.

Pūrva-vayasa, the 'first period of life,' is a term used in the Brāhmaṇas<sup>1</sup> to denote 'youth.'

<sup>1</sup> Pañcavimśa Brāhmaṇa, xi. 4, 3; Satapatha Brāhmaṇa, xii. 2, 3, 4, 9, 1, 8, pūrva-vayas, Taittiriya Brāhmaṇa, vii. 8, 13, 3. Cf. Aitareya Āraṇyaka, v. 3, 3, where *vatsa* and *trīya*, | 'the third (stage),' are used to cover 'youth' and 'old age,' as opposed to manhood, when the knowledge of the doctrines of the Āraṇyaka is to be imparted.

Pūrva-vah is a term applied to the horse (Aśva) in the Taittiriya Brāhmaṇa<sup>1</sup> and elsewhere.<sup>2</sup> It may either refer to a horse fastened in front as a 'leader,' or merely mean 'drawing (a chariot) for the first time,' as understood by the commentator on the Taittiriya Brāhmaṇa.

<sup>1</sup> i. 1, 5, 6      <sup>2</sup> Satapatha Brāhmaṇa, ii. 1, 4, 17; Kāṭhaka Saṃhitā, xiii. 3. Cf. St. Petersburg Dictionary, s.v.

Pūrvāhna, 'the earlier (part of the) day,' 'forenoon,' is a common designation of time from the Rigveda<sup>1</sup> onwards.<sup>2</sup> Cf. Ahan.

<sup>1</sup> x. 34, 11.

<sup>2</sup> Aitareya Brāhmaṇa, vii. 20, Satapatha Brāhmaṇa, i. 6, 3, 12; iii. 4,

4, 2; Chāndogya Upaniṣad, v. 11, 7; Nirukta, viii. 9, etc.

Pūlya, or Pūlpa, in the Atharvaveda<sup>1</sup> seems to mean 'shriveled grain' (cf. Lājā).

<sup>1</sup> xiv. 2, 63. Cf. Whitney, Translation of the Atharvaveda, 765.

Pr̥kṣa (literally, perhaps ‘swift’) is the proper name of a man in an obscure verse of the Rigveda.<sup>1</sup>

<sup>1</sup> ii. 13, 8. Cf Pischel, *Vedische Studien*, I, 97.

Pr̥kṣa-yāma occurs once in the plural in the Rigveda.<sup>1</sup> Roth<sup>2</sup> suggests the sense of ‘faring with swift steeds,’ and thinks a proper name is meant. Pischel<sup>3</sup> holds that the word is an epithet of the Pajras, and that it means ‘performing splendid sacrifices.’

<sup>1</sup> I. 122, 7.

<sup>2</sup> St Petersburg Dictionary, s v

<sup>3</sup> *Vedische Studien*, I, 97, 98.

Pr̥da. See Mṛda.

Pr̥t<sup>1</sup> and Pr̥tanā<sup>2</sup> denote, in the Rigveda and later, ‘contest,’ whether in arms or in the chariot race. Pr̥tanā has also the concrete sense of ‘army’ in some passages;<sup>3</sup> in the Epic system<sup>4</sup> it denotes a definite body of men, elephants, chariots, and horses. Pr̥tanājya<sup>5</sup> has only the sense of ‘combat.’

<sup>1</sup> Only in the locative, RV. ii. 27, 15; 26, 1; iii. 49, 3; vi. 20, 1, etc.; *pr̥tsuṣu*, i. 129, 4 (with double case-ending).

<sup>2</sup> RV. i. 85, 8; 91, 21; 119, 10; 152, 7; ii. 40, 5; iii. 24, 1; vi. 41, 5; x. 29, 8; Vājasaneyi Saṃhitā, xi. 76; Kaṇṭitaki Brāhmaṇa, xv. 3; Taittirīya Brāhmaṇa, iii. 1, 1, 6; 2, 6, etc.

<sup>3</sup> RV. vii. 20, 3; viii. 36, 1; 37, 2; AV. vi. 97, 1; viii. 5, 8; Nirukta, ix. 24; perhaps also as neuter in Taittirīya Brāhmaṇa, ii. 4, 7, 5.

<sup>4</sup> Mahābhārata, i. 291.

<sup>5</sup> RV. iii. 8, 10, 37, 7; vii. 99, 4; viii. 12, 25; ix. 102, 9; Taittirīya Saṃhitā, iii. 4, 4, 1.

Pr̥tha, the ‘palm’ of the hand in the sense of its breath, is used as a measure of length in the Taittirīya Brāhmaṇā.<sup>1</sup>

<sup>1</sup> i. 6, 4, 2. 3; cf. Kātyāyana Śrauta Sūtra, vi. 1, 28; Āpastamba Śrauta Sūtra, ii. 2, 7; viii. 5, 10.

Pr̥thavāna is in the Rigveda<sup>1</sup> the name of a man, perhaps also called Duḥśīma, but this is uncertain. Cf. Pr̥thi.

<sup>1</sup> x. 93, 14. Cf. Zimmer, *Altindisches Leben*, 433.

Pṛthi,<sup>1</sup> Pṛthī,<sup>2</sup> or Pṛthu<sup>3</sup> is the name of a semi-mythical personage who is mentioned in the Rigveda and later as a Rṣi, and more specially as the inventor of agriculture<sup>4</sup> and the lord of both worlds, of men and of animals.<sup>5</sup> He bears in several passages<sup>6</sup> the epithet Vainya, ‘descendant of Vena,’ and must probably be regarded as a culture hero rather than as a real man. According to other accounts,<sup>7</sup> he was the first of consecrated kings. Cf. Pārthiva.

<sup>1</sup> Rv. i. 112, 15, as a seer, as Vainya, Taittirīya Brāhmaṇa, i. 7, 7, 4, and perhaps ii. 7, 5, 1 (*Prthaye*).

<sup>2</sup> As Vainya, Rv. viii. 9, 10; Av. viii. 10, 24; Pañcavimśa Brāhmaṇa, xii. 5, 19, as Pṛthi or Pṛthī, Taittirīya Brāhmaṇa, ii. 7, 5, 1; as Vainya, Satapatha Brāhmaṇa, v. 3, 5, 4; Kāthaka Samhitā, xxxvi. 4 (*Indische Studien*, 3, 463). Vena mentioned with Pṛthi in Rv. x. 148, 5, may be meant for his patronymic (= Vainya): cf. *Tugrya*, n. 1.

<sup>3</sup> Jaiminīya Brāhmaṇa, i. 186 (*Journal of the American Oriental Society*, 19, 125); Jaiminīya Upaniṣad Brāhmaṇa, i. 10, 9, 34, 6; 45, 1.

<sup>4</sup> Av., loc. cit.

<sup>5</sup> Pañcavimśa Brāhmaṇa, loc. cit. Cf. Taittirīya Brāhmaṇa, ii. 7, 5, 1.

<sup>6</sup> See notes 1-3.

<sup>7</sup> Satapatha Brāhmaṇa, loc. cit.; Kāthaka Samhitā, loc. cit.; Taittirīya Brāhmaṇa, i. 7, 7, 4.

Cf. Ludwig, Translation of the Rigveda, 3, 166; Weber, *Indische Studien*, 1, 221, 222; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 50, n. 2; Zimmer, *Altindisches Leben*, 134. Eggeling, *Sacred Books of the East*, 26, 81, gives the name as Pṛthīn Vainya, but the oblique cases, when found, are all in favour of Pṛthi or Pṛthī as the stem.

Pṛthivī denotes the ‘earth’ as the ‘broad’ one in the Rigveda<sup>1</sup> and later,<sup>2</sup> being often personified as a deity<sup>3</sup> both alone and with Div, ‘heaven,’ as Dyāvā-Pṛthivī.<sup>4</sup> Mention is often made of three earths,<sup>5</sup> of which the world on which we live is the highest.<sup>6</sup> The earth is girdled by the ocean, according to the Aitareya Brāhmaṇa.<sup>7</sup> The Nirukta<sup>8</sup> places one of the three earths in each of the worlds into which the universe is divided

<sup>1</sup> Rv. vii. 7, 2 5; 99, 3; v. 85, 1. 5, viii. 89, 5, etc.

<sup>2</sup> Av. xii. 1, 1 *et seq.*; Vājasaneyi Samhitā, xi. 53, etc.

<sup>3</sup> Rv. iv. 3, 5; 51, 11; v. 49, 5; 84, 1 *et seq.*; vi. 50, 13. 14; vii. 34, 23, etc.; Vājasaneyi Samhitā, xii. 103, etc.

<sup>4</sup> Rv. iv. 56, 1; vii. 53, 1, etc. See Macdonell, *Vedic Mythology*, pp. 20, 21, 123, 126.

<sup>5</sup> Rv. i. 34, 8; iv. 53, 5; vii. 104, 11;

Av. iv. 20, 2; Vājasaneyi Samhitā, v. 9, etc.

<sup>6</sup> Av. vi. 21, 1, xix. 27, 3; 32, 4; 53, 5; Śatapatha Brāhmaṇa, iii. 5, 1, 31; v. 1, 5, 21.

<sup>7</sup> viii. 20. This idea is not found in the Samhitās, Macdonell, *op. cit.*, p. 9.

<sup>8</sup> ix. 31; xi. 36; xii. 30; Naighantuka, v. 3. 5. 6. Cf. Bruce, *Journal of the Royal Asiatic Society*, 19, 321 *et seq.*

(see *Div*). In the Śatapatha Brāhmaṇa<sup>9</sup> the earth is called the ‘firstborn of being,’ and its riches (*vitta*) are referred to;<sup>10</sup> hence in a late passage of the Sāṅkhāyana Āranyaka<sup>11</sup> the earth is styled *vasu-mati*, ‘full of wealth.’ The word also occurs in the Rigveda,<sup>12</sup> though rarely, in the form of Pr̥thvī.<sup>13</sup>

<sup>9</sup> xiv. 1, 2, 10.

<sup>10</sup> Śatapatha Brāhmaṇa, xi. 5, 6, 3.

<sup>11</sup> xiii. 1.

<sup>12</sup> vi. 12, 5; x. 187, 2. Cf. Macdonell, *op. cit.*, 34.

<sup>13</sup> The regular adjectival feminine form of *pr̥thu*, ‘broad.’

Pr̥thu. See Pr̥thi. Ludwig<sup>1</sup> also finds a mention of the Pr̥thus as a tribe, allied with the Parśus, in one passage of the Rigveda<sup>2</sup> as opponents of the Tr̥tsu Bharatas. But this interpretation is certainly incorrect.<sup>3</sup> See Parśu.

<sup>1</sup> Translation of the Rigveda, 3, 196 *et seq.*

<sup>2</sup> vii. 83, 1.

<sup>3</sup> Zimmer, *Altindisches Leben*, 134

*et seq.*, 433, 434; Geldner, *Vedische Studien*, 2, 184, n. 3; Bergaigne, *Religion Vélique*, 2, 362, n.

1. Pr̥thu-śravas (‘far-famed’) is mentioned in connexion with Vaśa in two hymns<sup>1</sup> of the Rigveda. In the second passage the generosity of Pr̥thuśravas Kānita to Vaśa Aśvya is celebrated, and the Sāṅkhāyana Śrauta Sūtra<sup>2</sup> refers to the episode.

<sup>1</sup> i. 116, 21; viii. 46, 21. Cf. Ludwig, Translation of the Rigveda, 3, 162.

<sup>2</sup> xvi. 11, 13.

2. Pr̥thu-śravas Daure-śravasa (‘descendant of Dūreśravas’) is the name of the Udgāṭṛ priest at the snake festival mentioned in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xxv. 15, 3. Cf. Weber, *Indische Studien*, 1, 35.

Pr̥dāku, the name of a ‘snake’ in the Atharvaveda,<sup>1</sup> is mentioned in the list of victims at the Aśvamedha (‘horse sacrifice’), in the Yajurveda Samhitās,<sup>2</sup> and occasionally else-

<sup>1</sup> i. 27, 1; iii. 27, 3; vi. 38, 1; vii. 56, 1; x. 4, 11 *et seq.*; xii. 3, 57. <sup>2</sup> Taittirīya Samhitā, v. 5, 10, 1; Maitrāyaṇī Samhitā, iii. 14, 14; Vājasaneyi Samhitā, xxiv. 33.

where.<sup>3</sup> Its skin was specially valuable, according to the Atharvaveda.<sup>4</sup>

<sup>3</sup> Vājasaneyi Samhitā, vi. 12; Sāṅkh-  
āyana Āraṇyaka, xii. 27.

<sup>4</sup> i. 27, 1.

Cf. Zimmer, *Altindisches Leben*, 94.

Prdāku-sānu, ‘having the surface of a snake,’ is taken by Ludwig<sup>1</sup> and Griffith<sup>2</sup> as the name of the institutor of a sacrifice in one hymn of the Rigveda.<sup>3</sup>

<sup>1</sup> Translation of the Rigveda, 3, 161.

<sup>2</sup> *Hymns of the Rigveda*, 2, 141.  
<sup>3</sup> viii 17, 15.

Prśana in one passage of the Rigveda<sup>1</sup> is considered by Ludwig<sup>2</sup> to denote a place where a battle was fought.

<sup>1</sup> ix. 97, 54.

<sup>2</sup> Translation of the Rigveda, 3, 164.

1. Prśni-gu is the name of a man who is mentioned with Purukutsa and Śucanti as a protégé of the Aśvins in one hymn of the Rigveda (i. 112, 7). Possibly the word is only an epithet of Purukutsa.

Cf. Geldner, *Rigveda, Glossar*, 114.

2. Prśni-gu, pl., is taken in one passage of the Rigveda<sup>1</sup> by Geldner<sup>2</sup> as denoting the name of a people. But this is not probable.

<sup>1</sup> vii. 18, 10.

<sup>2</sup> *Rigveda, Glossar*, 114.

Prśni-parṇī (‘having a speckled leaf’) is the name of a plant mentioned in a hymn of the Atharvaveda<sup>1</sup> as a protection against evil beings procuring abortion, called Kaṇvas (presumably a sign of hostility to the Kaṇva family).<sup>2</sup> It also appears in the Śatapatha Brāhmaṇa,<sup>3</sup> being identified with *Hermionitis cordifolia* by the St. Petersburg Dictionary, but

<sup>1</sup> ii. 25, 1 *et seq.*

<sup>2</sup> Cf. Lanman in Whitney’s Translation of the Atharvaveda, 65; Bergaigne,

*Religion Védique*, 2, 465; Hillebrandt, *Vedische Mythologie*, 1, 207.

<sup>3</sup> xiii. 8, 1, 16.

Roth<sup>4</sup> in a subsequent contribution suggests that it is the same as a plant later called *lakṣmanā*, and regarded as curing barrenness. The scholiast on the Kātyāyana Śrauta Sūtra<sup>5</sup> thinks that the *Glycine debilis* is meant.

<sup>4</sup> Cited by Whitney, *loc. cit.*

<sup>5</sup> xxv. 7, 17

Cf. Weber, *Indische Studien*, 13, 187;

Zimmer, *Altindisches Leben*, 69; Bloomfield, *Hymns of the Atharvaveda*, 302.

Prṣata is the name of an animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.<sup>1</sup> The dappled antelope or gazelle seems to be meant.<sup>2</sup>

<sup>1</sup> Taittirīya Samhitā, v. 5, 17, 1; Maitrāyaṇī Samhitā, iii. 14, 9. 21; Vājasaneyī Samhitā, xxiv. 27 40.

<sup>2</sup> Nirukta, ii. 2.

Cf. Zimmer, *Altindisches Leben*, 83.

Prṣatī in some passages<sup>1</sup> clearly means a 'speckled' cow. The term is, however, generally<sup>2</sup> applied to the team of the Maruts, when its sense is doubtful. The commentators usually explain it as 'speckled antelope.' But Mahīdhara,<sup>3</sup> followed by Roth,<sup>4</sup> prefers to see in it a 'dappled mare': it is true that the Maruts are often called<sup>5</sup> *prṣad-aśva*, which is more naturally interpreted as 'having dappled steeds,' than as 'having Prṣatis as steeds.'<sup>6</sup> In the later literature, which Grassmann<sup>7</sup> prefers to follow, the word means the female of the dappled gazelle.

<sup>1</sup> Rv. viii. 64, 10. 11, where 'deer' is nonsense, and 'mares' is improbable. The regular donation is 'cows'; Kāthaka Samhitā, xii. 2; Śatapatha Brāhmaṇa, v. 5, 2, 9 (see Eggeling, *Sacred Books of the East*, 41, 125); Vājasaneyī Samhitā, xxiv. 2 (though this is not certain); Sāṅkhāyana Śrauta Sūtra, xv. 14, 23, etc.

<sup>2</sup> Rv. i. 37, 2; 39, 6, 64, 8; 85, 4. 5; ii. 34, 3; 36, 2; iii. 26, 4; v. 55, 6, 58, 6, 60, 2; i. 162, 21.

<sup>3</sup> On Vājasaneyī Samhitā, ii. 16.

<sup>4</sup> St. Petersburg Dictionary, s.v. He had earlier (*ibid.*, I, 1091) been inclined to follow the usual interpretation given

by Sāyaṇa on Rv. i. 37, 2, etc., which Benfey, *Orient und Occident*, 2, 250, accepted.

<sup>5</sup> Rv. i. 87, 4; 89, 7; 186, 8; ii. 34, 4; iii. 26, 6; v. 42, 15; vii. 40, 3.

<sup>6</sup> So Sāyaṇa on Rv. i. 87, 4. This view is far-fetched, but is supported, in so far as the interpretation of Prṣati and Aśva is concerned, by such passages as v. 55, 6, where the Maruts are said to yoke the Prṣatis as *āśvān* to their chariots; but the sense may be 'horses (and) dappled (mares).' See, however, Pischel, *Vedische Studien*, I, 226.

<sup>7</sup> *Wörterbuch*, s.v.

Aufrecht<sup>8</sup> concurs in the view of Roth, but Max Müller<sup>9</sup> is inclined to accept the traditional interpretation, while Muir<sup>10</sup> leaves the matter open.

<sup>8</sup> See Muir, *Sanskrit Texts*, 5, 152.

<sup>9</sup> *Sacred Books of the East*, 32, 70; 184.

<sup>10</sup> *Op. cit.*, 5, 151, 152

*Cf. Zimmer, Altindisches Leben*, 83.

*Prṣad-ājya* denotes ‘sprinkled butter’—that is, butter (*Ājya*) mixed with sour milk, in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> x. 90, 8.

<sup>2</sup> Taittiriya Samhitā, iii. 2, 6, 2; vi. 3, 9, 6; 11, 4; Śatapatha Brāhmaṇa, 12, 404, n. 1.

maṇa, ii. 5, 2, 41; 4, 2; iii. 8, 4, 8, etc.

*Cf. Eggeling, Sacred Books of the East*, 12, 404, n. 1.

*Prṣadhra* occurs in a Vālakhilya hymn of the Rigveda<sup>1</sup> as the name of a man. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra<sup>2</sup> as a patron of *Praskaṇva*, and called *Prṣadhra* Medhya Mātariśvan (or Mātariśva); but for once there is a discrepancy between the statement of the Sūtra and the text of the Rigveda, for the hymns<sup>3</sup> there attributed to *Praskaṇva* as in praise of *Prṣadhra* have nothing in them connected with *Prṣadhra*, while the Anukramaṇī (Index) ascribes to *Prṣadhra* himself the authorship of one of them.<sup>4</sup> On the other hand, *Medhya* and *Mātariśvan* appear as separate persons in the Rigveda<sup>1</sup> along with *Prṣadhra*.

<sup>1</sup> viii. 52, 2.

<sup>2</sup> xvi. 11, 25-27.

<sup>3</sup> viii. 55. 56.

<sup>4</sup> viii. 56.

*Cf. Weber, Episches im vedischen Ritual*,

39.

*Prṣātaka* is the name of a mixture like *Prṣadājya*, and consisting, according to the late *Gṛhyasamgraha*,<sup>1</sup> of curds (*Dadhi*), honey (*Madhu*), and *Ajya*. It is mentioned in a late passage of the Atharvaveda<sup>2</sup> and in the Sūtras.<sup>3</sup>

<sup>1</sup> ii. 59.

<sup>2</sup> xx. 134, 2.

<sup>3</sup> Mānava Gṛhya Sūtra, ii. 3, etc.

*Cf. Bloomfield, Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 580.

*Prṣṭyā*<sup>1</sup> denotes in the Atharvaveda (vi. 102, 2) the side horse (mare).

<sup>1</sup> So Böhtlingk, Dictionary, s.v. *Prṣṭyā* is read in the St. Petersburg Dictionary. See, however, Grill, *Hun-* dert Lieder

<sup>2</sup> 169; Bloomfield, *Hymns of the Atharvaveda*, 513.

*Prsty-āmaya* denotes in the Atharvaveda<sup>1</sup> a pain in the sides or ribs.<sup>2</sup> It appears to be mentioned there merely as an accompaniment of fever (Takman).

<sup>1</sup> xix. 34, 10. Cf. Zimmer, *Altindisches Leben*, 65, 391. <sup>2</sup> āmayin, 'suffering from a pain in the side,' occurs in RV. i. 105, 18.

<sup>2</sup> The derivative adjective *prsty-*

Petva is found twice in the Atharvaveda.<sup>1</sup> In the first passage reference is made to its *vāja*, which Zimmer<sup>2</sup> argues can only mean 'strength,' 'swiftness,' though naturally the sense of 'male power' would seem more appropriate in a spell intended to remove lack of virility. In the second passage the Petva is mentioned as overcoming the horse (see *Ubhayādant*), a miracle which has a parallel in the Rigveda,<sup>3</sup> where the Petva overcomes the female<sup>4</sup> lion. The animal also occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda *Samhitās*,<sup>5</sup> and occasionally elsewhere.<sup>6</sup> It appears to be the 'ram' or the 'wether,' the latter<sup>7</sup> being the sense given to it by the commentator on the Taittirīya *Samhitā*. But there is no conclusive evidence in favour of this meaning, while on the whole the passage of the Atharvaveda, in which *vāja* is found, accords best with the sense of 'ram.' Hopkins,<sup>8</sup> however, renders the word as 'goat,' though for what reason is not clear. Whether it is connected in any way with *Pitva* or *Pidva* is quite uncertain.

<sup>1</sup> iv. 4, 8; v. 19, 2.

<sup>2</sup> *Altindisches Leben*, 229, 230.

<sup>3</sup> vii. 18, 17.

<sup>4</sup> *Simhyam* in the text. Hopkins, *Journal of the American Oriental Society*, 15, 264, takes it as masculine, and as a play on *śimyum*, the name of one of the kings or peoples defeated in the battle of the ten kings. But, admitting the play, *sīnḥī* as fem. seems to be still more pointed than *simha*, contrasting with the masculine *petva*.

<sup>5</sup> Taittirīya *Samhitā*, v. 5, 22, 1. Though not in the parallel passage of the Vājasaneyi *Samhitā*, it appears to be found in the Kāthaka, according

to Weber's note in his edition of the Taittirīya *Samhitā*.

<sup>6</sup> Taittirīya *Samhitā*, vi. 2, 8, 4; Vājasaneyi *Samhitā*, xxix. 58. 59; Taittirīya Brāhmaṇa, i. 2, 5, 3. etc.

<sup>7</sup> *Galita-retasko megha*.

<sup>8</sup> Loc. cit.; *India, Old and New*, 58. He thinks the horn of the goat pierced the lion. Curiously enough, Whitney, *Translation of the Atharvaveda*, 253, renders the word as 'goat' in Av. v. 19, 2, but (p. 151) as 'ram' in iv. 4, 8; and Bloomfield, *Hymns of the Atharvaveda*, 434, speaks both of a 'ram' and a 'goat' in connexion with v. 19, 2.

Pedu is the name in the Rigveda<sup>1</sup> of a protégé of the Aśvins, who gave him, in order, as it seems, to replace a bad steed, a mythical horse, hence called Paidva,<sup>2</sup> which probably represents the horse of the sun.<sup>3</sup>

<sup>1</sup> Rv. i. 117, 9; 118, 9; 119, 10; vii. 71, 5, x. 39, 10. <sup>3</sup> Macdonell, *Vedic Mythology*, pp. 52, 149.

<sup>2</sup> Rv. ix. 88, 4; Av. x. 4, 5 *et seq.*

Peruka occurs in an obscure verse of the Rigveda<sup>1</sup> as the name of a patron of the poet.

<sup>1</sup> vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158

Peśas denotes in the Rigveda<sup>1</sup> and later<sup>2</sup> an embroidered garment such as a female dancer would wear.<sup>3</sup> The fondness of the Indians for such raiment is noted by Megasthenes<sup>4</sup> and by Arrian,<sup>5</sup> who refer to their ἐσθίς κατάστικτος. So in one passage<sup>6</sup> a garment (*vastra*) is called *peśana*, with which Roth<sup>7</sup> happily compares the Roman *vestis coloribus intexta*. The making of such garments was a regular occupation of women, as is indicated by the Peśas-kārī, the 'female embroiderer,' figuring in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,<sup>8</sup> though the commentator on the Taittirīya Brāhmaṇa interprets the word as 'wife of a maker of gold.'<sup>9</sup> Pischel,<sup>10</sup> however, thinks that Peśas never means anything but colour or form.

<sup>1</sup> ii. 3, 6; iv. 36, 7; vii. 34, 11, 42, 1.

<sup>2</sup> Vājasaneyi Saṃhitā, xix. 82. 89; xx. 40; Aitareya Brāhmaṇa, iii. 10, etc.

<sup>3</sup> Rv. i. 92, 4. 5.

<sup>4</sup> See Strabo, p. 509, where he refers to a σιδῶν εὐρθῆς

<sup>5</sup> Indica, 5, 9.

<sup>6</sup> Rv. x. 1, 6.

<sup>7</sup> St. Petersburg Dictionary, s.v.

<sup>8</sup> Vājasaneyi Saṃhitā, xxx. 9; Taittirīya Brāhmaṇa, iii. 4, 5, 1.

<sup>9</sup> Cf. perhaps *suvarṇam hiranyam peśalam* in the Taittirīya Brāhmaṇa, iii. 3, 4, 5, where *peśala* probably refers to cunningly-worked gold. But this does not suit the compound *peśas-kārī*, which must denote a 'maker of *peśas*', and *peśas* has not the sense of wrought gold in any passage. Cf. also Bṛhadāraṇyaka Upaniṣad, iv. 4, 5; Zimmer, *Altindisches Leben*, 261.

<sup>10</sup> *Vedische Studien*, 2, 113-125.

Peśitṛ is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup> The sense is quite

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 12; Taittirīya Brāhmaṇa, iii. 4, 8, 1.

uncertain. The word is rendered by the St. Petersburg Dictionary and by Weber<sup>2</sup> as ‘one who cuts in pieces,’ a ‘carver,’ but Sāyaṇa<sup>3</sup> thinks that it means one who causes an enmity which has been lulled to rest to break out again.

<sup>2</sup> *Indische Streifen*, I, 75, n. 5.

<sup>3</sup> On Taittiriya Brähmaṇa, *loc. cit.*

**Paiṅga-rāja** is the name of one of the victims at the Aśva-medha (‘horse sacrifice’) in the Yajurveda Saṃhitās.<sup>1</sup> That a bird is meant is certain, but what particular kind is quite unknown.

<sup>1</sup> Taittiriya Samhitā, v. 5, 13, 1; | saneyi Saṃhitā, xxiv. 34. Cf. Zimmer, Maitrāyaṇi Samhitā, iii. 14, 16; Vāja-

| *Altindisches Leben*, 99.

**Paiṅgī-putra** (‘son of a female descendant of Piṅga’) is the name of a teacher, pupil of Śaunakīputra, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30 Mādhyamndina).

**Paiṅgya**, ‘descendant of Piṅga,’ is the name of a teacher who is repeatedly mentioned as an authority in the Kauśitaki Brähmaṇa,<sup>1</sup> where<sup>2</sup> also his doctrine is called the Paiṅgya. This teacher is further referred to in the Śatapatha Brähmaṇa,<sup>3</sup> which also speaks of Madhuka Paiṅgya.<sup>4</sup> It is, of course, impossible to say whether there was only one Paiṅgya or several Paiṅgyas. The followers of Paiṅgya are called Paiṅgins in the Nidāna<sup>5</sup> and Anupada<sup>6</sup> Sūtras. His text-book is called Paiṅga in the Anupada Sūtra,<sup>7</sup> while the Āpastamba Śrauta Sūtra<sup>8</sup> mentions a Paiṅgāyani Brähmaṇa. It is clear that Paiṅgya was a teacher of a Rigveda school allied to the Kauśitakis. Paiṅgi is a patronymic of Yāska in the Anukramaṇi of the Ātreyī Śākhā.<sup>9</sup>

<sup>1</sup> viii. 9; xvi. 9; xxvi. 3. 4. 14; xxviii. 7. 9; Kauśitaki Upaniṣad, ii. 2.

<sup>2</sup> iii. 1; xix. 9; xxiv. 4. Cf. *Paiṅgī saṃpāda*, xxv. 7. Paiṅgya is found also in the Sāṅkhāyana Śrauta Sūtra, iv. 2, ii. 11; xi. 11, 5; 14, 9; xv. 3, 1; xvii. 7, i. 3; 10, 3; Aitareya Brähmaṇa, vii. 11.

<sup>3</sup> xii. 2, 2, 4; 4, 8. (Bṛhadāraṇyaka Upaniṣad, vi. 3, 17.)

<sup>4</sup> xi. 7, 2, 8; 16.

<sup>5</sup> iv. 7.

<sup>6</sup> i. 8; ii. 2. 4. 10; vi. 7; xi. 8.

<sup>7</sup> ii. 4; iii. 12; iv. 5.

<sup>8</sup> v. 15, 8; 29, 4.

<sup>9</sup> Weber, *Indische Studien*, I, 71, n.; 3, 396.

Cf. Weber, *Indische Studien*, I, 44, 45, 404 et seq.; 2, 295; *Indian Literature*, 41, 46, 47, 56, 81, 90, 130, etc.

Paijavana, 'descendant of Pijavana,' is the patronymic of Sudās.<sup>1</sup> It seems most probable that Pijavana intervened in the line of succession between Divodāsa and Sudās, because the two kings have, according to tradition, quite different Purohitas, the former being served by the Bharadvājas as his priests, the latter by Vasiṣṭha and Viśvāmitra;<sup>2</sup> this is more natural if they were divided by a period of time than if they had been, as is usually supposed, father and son. Geldner,<sup>3</sup> however, identifies Divodāsa and Pijavana.

<sup>1</sup> Rv. vii. 18, 22, 25; Nirukta, ii. 24  
25: Aitareya Brāhmaṇa, vii. 34;

See Hillebrandt, *Vedische Mythologie*,  
I, 104 *et seq.*

Sāṅkhāyana Śrauta Sūtra, xvi. 11, 14.

<sup>3</sup> Rigveda, Glossar, 115.

Paidva. See Pedu.

Potṛ is the name of one of the priests (Rtvij) of the sacrificial ritual. Already known to the Rigveda,<sup>1</sup> he is frequently mentioned later in the Brāhmaṇas.<sup>2</sup> But as Oldenberg<sup>3</sup> observes, the Potṛ is not in the later literature a priest of any importance, but is practically a mere name. Judging by the derivation of the name from the root *pū*, 'purify,' it would seem that he was properly engaged in the purification of the *Soma pavamāna*, 'Soma purifying itself,' and was perhaps employed to sing hymns to this Soma. Potra<sup>4</sup> denotes both the office and the Soma vessel of the Potr.<sup>5</sup>

<sup>1</sup> i. 94, 6; ii. 5, 2; iv. 9, 3; vii. 16, 5;  
ix. 67, 22.

<sup>2</sup> Aitareya Brāhmaṇa, vi. 10 *et seq.*;  
Satapatha Brāhmaṇa, iv. 3, 4, 22;

v. 4, 5, 22; xii. 1, 1, 8, etc.

<sup>3</sup> Religion des Veda, 383, 391, 395.

<sup>4</sup> Rv. ii. 1, 2, and probably i. 76, 4,  
though the St. Petersburg Dictionary,  
*s.v.*, gives this as an example of the  
second use.

<sup>5</sup> Rv. i. 15, 2; ii. 36, 2; 37, 2. 4.

Paumścaleya in the Taittiriya Brāhmaṇa (iii. 8, 4, 2) denotes the son of a courtesan (Pumścalī).

Paumsāyana is the patronymic of Duṣtarītu in the Śatapatha Brāhmaṇa (xii. 9, 3, 1).

Pauñji-ṣṭha is the form in the Atharvaveda,<sup>1</sup> the Vājasaneyi Saṃhitā,<sup>2</sup> and the Taittirīya Brāhmaṇa,<sup>3</sup> of the word Puñjīṣṭha, denoting ‘fisherman.’ It is probably a caste name, ‘son of a Puñjīṣṭha,’ as the designation of a functional caste.

<sup>1</sup> x. 4, 9.

<sup>2</sup> xxx. 8.

<sup>3</sup> iii. 4, 5, 1, where Sāyaṇa glosses it | with the word *kaivarta*, also probably the name of a functional caste.

Pauñdarīka is the patronymic of Kṣemadhṛtvān in the Pañcavimśa Brāhmaṇa (xxii. 18, 7).

Pauta-krata, ‘descendant of Pūtakratā,’ is the metronymic of a man, apparently Dasyave Vṛka, in the Rigveda.<sup>1</sup> Scheftelowitz<sup>2</sup> proposes to read Pūtakratu with the Kashmir MS. of the Rigveda, arguing that in the same hymn Pūtakratāyī, the wife of Pūtakratu, is referred to, and that therefore Pūtakratu is appropriate, Pūtakratāyī<sup>3</sup> being the feminine, like Manāyī,<sup>4</sup> for Manāvī. But the ordinary reading in the sense of descendant is perfectly legitimate, as Oldenberg<sup>5</sup> has pointed out.

<sup>1</sup> viii. 56, 2.

<sup>2</sup> Die Apokryphen des Rgveda, 41, 42.

<sup>3</sup> See Pāṇini, iv. 1, 36.

<sup>4</sup> Maitrāyaṇī Saṃhitā, i. 8, 6; Pāṇini,

iv. 1, 38. Perhaps also Vasīvī, Rv.

x. 73, 4.

<sup>5</sup> Göttingische Gelehrte Anzeigen, 1907,

237.

Pautimāśī-putra, ‘son of a female descendant of Pūtimāśa,’ is the metronymic of a teacher in the last Vamśa (list of teachers) of the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 1).

Pauti-māśya, ‘descendant of Pūtimāśa,’ is the patronymic of a teacher, a pupil of Gaupavana, in the first two Vamśas (lists of teachers) of the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (ii. 6, 1; iv. 6, 1).

Pautimāśyāyaṇa, ‘descendant of Pautimāśya,’ is the patronymic of a teacher, who, with Kaunḍinyāyana, taught Raibhya, in the first two Vamśas (lists of teachers) of the Mādhyamīḍina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Pautra ('descended from a son') is the regular term for a 'grandson' from the Atharvaveda<sup>1</sup> onwards.<sup>2</sup> When it is used beside Naptr,<sup>3</sup> the latter word must denote 'great-grandson.'

<sup>1</sup> ix. 5, 30; xi. 7, 16; xviii. 43, 9.

<sup>2</sup> Aitareya Brähmana, vii. 10; Taittiriya Brähmana, ii. 1, 8, 3, etc.

<sup>3</sup> Lātyāyana Śrauta Sūtra, i. 3, 18;

Āpastamba Śrauta Sūtra, x. 11, 5;

Aitareya Brähmana, vii. 10, 3.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 478.

Paura, 'descendant of Pūru,' is the name of a man, presumably a Pūru prince helped by Indra, in a hymn of the Rigveda.<sup>1</sup> The Greek Ηώπος, the name of Alexander's rival, is probably the representative of this word. Oldenberg<sup>2</sup> sees the same name in another passage also.<sup>3</sup>

<sup>1</sup> viii. 3, 12.

<sup>2</sup> *Rgveda-Noten*, i, 362; as also Grassmann, *Wörterbuch*, s.v.

<sup>3</sup> v. 74, 4.

Pauru-kutsa,<sup>1</sup> Pauru-kutsi,<sup>2</sup> Pauru-kutsya,<sup>3</sup> are variant forms of the patronymic of Trasadasyu, the descendant of Purukutsa.

<sup>1</sup> Kāthaka Samhitā, xxii. 3; Pañcavimśa Brähmana, xxv. 16, 3.

<sup>2</sup> Rv. vii. 19, 3.

<sup>3</sup> Rv. v. 33, 8; viii. 19, 36; Taittiriya Samhitā, v. 6, 5, 3.

Pauru-śiṣṭi, 'descendant of Puruśista,' is the patronymic of Taponitya in the Taittiriya Upaniṣad (i. 9, 1 = Taittiriya Āraṇyaka, vii. 8, 1).

Paurṇa-māsi, denoting the 'night of the full moon,' is celebrated in the Atharvaveda<sup>1</sup> as sacred, while it is repeatedly mentioned later.<sup>2</sup> Gobhila<sup>3</sup> defines it as the greatest separation (*vikarṣa*) of the sun and the moon. Cf. Māsa.

<sup>1</sup> vii. 80.

<sup>2</sup> Taittiriya Samhitā, i. 6, 9, 1; ii. 2, 2, 1; iii. 4, 9, 6; Aitareya Brähmana, vii. 11; Satapatha Brähmana, i. 2, 2, 4, etc.

<sup>3</sup> i. 5, 7. Three sorts of full moon are distinguished by Gobhila—that which occurs when the full moon rises at the meeting of day and night

(*sandhyā*), when it rises shortly after sunset, or when it stands high in the sky. The two former alternatives are apparently those described in the passage (Aitareya Brähmana, vii. 11 = Kauṣītaki Brähmana, iii. 1) as *pūrvā* and *uttarā*. See Weber, *Jyotiṣa*, 51; Oldenberg, *Sacred Books of the East*, 30, 26, n.

Pauluṣī, ‘descendant of Puluṣa,’ is the patronymic of Satyayajña in the Śatapatha Brāhmaṇa (x. 6, 1, 1) and the Chāndogya Upaniṣad (v. 11, 1). In the Jaiminīya Upaniṣad Brāhmaṇa (i. 39, 1) the form is Pauluṣita, which is perhaps merely an error.

Paulkasa is the name of one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.<sup>1</sup> The name also occurs in the Brhadāranyaka Upaniṣad<sup>2</sup> as that of a despised race of men, together with the Cāṇḍāla. The Maitrāyanī Saṃhitā<sup>3</sup> has the variant Puklaka or Pulkaka, clearly the same as Pulkasa, of which Paulkasa is a derivative form, showing that a caste is meant (*cf.* Kaulāla, Pauñjiṣṭha). In the accepted theory<sup>4</sup> the Pulkasa is the son of a Niṣāda or Śūdra by a Kṣatriya woman, but this is merely speculative; the Paulkasa may either have been a functional caste, or, as Fick<sup>5</sup> believes, an aboriginal clan living by catching wild beasts, and only occasionally reduced to menial tasks.

<sup>1</sup> Vājasaneyi Samhitā, xxx. 17; Taittirīya Brāhmaṇa, iii. 4, 14, 1.

<sup>2</sup> iv. 3, 22.

<sup>3</sup> i. 6, 11.

<sup>4</sup> Cf. St. Petersburg Dictionary, s.v.,

Pukkuṣa. Zimmer, *Altindisches Leben*, 217, takes Paulkasa as a mixed caste

<sup>5</sup> *Die sociale Gliederung*, 206. Cf. Eggeling, *Sacred Books of the East*, 44, 416, n. 6.

Pauṣkara-sādi (‘descendant of Puṣkarasādi’) is the name of a teacher mentioned in the Śāṅkhāyana Āranyaka,<sup>1</sup> as well as the Taittirīya Prātiśākhya.<sup>2</sup> A Puṣkarasādi is mentioned in the Dharma Sūtra<sup>3</sup> of Āpastamba and elsewhere.

<sup>1</sup> vii. 17. Cf. Keith, *Journal of the Royal Asiatic Society*, 1908, 371.

<sup>2</sup> i. 5; ii. 1. 2. 5; Pāṇini, viii. 4, 48;

Vāritika, 3; Kielhorn, *Indian Antiquary*, 16, 103; Pischel, *ibid.*, 34, 26.

<sup>3</sup> i. 6, 19, 7; 10, 28, 1.

Pauspiṇḍya is the name of a teacher, a pupil of Jaimini, in the Vamśa (list of teachers) at the end of the Sāmaividhāna Brāhmaṇa.<sup>1</sup>

<sup>1</sup> Cf. Weber, *Indische Studien*, 4, 377.

Pyuksṇa is found in the Śatapatha Brāhmaṇa (v. 3, 1, 11) denoting the ‘covering’ for a bow (*Dhanus*), presumably made of skin.

**Praūga** is apparently equivalent to *pra-yuga*, denoting the fore part of the pole of the cart, the part in front of the yoke. It is mentioned in the Yajurveda Samhitā<sup>1</sup> and the Śatapatha Brāhmaṇa,<sup>2</sup> where it is said to be the part of the pole behind the *Kastambhī*, or prop on which the pole rests.

<sup>1</sup> Taittirīya Samhitā, v. 4, 11, 1. 2; Kāthaka Samhitā, xxi. 4. Cf. Zimmer, *Altindisches Leben*, 248; Eggeling, *Sacred Books of the East*, 12, 14, n. 1.

<sup>2</sup> Śatapatha Brāhmaṇa, i. 1, 2, 9; iii. 5, 3, 4, etc. Cf. Zimmer, *Altindisches Leben*, 248; Eggeling, *Sacred Books of the East*, 12, 14, n. 1.

**Pra-kaṅkata** is the name of some noxious insect in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 191, 7. Cf. Zimmer, *Altindisches Leben*, 98.

**Pra-karitṛ** is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup> The exact sense is uncertain; the commentator Sāyaṇa on the Taittirīya Brāhmaṇa explains it to mean the 'divider of dear ones by producing enmity,' but the sense of 'sprinkler'—that is, 'seasoner'—is more likely.

<sup>1</sup> Vājasaneyi Samhitā, xxx. 12, Taittirīya Brāhmaṇa, iii. 4, 8, 1. Cf. Eggeling, *Sacred Books of the East*, 44, 315, n. 1; Weber, *Indische Streifen*, 1, 79, n. 6.

**Pra-kaśa** in the Atharvaveda (ix. 1, 21) seems to mean either the 'thong' or the 'lash' of a whip.

**Pra-krama**, 'stride,' is mentioned as a measure of distance in the Śatapatha Brāhmaṇa (x. 2, 3, 1 *et seq.*), but its exact length is unknown.

**Prakṣa** is the form in the Taittirīya Samhitā<sup>1</sup> of the usual name, *Plakṣa*, of a tree, being merely a phonetic alteration for the sake of the etymology. According to Aufrecht,<sup>2</sup> the same word is found in two passages of the Sāmaveda,<sup>3</sup> the same reading occurring in the Aitareya Āraṇyaka.<sup>4</sup> Oldenberg,<sup>5</sup> however, questions the correctness of the reading *Prakṣa*, both in the latter passage and in the Sāmaveda.

<sup>1</sup> vi. 3, 10, 2.

<sup>2</sup> Rigveda, 2, xlvi, n.

<sup>3</sup> i. 444; ii. 465.

<sup>4</sup> v. 2, 2, with Keith's notes.

<sup>5</sup> Rigveda-Noten, 1, 344.

Cf. Zimmer, *Altindisches Leben*, 59.

**Pragātha** is the name given in the Aitareya Āranyaka (ii. 2, 2) to the poets of the eighth Maṇḍala of the Rigveda, so called because they composed Pragātha strophes (that is, verses consisting of a Bṛhatī or Kakubh followed by a Satobṛhatī).

**Pra-ghāta** is found in the Yajurveda Saṃhitā<sup>1</sup> and the Śatapatha Brāhmaṇa<sup>2</sup> in the sense of the closely woven ends of a cloth from which depend the loose threads of the Nīvi, or unwoven fringe.

<sup>1</sup> Taittirīya Saṃhitā, vi. 1, 1, 3; Kāthaka Saṃhitā, xxiii. 1. The word does not occur in Maitrāyaṇī Saṃhitā, iii. 6, 2, 3.

<sup>2</sup> iii. 1, 2, 18.  
Cf. Eggeling, *Sacred Books of the East*, 26, 10, n. 1.

**Pra-calākā** in the Taittirīya Saṃhitā (vii. 5, 11, 1) and the Kāthaka Saṃhitā (Aśvamedha, v. 2) seems to mean a ‘cloud-burst.’

**Prajāvant Prājāpatya**, ‘descendant of Prajāpati,’ is, according to the Aitareya Brāhmaṇa (i. 21), the author of a hymn of the Rigveda (x. 183).

**Pra-napāt** in the Rigveda (viii. 17, 13) denotes ‘great-grandson.’

**Pra-nejana** is the word used in the Śatapatha Brāhmaṇa (i. 2, 2, 18) to denote the ‘water used for washing.’

**Pra-tatāmaha**, ‘great-grandfather,’ is found in the Atharvaveda (xviii. 4, 75).

**Pra-tardana** is the name in the Kāthaka Saṃhitā<sup>1</sup> of a king who had a **Bharadvāja** for his Purohita. In the Kauṣītaki Brāhmaṇa<sup>2</sup> he appears as arriving at the sacrifice of the Ṛsis in the Naimiṣa forest, and asking them how errors in the sacrifice could be remedied; and as finding **Alikayu Vācaspata**, the Brahman priest at the sacrifice, unable to say what was to be

done. In the Kausītaki Upaniṣad<sup>3</sup> it is said that Pratardana Daivodāsi went to Indra's world through his death in battle. The patronymic connects him with Divodāsa, the ancestor or father of Sudās, and the mention of Bharadvāja (probably 'a Bharadvāja' is meant) as his priest supports the patronymic, for Divodāsa is a special favourite of the singers of the Bharadvāja family. The name, moreover, is reminiscent of the Trtsus (the root *tard* appears in both) and of the *Pratydah* (see *Pratṛd*). But he is not in Vedic literature a king of Kāśi.<sup>4</sup> Geldner<sup>5</sup> regards him as Divodāsa's son, but this is not likely. Cf. *Prātardani*.

<sup>3</sup> iii. 1.

<sup>4</sup> As in the Epic; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 38.

<sup>5</sup> *Vedische Studien*, 2, 138

**Pra-tithi Deva-taratha** is the name of a teacher, pupil of Devataras Śāvatasāyana in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373, 385, Max Müller, *Ancient Sanskrit Literature*, 444.

**Prati-dīvan** denotes in the Rigveda (x. 38, 6) and the Atharvaveda (vii. 109, 4) 'opponent in the game of dice.'

**Prati-duḥ** has the specific sense of 'fresh milk,' warm from the cow, in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Av. ix. 4, 4; Taittiriya Saṃhitā, ii. 5, 3, 3; Kāthaka Saṃhitā, xxxvii. 6, etc.

xviii. 4, 2; Śatapatha Brāhmaṇa, iii. 3, 3, 2, Taittiriya Brāhmaṇa, ii. 7, 6, 2, etc.

<sup>2</sup> Pañcavimśa Brāhmaṇa, ix. 5, 5;

**Prati-dhā** apparently means 'draught' or 'pull' in one passage of the Rigveda,<sup>1</sup> where Indra is said to have drunk thirty streams (*sarāṇsi*) with one Pratidhā.

<sup>1</sup> viii. 77, 4; Nirukta, v. 11.

**Prati-dhi** is mentioned in the Sūryā hymn of the Rigveda<sup>1</sup> as part of the chariot on which the bride is taken home. It is

<sup>1</sup> x. 85, 8.

impossible to determine with certainty exactly what is meant ; Roth<sup>2</sup> understands it to mean a cross-piece of wood fastened to the pole.

<sup>2</sup> St. Petersburg Dictionary, s.v.

**Prati-paṇa** is found in the Atharvaveda (iii. 15, 4) denoting ‘barter’ or ‘exchange.’ Cf. *Paṇa*.

**Prati-praśna** occurs in the Śatapatha Brāhmaṇa<sup>1</sup> applied to Prajāpati as the decider of doubts ; it may have been a technical term for an ‘arbitrator’ (cf. *Madhyamaśī* and *Dharma*).

<sup>1</sup> i. 4, 5, 11, iv. 1, 3, 14; Eggeling, *Sacred Books of the East*, 12, 131, and 26, 267, renders *pratipraśnam* by ‘(went

to Prajāpati) for his decision,’ which leaves it ambiguous how he took the passages.

**Prati-pra-sthāṭṛ** is the name of a priest (*Rtvij*), one of the assistants of the Adhvaryu, in the later Saṃhitās and the Brāhmaṇas.<sup>1</sup> He is not mentioned in the Rigveda,<sup>2</sup> but mention is once made in that Saṃhitā<sup>3</sup> of the two Adhvaryus. These may have meant, as later, the Adhvaryu and the Prati-prasthāṭṛ. Oldenberg,<sup>4</sup> however, thinks that the Adhvaryu and the Agnīdh are intended, a conjecture for which there is some authority.<sup>5</sup>

<sup>1</sup> Taittirīya Saṃhitā, vi. 5, 3, 4; Aitareya Brāhmaṇa, i. 29; vii. 1; Śatapatha Brāhmaṇa, iii. 5, 2, 2; 3, 13, 22, etc.

<sup>2</sup> Oldenberg, *Religion des Veda*, 384, n. 2.

<sup>3</sup> ii. 16, 5.

<sup>4</sup> *Op. cit.*, 390, n. 2.

<sup>5</sup> Cf. Rv. x. 41, 3; Mantra in Śāṅkhāyana Śrauta Sūtra, i. 6, 3.

Cf. Hillebrandt, *Rituallitteratur*, 97.

### Prati-prāś. Sec Prāś.

**Pratibodhī-putra** is a wrong reading for **Prātibodhī-putra**.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 1, 391; Keith, *Aitareya Āranyaka*, 244, 310.

**Prati-mit** is found in the description of a house in the Atharvaveda.<sup>1</sup> The sense must be ‘support’ of some sort, probably beams leaning up at an angle against the Upamits.

<sup>1</sup> ix. 3, 1. Cf. Zimmer, *Altindisches Leben*, 153; Bloomfield, *Hymns of the Atharvaveda*, 596.

Prati<sup>veśa</sup>, ‘neighbour,’ occurs, often metaphorically, from the Rigveda<sup>1</sup> onwards.<sup>2</sup>

<sup>1</sup> x. 66, 13.

<sup>2</sup> Taittiriya Samhitā, ii. 6, 97; Vājasaneyi Samhitā, xi. 75; Kāthaka Sam-

hitā, xxxvi. 9, Śatapatha Brāhmaṇa, iv. 1, 5, 2, Taittiriya Upaniṣad, i. 4, 3.

Prati<sup>veśya</sup> is mentioned in the Varṇśa (list of teachers) at the end of the Śāṅkhāyana Āranyaka (xv. 1) as the pupil of Bṛhaddiva. Cf. Prati<sup>veśya</sup>.

Prati<sup>śrutkā</sup>, ‘echo,’ shows that this phenomenon had already received a name as early as the Yajurveda Samhitās<sup>1</sup> and the Kauśitaki Upaniṣad (iv. 13).

<sup>1</sup> Taittiriya Samhitā, v. 5, 14, 1; Maitrāyaṇī Samhitā, iii. 14, 13; Kāthaka Samhitā, Aśvamedha, vii. 4; Vājasaneyi Samhitā, xxiv. 32, xxx. 19.

Prati<sup>śṭhā</sup> is found in one passage of the Atharvaveda,<sup>1</sup> where Zimmer<sup>2</sup> thinks the word is used as a technical term of law; possibly a ‘sanctuary’ may be meant, but it is more than doubtful whether the sense of ‘home’ or ‘abode,’ as given by Roth,<sup>3</sup> is not quite adequate. Cf. Jñātr.

<sup>1</sup> vi. 32, 3 = viii. 8, 21 = Śāṅkhāyana Āranyaka, xii. 14,

<sup>2</sup> Altindisches Leben, 181.

<sup>3</sup> St. Petersburg Dictionary, s.v., 3.

So a *pratiśṭhā-kāma*, ‘one desirous of a fixed abode,’ Taittiriya Samhitā, ii. 1, 3, 4; Pañcavimśa Brāhmaṇa, xxiii. 18, 1, etc.

Prati<sup>sara</sup> is used in several passages of the Atharvaveda<sup>1</sup> and later<sup>2</sup> to denote an amulet, according to Roth,<sup>3</sup> because it was a band, and so returned on itself (*prati-sṛ*, ‘go back’). The sense is doubtful; perhaps ‘attacking’ may really be the root idea.<sup>4</sup> Cf. Punahsara.

<sup>1</sup> ii. 11, 2; iv. 40, 1; viii. 5, 1. 4.

<sup>2</sup> Satapatha Brāhmaṇa, v. 2, 4, 20; Śāṅkhāyana Āranyaka, xii. 30, etc.

<sup>3</sup> St. Petersburg Dictionary, s.v., followed by Eggeling, *Sacred Books of the East*, 41, 53, n. 2.

<sup>4</sup> Cf. Bloomfield, *Journal of the American Oriental Society*, 13, cxxxiii; *Hymns of the Atharvaveda*, 576.

Cf. Zimmer, *Altindisches Leben*, 263; Ludwig, Translation of the Rigveda, 3, 345; Weber, *Indische Studien*, 13, 164.

Prati-hartṛ is the name of the assistant of the Udgātṛ in the list of the sixteen priests (*Rtvij*). It is found in the later Samhitās<sup>1</sup> and the Brāhmaṇas,<sup>2</sup> but not in the Rigveda.<sup>3</sup>

<sup>1</sup> Taittirīya Samhitā, iii. 3, 2, 1.

<sup>2</sup> Taittirīya Brāhmaṇa, i. 8, 2, 3; Aitareya Brāhmaṇa, vii. 1; Śatapatha Brāhmaṇa, iv. 3, 4, 22; xii. 1, 1, 8; Pañcavimśa Brāhmaṇa, xxv. 15, 3, Chāndogya Upaniṣad, 1 10, 11; 11, 8. <sup>3</sup> Cf. Ludwig, Translation of the Rigveda, 3, 227.

Pratī-darśa Śvaikna is mentioned in the Śatapatha Brāhmaṇa<sup>1</sup> as sacrificing with the Dākṣayana offering, and as teaching Suplan Sārñjaya, who thence became Sahadeva Sārñjaya. In a second passage<sup>2</sup> he is called Pratīdarśa Aibhāvata, and again brought into connexion with Suplan Sārñjaya. According to Eggeling,<sup>3</sup> he is to be deemed a king of the Śviknas; apparently, too, he was a descendant of Ibhāvant. A Pratīdarśa is also mentioned in the Jaiminiya Upaniṣad Brāhmaṇa.<sup>4</sup>

<sup>1</sup> ii. 4, 4, 3.  
<sup>2</sup> xii. 8, 2, 3.

<sup>3</sup> Sacred Books of the East, 44, 239, n. 2.  
<sup>4</sup> iv. 8, 7

Pratīpa Prātiśatvana,<sup>1</sup> or Prātiśutvana,<sup>2</sup> is the name of a man mentioned in a hymn of the Atharvaveda.<sup>3</sup> Zimmer,<sup>4</sup> with great ingenuity, compares the fact that Parīkṣit is mentioned as a Kuru king in the Atharvaveda,<sup>4</sup> and that, according to the Epic genealogies, his grandson was Pratiśravas, with which name Prātiśutvana, as very possibly a Prākritized version of Prātiśrutvana may be compared, and his great-grandson was Pratīpa. The identification cannot, however, be regarded as at all certain, and while the Epic may have derived its genealogy from the Atharvaveda, it may have preserved an independent tradition. Böhtlingk<sup>5</sup> renders *prātiśatvanam* as ‘in the direction opposed to the Satvans’, and this may be right.

<sup>1</sup> So Khila, v. 15, 1; Aitareya Brāhmaṇa, vi. 33, 2.

<sup>2</sup> So Av. xx. 129, 2. Cf. Scheftelowitz, *Die Apokryphen des Rgveda*, 161; Śāṅkhāyana Śrauta Sūtra, xii. 18, 1.

<sup>3</sup> Altindisches Leben, 131.

<sup>4</sup> xx. 127.

<sup>5</sup> Dictionary, s.v.

**Pratī-bodha** is mentioned with **Bodha** in two passages of the Atharvaveda,<sup>1</sup> apparently as the name of a very mythic Ṛṣi, ‘Intelligence.’

1 v. 30, 10, viii. 1, 13. Cf. Mānava Gṛhya Sūtra, II. 15, 1.

**Pratīrd** occurs once in the plural in a hymn of the Rgveda,<sup>1</sup> where it is clearly a variant of the word **Tṛtsu**. Moreover, the name of King **Pratardana**, a descendant of the **Tṛtsu** king, **Divodāsa**, confirms the identification of **Tṛtsu** and **Pratīrd**.<sup>2</sup>

1 vii. 33, 14. Rigveda, 3, 159; Geldner, *Vedische Studien*, 2, 138.  
2 See Ludwig, Translation of the

**Pra-toda** denotes in the Atharvaveda<sup>1</sup> and the Pañcavimśa Brāhmaṇa<sup>2</sup> the ‘goad’ of the **Vrātya**, the non-Brahminical Āryan or aborigine. Later the word is regularly used for ‘goad’ in general.

1 xv. 2, 1.

2 xvii. 1, 14. See Śāṅkhāyana Āraṇyaka, xii. 8, Kātyāyana Śrauta Sūtra, xxii. 4, 10; Lātyāyana Śrauta Sūtra, viii. 6, 7; Śāṅkhāyana Srauta Sūtra, xiv. 72, 3. The rendering ‘lance’ seems to have no authority. But see Weber, *Indian Literature*, 67.

**Pratyakṣa-darśana**, n., means ‘seeing with one’s own eyes,’ as opposed to seeing in a vision (*svapna*). A section on such visions appears in the Rigveda Āraṇyakas.<sup>1</sup>

1 Aitareya Āraṇyaka, iii. 2, 4; Śāṅkhāyana Āraṇyaka, viii. 7.

**Praty-enas** is found with **Ugra** and **Sūta-grāmaṇī** in the Bṛhadāraṇyaka Upaniṣad,<sup>1</sup> clearly denoting an officer of police. The sense must be that of the humbler ‘servants’ of the king<sup>2</sup> rather than ‘magistrates,’ as Max Müller, in his translation, takes it. In the Kāthaka Samhitā<sup>3</sup> and the Śāṅkhāyana Śrauta Sūtra<sup>4</sup> the word means, according to the St. Petersburg Dictionary, the next heir, who is responsible for the debts of a dead man.

1 iv. 3, 43. 44 (Mādhyāndina=iv. 3, 37. 38 Kāṇva).

2 Böhtlingk’s Translation, p. 66, where he takes *ugra* as an adjective.

3 viii. 4 (*Indische Studien*, 3, 463).

4 iv. 16, 16. 17.

**Pra-dara** in the later Samhitās and the Brāhmaṇas<sup>2</sup> denotes a ‘cleft’ in the ground.

<sup>1</sup> Taittirīya Samhitā, iii. 4, 8, 5, v. 2, 4, 3, Vājasaneyi Samhitā, xxv. 7  
<sup>2</sup> Aitareya Brāhmaṇa, vi. 35, 1; Tait-

tirīya Brāhmaṇa, i. 5, 10, 7; Satapatha Brāhmaṇa, xi. 2, 3, 8, xiii. 8, 3, 10, etc.

**Pra-div** in the Atharvaveda (xviii. 2, 48) is the third and highest heaven, in which the Fathers dwell. In the Kauśitaki Brāhmaṇa (xx. 1) it is the fifth of a series of seven heavens.

**Pra-diś**, like **Diś**, normally designates only a ‘quarter’ of the sky, or ‘point’ of the compass. Four,<sup>1</sup> five,<sup>2</sup> six,<sup>3</sup> and seven<sup>4</sup> such points are enumerated, or more generally ‘all’ are mentioned.<sup>5</sup> In some passages,<sup>6</sup> on the other hand, the word has the definite sense of an ‘intermediate quarter,’ which is more precisely denoted by *avāntara-diś*.

<sup>1</sup> Rv. i. 164, 42; vii. 35, 8, x. 19, 8, Av. i. 11, 2; ii. 10, 3.  
<sup>2</sup> Rv. ix. 86, 29; Av. i. 30, 4, iii. 4, 2; 20, 9.  
<sup>3</sup> Av. iv. 11, 1; 20, 2; x. 7, 35.

<sup>4</sup> Vājasaneyi Samhitā, xviii. 32.

<sup>5</sup> Rv. vi. 75, 2, x. 121, 4

<sup>6</sup> Av. v. 28, 2, ix. 2, 21, xii. 20, 2, etc.

**Pra-dhana** denotes ‘contest,’ whether the real conflict of war or the competition of the chariot race, in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 116, 2; 154, 3, 169, 2; x. 102, 5, etc.

**Pra-dhi** is the name of some part of the wheel of a chariot, probably the ‘felly.’ In one passage of the Rigveda,<sup>1</sup> and in one of the Atharvaveda,<sup>2</sup> the ‘nave’ (*Nabhya*) and the ‘felly’ (*pradhi*) are mentioned along with the *Upadhi*, which must then be either a collective name for the spokes or an inner rim within the felly and binding the spokes. In the riddle hymn of the Rigveda<sup>3</sup> twelve *Pradhis* are mentioned with three naves, one wheel, and three hundred and sixty spokes; what exactly is here meant by this particular term it would be useless to conjecture, though it is clear that the passage as a whole symbolizes

<sup>1</sup> ii. 39, 4.

<sup>2</sup> vi. 70, 3.

<sup>3</sup> i. 164, 48.

the year with three seasons, twelve months, and three hundred and sixty days. Elsewhere<sup>4</sup> the nave and the Pradhi alone are mentioned, or the Pradhi occurs by itself.<sup>5</sup>

<sup>4</sup> Taittiriya Samhitā. vii. 4, 11, 2; Aitareya Brāhmaṇa, iv. 15, Brhad-āraṇyaka Upaniṣad, i. 5, 23.

<sup>5</sup> Rv. iv. 30, 15; x. 102, 7, etc. In Av. xviii. 2, 14, *pradhāv adhi* is merely an incorrect variant of the *pradhāvati*

of Rv. x. 154, 1. The same corruption is seen by Lanman (in Whitney's Translation of the Atharvaveda, xcii) in Av. vi. 70, 3 (n. 2)

Cf. Whitney, *op. cit.*, 334; Zimmer, *Altindisches Leben*, 248.

### Pra-dhvamsana. See *Prādhvamsana*.

**Pra-paṇa** in the Atharvaveda (xii. 15, 4. 5) denotes 'barter' or 'exchange,' balanced by *Pratipana*.

**Pra-patha** in the Rigveda<sup>1</sup> and the Aitareya Brāhmaṇa<sup>2</sup> denotes a 'long journey.' Wilson<sup>3</sup> has seen in one passage<sup>4</sup> the sense of 'resting-place,' where travellers can obtain food (*khādi*). Zimmer<sup>5</sup> shows that this is impossible, and the reading (*prapathiesu*) in the passage in question is not improbably<sup>6</sup> an error for *prapadesu*. In the Kāthaka Samhitā<sup>7</sup> the word means a 'broad road.'

<sup>1</sup> x. 17, 4. 6, 63, 16.

<sup>2</sup> vii. 15.

<sup>3</sup> Translation of the Rigveda, 2, 151.

<sup>4</sup> Rv. i. 166, 9.

<sup>5</sup> *Altindisches Leben*, 231.

<sup>6</sup> Roth, St. Petersburg Dictionary,

s.v., *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 108; Oldenberg, *Rigveda-Noten*, 1, 166. Böhtlingk, Dictionary, s.v., does not follow Roth.

<sup>7</sup> xxxvii. 14 (*Indische Studien*, 3, 466).

**Pra-pathin**<sup>1</sup> is the name of a patron, perhaps a Yādava, in one hymn of the Rigveda.<sup>2</sup>

<sup>1</sup> *Prapathī* might be the stem, the word occurring as a proper name in the nominative singular only (cf. Macdonell, *Vedic Grammar*, 377, 3); but this is not probable, the stem *prapathin* being otherwise found as an adjective.

<sup>2</sup> viii. 1, 30. Cf. Ludwig, Translation of the Rigveda, 3, 159; Hopkins, *Journal of the American Oriental Society*, 17, 90.

**Pra-pā** seems to denote a ‘spring’ in the desert in the only Rigveda passage where it occurs.<sup>1</sup> In the Atharvaveda<sup>2</sup> it has merely the sense of ‘drinking,’ or a ‘drink.’

<sup>1</sup> x. 4, 1.

<sup>2</sup> iii. 30, 6. Cf. Taittirīya Brāhmaṇa, iii. 10, 1, 2.

**Pra-pitāmaha**, ‘great-grandfather,’ is found in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittirīya Samhitā, i. 8, 5, 1, Vājasaneyi Samhitā, xix. 36; Av. xviii. 4, 35. | <sup>2</sup> Śatapatha Brāhmaṇa, ii. 4, 2, 16; xii. 8, 1, 7.

**Pra-pitva** is found in several passages of the Rigveda as a designation of time. In one passage<sup>1</sup> the sense is made clear by the context: ‘at the rising of the sun’ (*sūra udite*), ‘at mid-day’ (*madhyam̄dine divah*), and ‘at the Prapitva, bordering on the night’ (*apiśarvare*). In another passage<sup>2</sup> the sense of ‘late in the day’ also seems adequate, while the phrase<sup>3</sup> *abhipitve ahnāḥ*, ‘at the close of day,’ also denotes the evening. According to Geldner,<sup>4</sup> the sense of the word is the ‘decisive moment’ in a race or a battle, and so the ‘end of the day.’<sup>5</sup> Cf. Ahan.

<sup>1</sup> viii. 1, 29.

<sup>2</sup> vii. 41, 4.

<sup>3</sup> iv. 16, 12.

<sup>4</sup> *Vedische Studien*, 2, 174 et seq.

<sup>5</sup> Roth, St. Petersburg Dictionary, s.v., took it to mean ‘daybreak’; so also Zimmer, *Altindisches Leben*, 362.

Böhtlingk, Dictionary, s.v., on the other hand, gives the meaning as ‘decline of day,’ ‘evening.’ See also Bloomfield, *Journal of the American Oriental Society*, 16, 24 et seq.; Oldenberg, *Sacred Books of the East*, 46, 183 et seq.

**Pra-protha** is the name in the Pañcavimśa Brāhmaṇa (viii. 4, 1) of a plant used as a substitute for Soma.

**Pra-pharvī** denotes a ‘wanton woman’ in the Rigveda (x. 85, 22), the Atharvaveda (v. 22, 7), and the Yajurveda Saṃhitās.<sup>1</sup>

<sup>1</sup> Taittirīya Samhitā, iv. 2, 5, 6; | Saṃhitā, xvi. 12; Vājasaneyi Saṃhitā, Maitrāyaṇī Saṃhitā, ii. 7, 12; Kāṭhaka | xii. 71.

**Pra-budh**, occurring in one passage of the Rigveda (viii. 27, 19), is used in the locative parallel with *nimruci*, ‘at the setting (of the sun),’ and clearly means ‘at the rising (of the sun).’

Pra-maganda is the name of a prince in the Rigveda,<sup>1</sup> where he is mentioned as the king of the Kīkatas, and where he seems to be designated by the epithet *naicāśākha*, ‘belonging to a low branch or race.’ On the other hand, Yāska<sup>2</sup> takes Pramaganda to mean the ‘son of a usurer,’ an explanation that is hardly probable. Hillebrandt<sup>3</sup> thinks that *naicāśākha* refers not to Pramaganda, but to the Soma plant, the plant being called *nīcāśākha*, ‘having shoots turned downwards,’ and that the passage refers to a raid against the Kīkatas, who were not observers of the milk cult or the Soma cult, with the intention of winning their lands where the Soma grew and where there were cows. Böhtlingk,<sup>4</sup> however, questions this view, which is not very probable. A place name is possibly meant by Naicāśākha.<sup>5</sup> The name Pramaganda seems un-Āryan.

<sup>1</sup> iii. 53, 14.

<sup>2</sup> Nirukta, vi. 32.

<sup>3</sup> *Vedische Mythologie*, 1, 14–16; 2, 241–245.

<sup>4</sup> *Proceedings of the Saxon Academy*, December 12, 1891.

<sup>5</sup> Sāyāna, in his introduction to his commentary on the Rigveda, p. 4.

*Cf. Zimmer, Altindisches Leben*, 31, Ludwig, Translation of the Rigveda, 3, 153; Geldner, *Rigveda, Kommentar*, 58.

Pra-mandāni is the name of an Apsaras in the Atharvaveda.<sup>1</sup> Probably the word primarily denoted a certain sweet-scented plant, which seems to be the sense of *pra-manda* in the Kauśika Sūtra.<sup>2</sup>

<sup>1</sup> iv. 37, 3.

<sup>2</sup> viii. 17; xxv. 11; xxxii. 29; *nisprama*-*manda*, xxxvi. 15. Cf. Zimmer, *Altindisches Leben*, 69; Caland, *Altindisches Zauberritual*, 15, n. 11.

Pra-mara in one passage of the Rigveda<sup>1</sup> is taken by Ludwig<sup>2</sup> to be a proper name.

<sup>1</sup> x. 27, 20.

<sup>2</sup> Translation of the Rigveda, 3, 165.

Pra-mota is the name of some sort of disease in the Atharvaveda,<sup>1</sup> according to the St. Petersburg Dictionary. Zimmer,<sup>2</sup> however, thinks that the word must be an adjective meaning ‘dumb.’ This view is accepted, though with doubt, by Whitney<sup>3</sup> and by Bloomfield.<sup>4</sup>

<sup>1</sup> ix. 8, 4.

<sup>2</sup> *Altindisches Leben*, 378, n.

<sup>3</sup> Translation of the Atharvaveda,

550.

<sup>4</sup> *Hymns of the Atharvaveda*, 601.

**Pra-yoga** is the name of a seer in the Yajurveda Samhitā.<sup>1</sup>

<sup>1</sup> Taittirīya Samhitā, v. 1, 10, 1; Kāthaka Samhitā, xix. 10 (*Indische Studien*, 3, 478).

**Pra-yogya** denotes in the Chāndogya Upaniṣad (viii. 12, 3) an animal yoked to a carriage, ‘draught animal.’

**Pra-lāpa**, ‘prattle,’ is found with other words of similar import in the Atharvaveda,<sup>1</sup> and in the Brāhmaṇas<sup>2</sup> of the Rigveda. The phrase **Aitaśa-pralāpa**, ‘Discourse of Aitaśa,’ occurs as a designation of certain passages of the Atharvaveda.<sup>3</sup> The name has no justification in the text itself.

<sup>1</sup> xi. 8, 25.

<sup>2</sup> Aitareya Brāhmaṇa, vi. 33; Kauśī-taki Brāhmaṇa, xxx. 5; Śāṅkhāyana Śrauta Sūtra, xii. 17, 6, etc.

<sup>3</sup> See Bloomfield, *Atharvaveda*, pp. 98, 101, n. 12; Scheftelowitz, *Die Apokryphen des Rigveda*, 159 *et seq.*; Macdonell, *Bṛhaddevatā*, 2, 323

**Pra-vacana** means ‘oral instruction,’ ‘teaching,’ in the Śatapatha Brāhmaṇa<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> xi. 5, 7, 1.

<sup>2</sup> Taittirīya Upaniṣad, i. 1, 3, 9; | Kāthaka Upaniṣad, ii. 23; Muṇḍaka Upaniṣad, iii. 2, 3, etc.

**Pra-vat**, ‘height,’ is contrasted with **Nivat**, ‘valley,’ in the Rigveda,<sup>1</sup> where it occurs several times.<sup>2</sup> The word is also found later.<sup>3</sup>

<sup>1</sup> vii. 50, 4.

<sup>2</sup> Rv. ii. 13, 2; iv. 17, 7; 22, 4; vi. 17, 12; vii. 32, 27; x. 14, 1; 57, 12; 75, 4.

<sup>3</sup> Av. i. 13, 2; 26, 3; vi. 28, 3; x. 10, 2; xii. 1, 2; xviii. 4, 7.

i. **Pra-vara** denotes properly the ‘summons’ addressed to Agni at the beginning of the sacrifice to perform his functions. But as Agni was then invoked by the names of the ancestors of the Purohita,<sup>1</sup> the term **Pravara** denotes the series of ancestors invoked.<sup>2</sup>

<sup>1</sup> Aitareya Brāhmaṇa, vii. 25. See Weber, *Indische Studien*, 10, 78.

<sup>2</sup> Taittirīya Samhitā, ii. 5, 1, 9;

Śatapatha Brāhmaṇa, i. 5, 1, 1. 20; iii. 7, 4, 9; Aitareya Brāhmaṇa, vii. 31, etc.

2. **Pra-vara**,<sup>1</sup> or **Pra-vāra**,<sup>2</sup> denotes a ‘covering’ or ‘woollen cloth’ in the Br̥hadāraṇyaka Upaniṣad.

<sup>1</sup> Br̥hadāraṇyaka Upaniṣad, vi. 1, 10, | ṣad, loc. cit.; and Kāṇva recension, in the Mādhyamīḍina recension.

<sup>2</sup> Sāyaṇa on Br̥hadāraṇyaka Upani-

| ṣad, loc. cit.; and Kāṇva recension, vi. 2, 7.

**Pra-varta**, occurring in the description of the Vrātya in the Atharvaveda (xv. 2, 1, *et seq.*), is explained by the St. Petersburg Dictionary as a ‘round ornament.’ According to the commentator on the Taittirīya Saṃhitā (2,453 *Bibl. Ind.*), it means an ‘ear-ring.’

**Pra-valhikā**, a ‘riddle,’ is the name given in the Brāhmaṇas of the Rigveda<sup>1</sup> to certain verses of the Atharvaveda.<sup>2</sup>

<sup>1</sup> Aitareya Brāhmaṇa, vi. 33; Kauṣī- | <sup>2</sup> xx. 133; Śāṅkhāyana Śrauta Sūtra, taki Brāhmaṇa, xxx. 7. | xii. 22; Khila, v. 16.

Cf. Bloomfield, *Atharvaveda*, 98-100

**Pra-vāta**, ‘a windy spot,’ is mentioned in the Rigveda<sup>1</sup> as the place where the Vibhītaka nuts, used as dice (*Akṣa*) grow. In the Taittirīya Saṃhitā<sup>2</sup> reference is made to the exposure of decaying matter in such a place.

<sup>1</sup> x. 34, 1; Nirukta, ix. 8. Geldner, | ence here is to nuts being blown down Rigveda, *Glossar*, 119, thinks the refer- | in a storm of wind.

<sup>2</sup> vi. 4, 7, 2.

**Pra-vāra.** See 2. **Pravara**.

**Pra-vāsa**, ‘dwelling abroad,’ is mentioned in the Rigveda.<sup>1</sup> Ceremonies applicable to one who has returned from foreign residence are given in the Sūtras.<sup>2</sup>

<sup>1</sup> viii. 29, 8.

<sup>2</sup> Āśvalāyana Gṛhya Sūtra, i. 15;

| Śāṅkhāyana Gṛhya Sūtra, ii. 17,

etc.

**Pra-vāhaṇa** Jaivali or Jaivala (‘descendant of Jīvala’) is the name of a prince, contemporary with Uddālaka, who

appears in the Upaniṣads<sup>1</sup> as engaged in philosophical discussions. He is probably identical with the Jaivali of the Jaiminīya Upaniṣad Brāhmaṇa.<sup>2</sup>

<sup>1</sup> Brhadāraṇyaka Upaniṣad, vi. 1, | Chāndogya Upaniṣad, i. 8, 1; v.  
i. 7 (Mādhyamīda = vi. 2, 1. 4 Kāṇva); | 3, 1.  
<sup>2</sup> i 38, 4.

Pra-śas in a Mantra in the Aitareya Brāhmaṇa<sup>1</sup> denotes, according to the St. Petersburg Dictionary, an ‘axe,’ or some similar instrument for cutting.<sup>2</sup>

<sup>1</sup> ii 6, 5. Cf. Durga on Nirukta, v. 11.

<sup>2</sup> From śas, ‘to cut.’

Pra-śāstr is the name of one of the priests (Rtvij) at the Vedic sacrifice. In the lesser sacrifices he plays no part at all, but he appears in the animal (*paśu*) and Soma sacrifices, in the former as the only, in the latter as the main, assistant of the Hotṛ priest in the singing of the litanies. He is mentioned by name in the Rigveda,<sup>1</sup> and often later.<sup>2</sup> He is also in the Rigveda<sup>3</sup> called Upavaktr, this name, like Praśāstr, being derived from the fact that one of his chief functions was to issue directions (*praiṣa*) to the other priests. Another name for him was Maitrāvaraṇa, because his litanies were mainly addressed to Mitra and Varuṇa, a connexion already visible in the Rigveda.<sup>4</sup> The ‘two divine Hotrs’ of the Āpri litanies denote, according to Oldenberg,<sup>5</sup> the heavenly counterparts of the Hotṛ and the Praśāstr.

<sup>1</sup> i. 94, 6; ii. 5, 4; *praśāstra*, ‘the Soma bowl of the Praśāstr.’ 36, 6; *praśāstra*, ‘the office of the Praśāstr,’ ii. 1, 2=x. 91, 10.

<sup>2</sup> Vajasaneyi Samhitā, x. 21; Aitareya Brāhmaṇa, v. 34; Śatapatha Brāhmaṇa, iv. 6, 6, 6; xi. 5, 5, 9, etc.

<sup>3</sup> iv. 9, 5; vi. 71, 5; ix. 95, 5. According to Ludwig, Translation of

the Rigveda, 3, 226, the Upavaktr is the earliest equivalent of the Achāvāka.

<sup>4</sup> ii. 36, 6.

<sup>5</sup> Religion des Veda, 391. Ludwig, op. cit., 3, 227, identifies the Praśāstr with the Prastotṛ, but this is most improbable.

Cf. Oldenberg, op. cit., 383, 390, 391; Weber, Indische Studien, 10, 141 et seq.

Praśna denotes generally ‘enquiry’ or ‘disputed question,’ the phrase *praśnam eti* having the sense ‘he asks a person for

the decision of a disputed point' in the Taittirīya Saṃhitā<sup>1</sup> and elsewhere.<sup>2</sup> Thus Praśna comes to have the definite meaning of 'decision' in the Aitareya Brāhmaṇa.<sup>3</sup> In the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda<sup>4</sup> are included the Praśnī, the Abhi-praśnī, and the Praśna-vivāka; it is quite likely that here the three parties to a civil case are meant—the plaintiff, the defendant, and the arbitrator or judge (**Madhyamaśi**).

<sup>1</sup> ii. 5, 8, 5, 11, 9.

<sup>2</sup> Taittirīya Brāhmaṇa, ii. 1, 6, 2;

<sup>3</sup> v. 14.

<sup>4</sup> Vājasaneyi Saṃhitā, xxx. 10, Taittirīya Brāhmaṇa, iii. 4, 6, 1.

Praṣṭi, like Prṣṭyā, denotes a 'side horse,' which, however, possibly<sup>1</sup> did not necessarily mean a horse running beside the yoke-horses, but may also have meant a third horse yoked in front as a leader. This seems to be indicated by the reference in the Rigveda<sup>2</sup> to the Praṣṭi—here applied to the Maruts' team—leading (*vahati*) the team (*rohitah*). In an obscure passage of the Atharvaveda<sup>3</sup> there is a reference to the Praṣṭis in connexion with a *pañca-vāhī*, 'drawn by five,' but it is impossible to gain any clear idea of what is meant. The Praṣṭi is not rarely referred to elsewhere.<sup>4</sup> In one passage<sup>5</sup> the *dhuryau* and the *praṣṭyau* are mentioned together; this probably means the two horses yoked to the pole, with two others fastened in some way one on each side. The adjectives *praṣṭimant*,<sup>6</sup> *praṣṭi-vāhana*,<sup>7</sup> *praṣṭi-vāhin*,<sup>8</sup> are all used of *Ratha*, 'chariot,' meaning 'drawn by a side horse (or horses)' in addition to the yoke-horses. Cf. *Ratha*.

<sup>1</sup> St Petersburg Dictionary, s.v.

<sup>2</sup> i. 39, 6; viii. 27, 8. In i. 100, 17, *praṣṭibhiḥ* seems to refer to the assistants or comrades of Rjṛāśva (cf. Lātyāyana Śrauta Sūtra, iii. 12, 14); but Ludwig thinks that the word refers to the steeds by which a victory was won

<sup>3</sup> x. 8, 8. Cf. Whitney, Translation of the Atharvaveda, 597.

<sup>4</sup> Aitareya Brāhmaṇa, viii. 22; Taittirīya Brāhmaṇa, iii. 8, 21, 3; Śatapatha Brāhmaṇa, xiii. 3, 3, 9, etc.

<sup>5</sup> Taittirīya Brāhmaṇa, i. 5, 12, 5.

<sup>6</sup> Rv. vi. 27, 24.

<sup>7</sup> Śatapatha Brāhmaṇa, v. 2, 4, 9.

<sup>8</sup> Taittirīya Brāhmaṇa, i. 3, 6, 4; 7, 1, 5; 9, 1; Pañcavimśa Brāhmaṇa, xvi. 13, 12 (where *praṣṭhi-vāhin* and *praṣṭi-vāhin* are confused).

Geldner's conjecture, *Rigveda, Glossar*, 119, that Praṣṭi denotes a horse yoked in the middle, is withdrawn by himself, *Kommentar*, 97.

Cf. Zimmer, *Altindisches Leben*, 250; Max Müller, *Sacred Books of the East*, 32, 102.

Pra-siti in the Vājasaneyi Saṃhitā (ii. 19) and the Taittirīya Brāhmaṇa (iii. 7. 13, 4) denotes a divine ‘missile,’ but does not seem to be used of human combatants.

Pra-sū in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the young shoots of grass or herbs used at the sacrifice.

<sup>1</sup> i. 95, 10; iii. 5, 8, vii. 9, 3, 35, 7, | tūriya Brāhmaṇa, i. 6, 3, 2; Śatapatha  
viii. 6, 20. | Brāhmaṇa, ii. 5, 1, 18.

<sup>2</sup> Kāthaka Saṃhitā, xxxvi. 2; Tait-

Pra-sṛta is found in the Śatapatha Brāhmaṇa<sup>1</sup> as a measure of capacity, meaning a ‘handful.’<sup>2</sup>

<sup>1</sup> iv. 5, 10, 7; xiii. 4, 1, 5; Śāṅkh- | hollowed hand ‘stretched out’ to receive  
āyana Śrauta Sūtra, xvi. 1, 7. | what is offered.

<sup>2</sup> Primarily, the word designates the

Pra-skaṇva is the name of a Ṛṣi who is credited by the Anukramaṇī (Index) with the authorship of certain hymns of the Rigveda,<sup>1</sup> where<sup>2</sup> he is mentioned several times. The statement in the Śāṅkhyāyana Śrauta Sūtra<sup>3</sup> that he obtained bounty from Pr̥śadhra Medhya Mātariśvan is apparently a blunder.<sup>4</sup>

<sup>1</sup> i. 44-50; viii. 49; ix. 95.

<sup>2</sup> i. 44, 6; 45, 3; viii. 3, 9; 51, 2; | 54, 8. Cf. Nirukta, iii. 17.

<sup>3</sup> xvi. 11, 26.

<sup>4</sup> Weber, *Episches im vedischen Ritual*, 39.

Cf. Ludwig, Translation of the Rig-veda, 3, 104 et seq

Pra-stara in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the grass strewn as a sacrificial seat.

<sup>1</sup> x. 14, 4.

<sup>2</sup> Av. xvi. 2, 6; Taittirīya Saṃhitā, | i. 7, 7, 4; Vājasaneyi Saṃhitā, ii. 18;

xviii. 63; Aitareya Brāhmaṇa, i. 26; | ii. 3; Śatapatha Brāhmaṇa, i. 3, 3, 5, | etc.

Pra-stoka is the name of a generous donor in the Rigveda,<sup>1</sup> where Ludwig<sup>2</sup> identifies him with Divodāsa Atithigva and

<sup>1</sup> vi. 47, 22.

<sup>2</sup> Translation of the Rigveda, 3, 158.

Aśvattha or Aśvatha. According to the Śāṅkhāyana Śrauta Sūtra,<sup>3</sup> Bharadvāja obtained gifts from Prastoka Sārñjaya, ‘descendant of Sṛñjaya.’

<sup>3</sup> xvi. 11, 11.

Cf. Weber, *Episches im vedischen Ritual*,

| 30, 31; Macdonell, *Bṛhaddevatā*, 2, 198

et seq.

Pra-stotṛ is the name of an assistant of the Udgātṛ priest who sings the Prastāva,<sup>1</sup> or prelude of the Sāman chant. His not being mentioned by name in the Rigveda is merely an accident, for he is clearly referred to in one passage,<sup>2</sup> and in the later literature<sup>3</sup> he is a frequent figure. Ludwig<sup>4</sup> erroneously thinks that Praśāstr is the earlier name of the Prastotṛ.

<sup>1</sup> Pañcavimśa Brāhmaṇa, xii. 10, 7; Aitareya Brāhmaṇa, iii. 23; Śatapatha Brāhmaṇa, vii. 7, 4, 6; Chāndogya Upaniṣad, i. 10, 9; ii 2, 1, etc.

<sup>2</sup> viii. 81, 5 (*pra stotṛ*). See Oldenberg, *Religion des Veda*, 393, n. 3.

<sup>3</sup> Taittiriya Samhitā, iii. 3, 2, 1;

vi. 6, 3, 1; Taittiriya Brāhmaṇa, i. 8, 2, 3; Aitareya Brāhmaṇa, v. 34, vii. 1; Śatapatha Brāhmaṇa, iv. 2, 5, 3; v. 4, 5, 22; xii. 1, 1, 6, etc.; Chāndogya Upaniṣad, i 10, 8, etc.

<sup>4</sup> Translation of the Rigveda, 3, 227.

### Prasravaṇa. See Plakṣa.

Pra-hā in the Rigveda,<sup>1</sup> the Atharvaveda,<sup>2</sup> and the Pañcavimśa Brāhmaṇa,<sup>3</sup> denotes a ‘winning throw’ at dice, or, generally, any ‘gain’ or ‘advantage.’<sup>3</sup>

<sup>1</sup> x. 42, 9.

<sup>2</sup> iv. 38, 3.

<sup>3</sup> xvi. 14, 2; xx. 11, 4.

Cf. Zimmer, *Altindisches Leben*, 241,

and *prahāvant*, Rv. iv. 20, 8, meaning ‘acquiring gain,’ according to the St. Petersburg Dictionary, s.v.

Prā-kāra in the Śāṅkhāyana Śrauta Sūtra (xvi. 18, 14) denotes a walled mound supporting a raised platform (*prāsāda*) for spectators.

Prā-kāśa is found several times in the Brāhmaṇas<sup>1</sup> denoting an ornament of metal or a metal mirror. According to Geldner,<sup>2</sup> Prāvepa has the same sense in the Maitrāyanī Samhitā.<sup>3</sup>

<sup>1</sup> Taittiriya Brāhmaṇa, i. 8, 2, 3; Pañcavimśa Brāhmaṇa, xviii. 9, 10; Satapatha Brāhmaṇa, v. 4, 5, 22, etc.

<sup>2</sup> *Rigveda, Glossar*, 120.

<sup>3</sup> iv. 4, 8.

Prā-gahi is the name of a teacher in the Kauśītaki Brāhmaṇa (xxvi. 4) according to Lindner's edition. Cf. Prāvahī.

Prācīna-tāna denotes the 'warp' of a piece of cloth in the Taittirīya Saṃhitā (vi. 1, 1, 4). Cf. Prācīnātāna.

Prācīna-yogī-putra, 'son of a female descendant of Prācīna-yoga,' is the name of a teacher, a pupil of Sāṃjīvīputra in the last Vamśa (list of teachers) in the Mādhyamīdina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32).

Prācīna-yogya, 'descendant of Prācīnayoga,' is the name of a teacher, a pupil of Pārāśarya, in the first Vamśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup> A Prācīnayoga is mentioned also in the Chāndogya<sup>2</sup> and the Taittirīya<sup>3</sup> Upaniṣads, and the same patronymic is found in the Śatapatha Brāhmaṇa<sup>4</sup> and in the Jaiminīya Upaniṣad Brāhmaṇa (see Puluṣa, Satyayajña,<sup>5</sup> Somaśuṣma).

<sup>1</sup> ii. 6, 2 (Kāṇva).

<sup>2</sup> v. 13, 1.

<sup>3</sup> i. 6, 2.

<sup>4</sup> (Of Satyayajña Paulusī) x. 6, 1, 5; (of Śauceya) xi. 5, 3, 1. 8 (cf. Gopatha

Brāhmaṇa, i. 3, 11). Cf. Weber, *Indische Studien*, i, 61; 2, 213; 3, 274.

<sup>5</sup> Called Prācīnayoga in i. 39, 1, but this is probably merely a blunder of the manuscript.

Prācīna-vamśa as an adjective denotes 'having the supporting beam of the roof facing the east' in the Śatapatha Brāhmaṇa<sup>1</sup> and the Yajurveda Saṃhitās.<sup>2</sup> The reference is to the central beam running from the middle of the western end of a hall to the middle of the eastern end. This beam was possibly higher than those at the side.

<sup>1</sup> iii. 1, 1, 6. 7; 6, 1, 23; iv. 6, 8, 20. <sup>2</sup> Kāthaka Saṃhitā, xxii. 13; Tait-

tirīya Saṃhitā, vi. 1, 1, 3. Cf. Eggeling, *Sacred Books of the East*, 26, 3, n. 2.

Prācīna-śāla Aupamanyava ('descendant of Upamanyu') is the name of a householder and theologian in the Chāndogya

Upaniṣad.<sup>1</sup> A Prācīnaśali appears as an Udgāṭṛ priest in the Jaiminīya Upaniṣad Brāhmaṇa,<sup>2</sup> and the Prācīnaśalas are mentioned in the same Upaniṣad.<sup>3</sup>

<sup>1</sup> v. 11, 1. See Mahāśala.

<sup>2</sup> iii. 7, 2; 10, 2.

<sup>3</sup> iii. 10, 1.

Prācīnātāna, denoting the ‘warp’ of a piece of cloth, is found in the Brāhmaṇas.<sup>1</sup> Cf. Prācīnatāna.

<sup>1</sup> Aitareya Brāhmaṇa, viii. 12, 3; | (cf. Keith, Śāṅkhāyana Āraṇyaka, 20, 17, 2; Kauśitaki Upaniṣad, i. 5 | n. 2).

Prācīnāvīta<sup>1</sup> denotes the wearing of the sacred thread of the Āryan over the right shoulder and under the left arm, Prācīnāvītin<sup>2</sup> being the name for the man so wearing the thread. Tilak,<sup>3</sup> however, thinks that these terms do not imply the wearing of a thread, but of a garment.

<sup>1</sup> Taittiriya Saṃhitā, ii. 5, 11, 1. has the same sense in Av. ix. 1,

<sup>2</sup> Taittiriya Brāhmaṇa, i. 4, 6, 6; | 24. |  
Śatapatha Brāhmaṇa, ii. 4, 2, 2. |  
9, 6, 1, 8, xii. 5, 1, 6, prācīnōpavīta |  
Orion, 146, citing Taittiriya Āraṇyaka, ii. 1.

Prācīya denotes in the plural ‘dwellers in the east.’ They are mentioned in the list of peoples in the Aitareya Brāhmaṇa.<sup>1</sup> It is very probable that the Kāśis, Kosalas, Videhas, and perhaps Magadhas, are meant, as Oldenberg<sup>2</sup> supposes. In the Śatapatha Brāhmaṇa<sup>3</sup> the Easterns are said to call Agni by the name of Śarva, and their mode of making tombs is there<sup>4</sup> referred to with disapproval. The Lātyāyana Śrauta Sūtra<sup>5</sup> explains the Vipatha, ‘rough car,’ of the Pañcavimśa Brāhmaṇa<sup>6</sup> as a car of the Easterns (*prācīya-ratha*). In the Saṃhitopaniṣad Brāhmaṇa<sup>7</sup> reference is made to the Prācīya-Pāñcālas.

<sup>1</sup> viii. 14.

<sup>2</sup> Buddha, 393, n.

<sup>3</sup> i. 7, 3, 8.

<sup>4</sup> xiii. 8, 1, 5, 2, 1. Cf. also ix. 5, 1, 64. These passages render improbable the earlier view of Weber (*Indian Literature*, 132, 133) that this Brāhmaṇa is a product of the Eastern peoples, and

support his later view that the Śatapatha Brāhmaṇa, like the other great Brāhmaṇas, belongs to the Madhyadeśa (see Kuru, n. 1).

<sup>5</sup> viii. 6, 9.

<sup>6</sup> xvii. 1.

<sup>7</sup> 2; Weber, *Indian Literature*, 34, n. 25.

Prājāpatya, 'descendant of Prajāpati,' is only a patronymic of mythical persons like Āruṇi Suparneya ('descendant of Suparṇā') in the Taittirīya Āraṇyaka (x. 79), or of Prajāvant in the Aitareya Brāhmaṇa (i. 21).

Prāṇa, properly denoting 'breath,' is a term of wide and vague significance in Vedic literature. It is frequently mentioned from the Rigveda<sup>1</sup> onwards; in the Āraṇyakas and Upaniṣads it is one of the commonest symbols of the unity of the universe.<sup>2</sup> In the narrow sense Prāṇa denotes one of the vital airs, of which five are usually<sup>3</sup> enumerated—Prāṇa, Apāna, Vyāna, Udāna, and Samāna; but often only two, Prāṇa and Apāna,<sup>4</sup> or Prāṇa and Vyāna,<sup>5</sup> or Prāṇa and Udāna;<sup>6</sup> or three, Prāṇa, Apāna, and Vyāna,<sup>7</sup> or Prāṇa, Udāna, and Vyāna,<sup>8</sup> or Prāṇa, Udāna, and Samāna;<sup>9</sup> or four, Prāṇa, Apāna, Vyāna, and Samāna,<sup>10</sup> or Prāṇa, Apāna, Udāna, Vyāna.<sup>11</sup> The exact sense of each of these breaths when all are mentioned cannot be determined.<sup>12</sup>

Prāṇa is also used in a wider sense to denote the organs of sense,<sup>13</sup> or as Sāyaṇa<sup>14</sup> puts it, the 'orifices of the head,' etc. These are given as six in one passage of the Śatapatha Brāhmaṇa,<sup>15</sup> presumably the eyes, ears, and nostrils. More frequently there are stated to be seven in the head, the mouth being then included.<sup>16</sup> Sometimes again they are mentioned

<sup>1</sup> i. 66, 1; x. 59, 6; 90, 13, etc.

<sup>2</sup> Deussen, *Philosophy of the Upaniṣads*, 89 *et seq.*

<sup>3</sup> See Udāna, n. 1.

<sup>4</sup> Av. ii. 28, 3; v. 4, 7 (Paipp.); vii. 53, 4 (in vii. 53, 3, Apāna, Prāṇa); Taittirīya Saṃhitā, iii. 4, 1, 4, etc.

<sup>5</sup> Av. v. 4, 7; vi. 41, 2, etc.

<sup>6</sup> See Udāna, n. 3.

<sup>7</sup> Av. xiii. 2, 46; Maitrāyanī Saṃhitā, iv. 5, 6, 9; Vājasaneyi Saṃhitā, xxii. 23; Aitareya Brāhmaṇa, ii. 29; Kauśitaki Brāhmaṇa, vi. 10; Śāṅkhāyana Āraṇyaka, viii. 8; Taittirīya Upaniṣad, ii. 2, etc.

<sup>8</sup> See Udāna, n. 2.

<sup>9</sup> Ibid.

<sup>10</sup> Av. x. 2, 13.

<sup>11</sup> Brhadāraṇyaka Upaniṣad, iii. 4, 1.

<sup>12</sup> Cf. Deussen, *Philosophy of the Upaniṣads*, 273 *et seq.*

<sup>13</sup> Colebrooke, *Miscellaneous Essays*, I, 339, 355; St. Petersburg Dictionary, s.v. 1.

<sup>14</sup> On Aitareya Āraṇyaka, i. 3, 7.

<sup>15</sup> xiv. 1. 3, 32, 4, 1.

<sup>16</sup> Av. ii. 12, 7; Aitareya Brāhmaṇa, i. 17; iii. 3; Śatapatha Brāhmaṇa, iii. 1, 3, 21; vi. 4 2, 5; xiii. 1, 7, 2; Jaiminiya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8, etc.

as nine,<sup>17</sup> or as seven in the head and two below.<sup>18</sup> Ten are counted in the Śatapatha Brāhmaṇa<sup>19</sup> and the Jaiminiya Brāhmaṇa,<sup>20</sup> while even eleven are mentioned in the Kāṭhaka Upaniṣad,<sup>21</sup> and twelve in the Kāṭhaka Saṃhitā,<sup>22</sup> where the two breasts are added. Exactly what organs are taken to make up the numbers beyond seven is not certain.<sup>23</sup> The tenth is the navel (*nābhi*) in the Maitrāyaṇī Saṃhitā,<sup>24</sup> when eleven are named the Brahma-randhra<sup>25</sup> (suture in the crown) may be included; in the Atharvaveda,<sup>26</sup> as interpreted by the Bṛhadāraṇyaka Upaniṣad,<sup>27</sup> the seventh and eighth are the organs of taste and speech respectively. But usually these make one only, and the eighth and ninth are either in the breast<sup>28</sup> or below (the organs of evacuation).<sup>29</sup>

The word Prāṇa has sometimes merely the general sense of breath, even when opposed to Apāna.<sup>30</sup> But its proper sense is beyond question ‘breathing forth,’ ‘expiration,’ and not as the St. Petersburg Dictionary explains it, ‘the breath inspired,’ a version due to the desire to interpret Apāna as ‘expiration,’ a meaning suggested by the preposition *apa*, ‘away.’ This being clearly shown both by the native scholiasts<sup>31</sup> and by other evidence,<sup>32</sup> Böhtlingk<sup>33</sup> later accepted the new view.

<sup>17</sup> Taittiriya Saṃhitā, iii. 5, 10, 2; Taittiriya Brāhmaṇa, iii. 1, 7, 4; Śatapatha Brāhmaṇa, i. 5, 2, 5. Pañcavimśa Brāhmaṇa, xxii. 12, 5, Aitareya Āraṇyaka, i. 4, 1; Śāṅkhāyana Āraṇyaka, ii. 2, Av v. 28, 1; x. 8, 43 (*navadvaram*), etc.

<sup>18</sup> Jaiminiya Upaniṣad Brāhmaṇa, ii. 5, 9, 10, 6, 8.

<sup>19</sup> xi. 6, 3, 17, where the eleventh is given as the Ātman.

<sup>20</sup> ii. 77 (*Journal of the American Oriental Society*, 15, 240).

<sup>21</sup> v. 1.

<sup>22</sup> xxxiii. 3.

<sup>23</sup> Cf. Deussen, *op. cit.*, 269; Keith, Aitareya Āraṇyaka, 185, 187.

<sup>24</sup> iv. 6, 1; Kāṭhaka Saṃhitā, ix. 16.

<sup>25</sup> Aitareya Upaniṣad, i. 3.

<sup>26</sup> x. 8, 9.

<sup>27</sup> ii. 2, 3, 4.

<sup>28</sup> Kāṭhaka Saṃhitā, xxxiii. 3.

<sup>29</sup> Jaiminiya Upaniṣad Brāhmaṇa, ii. 5, 9, 10; 6, 8

<sup>30</sup> Av. v. 4, 7 (Paippalāda). See Bloomfield, *Hymns of the Atharvaveda*, 552.

<sup>31</sup> Rudradatta on Āpastamba Śrauta Sūtra, xii. 8, 8; xiv. 11, 1; Sāyaṇa on Śatapatha Brāhmaṇa, i. 1, 3, 2; Taittiriya Brāhmaṇa, ii. 5, 6, 4; Śāṅkara on Chāndogya Upaniṣad, i. 3, 2; Ānarlīya on Śāṅkhāyana Śrauta Sūtra, vi. 8, 1, 2, etc.

<sup>32</sup> Śatapatha Brāhmaṇa, ii. 2, 2, 15, as compared with Kātyāyana Śrauta Sūtra, iv. 8, 29; Bṛhadāraṇyaka Upaniṣad, iii. 2, 2; Jaiminiya Upaniṣad Brāhmaṇa, i. 60, 5; ii. 1, 16, 19; Aitareya Āraṇyaka, v. 1, 4. See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 261-265; 56, 556-558; and Apāna.

<sup>33</sup> *Zeitschrift*, 55, 518.

Prāṇa-bhṛt denotes a ‘living being’ or ‘man’ in the Brāhmaṇa-Āranyaka Upaniṣad<sup>1</sup> and the Śatapatha Brāhmaṇa.<sup>2</sup> Prāṇin has the same sense.<sup>3</sup>

<sup>1</sup> i. 5, 22; iii. 1, 12.

<sup>2</sup> xi. 2, 6, 2

<sup>3</sup> Aitareya Brāhmaṇa, vii. 13; Satapatha Brāhmaṇa, vii. 4, 2, 2, x. 4.

2, 2; Chāndogya Upaniṣad, ii. 11, 2; Aitareya Upaniṣad, iii. 3, 3, Nirukta, vi. 36.

Prātar as a denotation of time signifies the ‘early morning’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> Cf. Ahan.

<sup>1</sup> i. 125, 1; ii. 18, 1; iii. 41, 2; 52, 1; iv. 35, 7; v. 76, 3, etc.

<sup>2</sup> Av. iv. 11, 12, vi. 128, 2, vii. 101, 1, xi. 2, 16; Kāṭhaka Saṃhitā, xxxii. 7;

Aitareya Brāhmaṇa, ii. 31; iii. 22, 44; iv. 20; Śatapatha Brāhmaṇa, xi. 5, 1, 12; Chāndogya Upaniṣad, v. 11, 7, etc.

Prātar-anuvāka occurs in the Brāhmaṇas<sup>1</sup> as the name of the litany which begins the morning Soma libation.

<sup>1</sup> Taittirīya Brāhmaṇa, i. 5, 9, 7; ii. 2, 3, 6, Aitareya Brāhmaṇa, ii. 15, 17, 18; iv. 19, v. 33; Śatapatha

Brāhmaṇa, iii. 9, 3, 7; iv. 3, 4, 21; xi. 5, 5, 9; Chāndogya Upaniṣad, ii. 24, 3; iv. 16, 2, etc.

Prātar-ahna Kauhala is the name of a teacher, a pupil of Ketu Vājya, in the Vāmśa Brāhmaṇa.<sup>1</sup> Cf. Kauhaḍa.

<sup>1</sup> Indische Studien, 4, 372; Max Müller, Ancient Sanskrit Literature, 443.

Prā-tardani, ‘descendant of Pratardana,’ is the name of a prince in one passage of the Rigveda.<sup>1</sup>

<sup>1</sup> vi. 27, 8. Cf. Ludwig, Translation of the Rigveda, 3, 157, 159.

Prāti-pīya is the patronymic of Balhika in the Śatapatha Brāhmaṇa (xii. 9, 3, 3).

Prāti-veṣya is mentioned in the Vāmśa (list of teachers) in the Śāṅkhāyana Āranyaka (xv. 1) as a pupil of Prativeṣya.

Prāti-sutvana. See Pratīpa.

Prāti-bodhi-putra, ‘son of a female descendant of Prati-

bodha,' is the name of a teacher in the Aitareya (iii. 1, 5) and the Śāṅkhāyana (vii. 13) Āraṇyakas.

Cf. Keith, *Aitareya Āraṇyaka*, 244, 310,

Prā-tr̥da, 'descendant of Prat̥r̥d,' is the patronymic of a teacher called Bhālla in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 31, 4), and of another teacher in the Bṛhadāraṇyaka Upaniṣad (v. 13, 2).

Prā-deśa<sup>1</sup> frequently occurs in the Brāhmaṇas<sup>2</sup> as a measure of length, a 'span.'<sup>3</sup>

<sup>1</sup> 'Formed with the *pradeśa*' (probably 'indicator,' as a name of the forefinger; cf. *pradeśinī*, 'forefinger,' Āśvalāyana Śrauta Sūtra, i. 7; Śāṅkhāyana Śrauta Sūtra, i. 10, 1; ii. 9, 14)

<sup>2</sup> Aitareya Brāhmaṇa, viii. 5; Śatapatha Brāhmaṇa, iii. 5, 4, 5; Chāndogya Upaniṣad, v. 18, 1, etc.

<sup>3</sup> That is, between thumb and forefinger.

Prā-dhvamsana, 'descendant of Pradhvamsana,' is the patronymic, in the Bṛhadāraṇyaka Upaniṣad,<sup>1</sup> of the mythical Mṛtyu, who is there said to be the pupil of Pradhvamsana.

<sup>1</sup> ii. 5, 22; iv. 5, 28, Mādhyamāṇḍina.

Prāyaś-citta<sup>1</sup> or Prāyaś-citti<sup>2</sup> denotes a 'penance' or 'expiation,' both words occurring frequently in the later Saṃhitās and the Brāhmaṇas. The penances are prescribed for every conceivable sort of ritual, social or moral; a complete list of them is included in the Sāmavidhāna Brāhmaṇa.<sup>3</sup>

<sup>1</sup> Satapatha Brāhmaṇa, xii. 4, 1, 6; Kauśītaki Brāhmaṇa, v. 9; vi. 12, etc.

Aitareya Brāhmaṇa, iii. 11. 46; v. 27; vii. 2; Śatapatha Brāhmaṇa, i. 1, 4, 9;

<sup>2</sup> Taittiriya Saṃhitā, ii. 1, 4, 1; iii. 1, 3, 2; v. 1, 9, 3; 3, 12, 1; Av. xiv. 1, 30; Vājasaneyi Saṃhitā, xxxix. 12; et seq.

iv. 5, 7, 1; xi. 5, 3, 8, etc.

<sup>3</sup> See Konow's Translation, p. 43 et seq.

Prā-vareya, 'descendant of Pravara,' is the patronymic of the Gargas in the Kāthaka Saṃhitā.<sup>1</sup>

<sup>1</sup> xiii. 12 (*Indische Studien*, 3, 474).

Prā-vahi is the name of a teacher in the Kauśītaki Brāhmaṇa (xxvi. 4), where, however, Lindner's edition has Prāgahi.

Prā-vāhanī, 'descendant of Pravāhaṇa,' is the patronymic of a man called Babara in the Taittirīya Saṃhitā (vii. 1, 10, 2).

Prā-vṛṣ is the name of the 'rainy season' in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> vii. 103, 3. 9.

<sup>2</sup> Av. xii. 1, 46; Kāthaka Saṃhitā, xxxvi. 2; Taittirīya Brāhmaṇa, i. 8,

4, 2; Śatapatha Brāhmaṇa, v. 5, 2, 3; vii. 2, 4, 26, etc.

Prā-vepa. See Prākāśa.

Prāś in the Atharvaveda<sup>1</sup> denotes a 'debater' or a 'debate,' while Pratiprāś<sup>2</sup> denotes an 'opponent in debate.'

<sup>1</sup> ii. 27, 1. 7.

<sup>2</sup> ii. 27, 1. Cf. Bloomfield, *American Journal of Philology*, 7, 479 *et seq.*; *Atharvaveda*, 73; *Hymns of the Atharva-*

*veda*, 305, 306, who completely disproves the theory that Prāś meant 'means of life,' 'virtuals' (cf. Böhtlingk, *s.v. prati-prāś*).

Prāśnī-putra ('son of Prāśnī') Āsuri-vāsin is mentioned in the last Vāṁśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad<sup>1</sup> as a pupil of Āsurāyaṇa.

<sup>1</sup> vi. 4, 33 (Mādhyamīdina = vi. 5, 3 Kāṇva).

Prā-śravāṇa. See Prāsravaṇa.

Prā-saca, m., in the Taittirīya Saṃhitā<sup>1</sup> denotes a 'cloud-burst,' while in the Taittirīya Brāhmaṇa<sup>2</sup> the adjective *prāsacyah* (*āphah*) means '(waters) produced by torrential rain.'

<sup>1</sup> vii. 5, 11, 1; according to the commentator, 'congealing.'

<sup>2</sup> iii. 12, 7, 4; according to the commentator, 'congealed' (water).

Prā-sāda in the sense of 'palace' does not occur until the late Adbhuta Brāhmaṇa.<sup>1</sup> Cf. Prākāra.

<sup>1</sup> *Indische Studien*, 1, 40.

Prā-sravaṇa occurs as part of the local name Plakṣa Prāśravaṇa. It also appears as a patronymic 'descendant of Prasravaṇa,' applied to Avatsāra in the Kauśitaki Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xiii. 3. There is also a various reading, Prāśravaṇa

Priyaṅgu denotes 'panic seed' (*Panicum italicum*) in the Yajurveda Saṃhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittiriya Saṃhitā, ii. 2, 11, 4; Kāthaka Saṃhitā, x. 11, Maitrāyaṇi Saṃhitā ii. 1, 8; Vājasaneyi Saṃhitā, xviii. 12.

<sup>2</sup> Taittiriya Brāhmaṇa, iii. 8, 14, 6

Aitareya Brāhmaṇa, viii. 16; Brhad-Āraṇyaka Upaniṣad, vi. 3, 22 (Mādhyam-dina = vi. 3, 13 Kāṇva), with Śaṅkara's note.

Cf. Zimmer, *Altindisches Leben*, 241.

Priya-medha is the name of a seer in the Rigveda,<sup>1</sup> where his family, the Priyamedhas, are also repeatedly alluded to.<sup>2</sup> It is not probable that any hymns are really Priyamedha's own composition.<sup>3</sup> See also Praiyamedha.

<sup>1</sup> i. 139, 9; viii. 5, 25; *Priyamedhavat*, i. 45, 3; *Priyamedha-stuta*, viii. 6, 45.

<sup>2</sup> i. 45, 4; viii. 2, 37; 3, 16; 4, 20; 8, 18; 69, 8; 87, 3; x. 73, 11.

<sup>3</sup> Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 217.

Priya-ratha is the name of a patron of the Pajras in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 122, 7. Cf. Ludwig, Translation of the Rigveda, 3, 150.

Priya-vrata Somāpi<sup>1</sup> or Saumāpi is the name of a teacher in the Aitareya Brāhmaṇa<sup>1</sup> and the Śāṅkhāyana Āraṇyaka,<sup>2</sup> in which he is said to be the son of Somapa. The name Priyavrata is also found in the Śatapatha Brāhmaṇa,<sup>3</sup> where a Rauhiṇāyana of that name is mentioned as a teacher.

<sup>1</sup> vii. 34.

<sup>2</sup> xv. 1.

<sup>3</sup> x. 3, 5, 14.

Cf. Weber, *Indische Studien*, 8, 136, n.

Prenkha, 'swing,' is mentioned in the description of the Mahāvrata rite, given in the Kāthaka Saṃhitā,<sup>1</sup> the Aitareya

<sup>1</sup> xxxiv. 5.

Āranyakā,<sup>2</sup> the Pañcavimśa Brāhmaṇa,<sup>3</sup> and elsewhere.<sup>4</sup> As far as can be judged from the notices available,<sup>5</sup> the swing was made just like a modern swing. See also Pleñkha.

<sup>2</sup> i. 2, 3, 4; v. 1, 3, etc.

<sup>3</sup> v. 5, 7.

<sup>4</sup> Sāṅkhāyana Āranyakā, ii. 17, etc.

<sup>5</sup> Sāṅkhāyana Srauta Sūtra, xvii. 1, 11; 7, 2, etc.

Preta, ‘departed,’ is used to denote a ‘dead man’ in the Śatapatha Brāhmaṇa,<sup>1</sup> but not in the sense of ‘ghost,’ which only appears later, in post-Vedic literature.

<sup>1</sup> x. 5, 2, 13; Bṛhadāraṇyaka Upaniṣad, v. 11, 1, etc.

Predi. See Protī.

Preṣya (‘to be sent’ on an errand) denotes a menial servant or slave, being applied in the Aitareya Brāhmaṇa<sup>1</sup> to the Śūdra. In the Atharvaveda<sup>2</sup> the adjective *praisya*, ‘menial,’ occurs.

<sup>1</sup> vii. 29. See also Kauṣītaki Brāhmaṇa, xvii. 1.

<sup>2</sup> v. 22, 14.

Praiya-medha, ‘descendant of Priyamedha,’ is a patronymic of the priests who sacrificed for the Ātreya Udamaya in the Aitareya Brāhmaṇa.<sup>1</sup> They appear in the Yajurveda Saṃhitās<sup>2</sup> as priests who ‘knew all’ (sacrificial lore). Three Praiyamedhas are referred to in the Taittirīya Brāhmaṇa.<sup>3</sup> In the Gopatha Brāhmaṇa<sup>4</sup> they are called Bharadvājas.

<sup>1</sup> viii. 22.

<sup>2</sup> Kāṭhaka Saṃhitā, vi. 1 (*Indische Studien*, 3, 474); Maitrāyaṇī Saṃhitā, i. 8, 7; Lévi, *La doctrine du sacrifice*, 150.

<sup>3</sup> ii. 1, 9, 1 *et seq.*

<sup>4</sup> i. 3, 15. The name is also written Prayyamedha and, incorrectly, Praiyamedha.

Praisa is a liturgical term meaning ‘direction’ or ‘invitation, repeatedly found in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Av. v. 26, 4; xi. 7, 18; xvi. 7, 2; Taittirīya Saṃhitā, vii. 3, 11, 2; Vāja-saneyi Saṃhitā, xix. 19, etc.

<sup>2</sup> Aitareya Brāhmaṇa, ii. 13; iii. 9;

v. 9, etc.; Śatapatha Brāhmaṇa, iv. 1, 3, 15; xiii. 5, 2, 23; Kauṣītaki Brāhmaṇa, xxviii. 1, etc.

Proti Kauśāmbeya Kausuru-bindī ('descendant of Kusuru-bindī') is mentioned in the Śatapatha Brāhmaṇa<sup>1</sup> as a pupil and contemporary of Uddālaka. In the Taittirīya Saṃhitā,<sup>2</sup> on the other hand, Kusurubinda is called Auddālaki, 'descendant of Uddālaka,' a fact which seems to indicate that little value is to be attached to these patronymics and allegations of contemporaneity.

<sup>1</sup> xii. 2, 2, 13. In the parallel passage, Gopatha Brāhmaṇa, i. 2, 24, Predi Kauśāmbeya Kausuravinda is the form of the name.

<sup>2</sup> vii. 2, 2, 1.  
Cf. Bloomfield, *Atharvaveda*, p. 115.

Proṣṭha, denoting perhaps a 'bench,' is found in the Rigveda<sup>1</sup> in the adjective *proṣṭhaśaya*, 'lying on a bench,' used of women, and uncompounded in the Taittirīya Brāhmaṇa.<sup>2</sup> In the first passage it is distinguished from Talpa and Vahya, but what the exact difference was there is not sufficient evidence to show.

<sup>1</sup> vii. 55, 8.

<sup>2</sup> ii. 7, 17, 1.

Cf. Zimmer, *Altindisches Leben*, 154.

Proṣṭha-pada, m., -padā, f. ('foot of a bench'), is the name of a double Nakṣatra.

Proṣṭha-pāda Vārakya is mentioned in a Vaṇśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1) as a pupil of Kaṇsa Vāraki.

i. Plakṣa is the name of the waved leaf fig-tree (*Ficus infectoria*), a large and beautiful tree with small white fruit. It is mentioned in the Atharvaveda<sup>1</sup> and the Taittirīya Saṃhitā<sup>2</sup> along with the Nyagrodha and the Parṇa. Its name is altered in the latter Saṃhitā<sup>3</sup> to Prakṣa for the sake of an etymology. It is also mentioned in the Brāhmaṇas.<sup>4</sup>

<sup>1</sup> v. 5, 5.

<sup>2</sup> vii. 4, 12, 1. Cf. iii. 4, 8, 4; Maitrāyanī Saṃhitā, iii. 10, 2.

<sup>3</sup> vi. 3, 10, 2.

<sup>4</sup> Aitareya Brāhmaṇa, vii. 32; viii. 16; Taittirīya Brāhmaṇa, iii. 8, 19, 2; Śatapatha Brāhmaṇa, iii. 8, 3, 10, 12, etc. Cf. Zimmer, *Altindisches Leben*, 58.

2. Plakṣa Dayyāmpāti ('descendant of Dyāmpati' or Dyāmpāta) was a contemporary of Atyamhas Āruṇi in the Taittirīya Brāhmaṇa (iii. 10, 9, 3. 5).

3. Plakṣa Prā-sravaṇa is the name of a locality, forty-four days' journey from the spot where the Sarasvatī disappears. It is mentioned in the Pañcavimśa Brāhmaṇa<sup>1</sup> and the Jaiminīya Upaniṣad Brāhmaṇa.<sup>2</sup> In the latter text it is said that the middle of the earth is only a span (Prādeśa) to the north of it. In the Rigveda Sūtras<sup>3</sup> the locality is called Plakṣa Prasravaṇa, and is apparently meant to designate the source of the Sarasvatī rather than the place of its reappearance.

<sup>1</sup> xxv. 10, 16 22; Kātyāyana Śrauta Sūtra, xxiv. 6, 7; Lāṭyāyana Śrauta Sūtra, x. 17, 12. 14.

<sup>2</sup> iv. 26, 12.

<sup>3</sup> Aśvalāyana Śrauta Sūtra, xii. 6,

| r; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 24.

| Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 31, n. 2.

Plati is the name of a man, the father of the seer of two hymns of the Rigveda.<sup>1</sup>

<sup>1</sup> x. 63, 17; 64, 17. Cf. Ludwig, *Translation of the Rigveda*, 3, 133.

1. **Plava** ('float') denotes a 'boat' in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 182, 5.

<sup>2</sup> Av. xii. 2, 48; Taittirīya Saṃhitā,

| v. 3, 10, 2; vii. 3, 5, 2; Pañcavimśa

| Brāhmaṇa, xi. 10, 17, etc.

2. **Plava** is the name of an aquatic bird mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.<sup>1</sup> Perhaps the 'pelican' is meant.

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 20, 1; Maitrāyaṇi Saṃhitā, iii. 14, 15; Vājasaneyi Saṃhitā, xxiv. 34.

Cf. Zimmer, *Altindisches Leben*, 93.

Plākṣi, 'descendant of Plakṣa,' is the name of a man mentioned in the Taittirīya Āraṇyaka<sup>1</sup> and the Taittirīya

<sup>1</sup> i. 7, 2.

Prātiśākhyā.<sup>2</sup> In the same Prātiśākhyā<sup>3</sup> a Plākṣāyana, or ‘descendant of Plākṣa,’ is mentioned.

<sup>2</sup> i. 5. 9; ii. 2. 6.

*Cf.* Weber, *Indische Studien*, I, 35.

<sup>3</sup> i. 9; ii. 2. 6.

*Plāta*, ‘descendant of Plati,’ is the patronymic of Gaya in the Aitareya Brāhmaṇa (v. 2).

*Plā-yogi*, ‘descendant of Playoga,’ is the patronymic of Āsaṅga in the Rigveda.<sup>1</sup> According to the Śāṅkhāyana Śrauta Sūtra,<sup>2</sup> Āsaṅga was a woman, but became a man. This version, repeated by Sāyaṇa in his commentary on the Rigveda,<sup>3</sup> is a mere blunder based on the fact that an additional verse, tacked on to the hymn,<sup>4</sup> contains the expression śaśvatī nārī, which has been taken to mean ‘his wife Śaśvatī,’<sup>4</sup> instead of merely ‘every woman.’

<sup>1</sup> viii. 1, 33.

<sup>2</sup> xvi. 11, 17.

<sup>3</sup> viii. 1, 34. *Cf.* Hopkins, *Religions of India*, 150.

<sup>4</sup> So even Griffith, *Hymns of the Rigveda*, 2, 107. But see Oldenberg, *Rigveda-Noten*, I, 354.

*Plāsuka* is found in the Śatapatha Brāhmaṇa (v. 3, 3, 2) as an epithet of Vṛīhi, ‘rice,’ in the sense of ‘shooting up rapidly.’

*Plīhā-karna* as an epithet of cattle in the Yajurveda Saṃhitās<sup>1</sup> probably denotes ‘having a spleen-shaped mark branded on the ear,’ not as Mahīdhara in his commentary on the Vājasaneyi Saṃhitā<sup>2</sup> takes it, ‘having a disease called Plīhan in the ear.’

<sup>1</sup> Maitrāyanī Saṃhitā, iii. 13, 5 (*cf.* iv. 2, 9); Vājasaneyi Saṃhitā, xxiv. 24.  
<sup>2</sup> *Loc. cit.*

*Plusi* is the name of some noxious insect in the Rigveda.<sup>1</sup> It is also included in the list of victims at the Aśvamedha

<sup>1</sup> i. 191, 1.

(‘horse sacrifice’) in the Yajurveda Saṃhitās,<sup>2</sup> and is mentioned in the Brhadāraṇyaka Upaniṣad.<sup>3</sup> Possibly a species of ant may be meant.

<sup>2</sup> Maitrāyaṇī Saṃhitā, iii. 14, 8; | <sup>3</sup> i. 3, 24.  
Vājasaneyi Saṃhitā, xxiv. 29. | Cf. Zimmer, *Altindisches Leben*, 98.

Plen̄kha is a variant form of Preñkha, ‘swing,’ found in the Taittiriya Saṃhitā (vii. 5, 8, 5) and the Taittiriya Brāhmaṇa (i. 2, 6, 6).

## PH.

Phaṇa occurs in some manuscripts of the Kauśitaki Upaniṣad,<sup>1</sup> and is explained as meaning an ‘ornament.’ But it is merely a misreading of the correct word phala in the compound phala-hastāḥ, ‘bearing fruits in their hands.’

<sup>1</sup> i. 4. Cf. Weber, *Indische Studien*, i. 398; Keith, *Śāṅkhāyana Āraṇyaka*, ix, n. 1.

Pharvara, a word occurring only once in the Rigveda,<sup>1</sup> cannot be interpreted with certainty. It may mean a ‘field in bloom.’<sup>2</sup> Sāyaṇa<sup>3</sup> explains it as ‘filler,’ and Grassmann as perhaps a ‘sower.’<sup>4</sup>

<sup>1</sup> x. 106, 2.

<sup>2</sup> Cf. Weber, *Indische Studien*, xvii. 260.

<sup>3</sup> In his commentary on Rv. x. 106, 2.

He explains the intensive form par-

phavat, occurring in the same hymn (x. 106, 7), as from a verb meaning to ‘fill.’

<sup>4</sup> *Wörterbuch*, s.v.

Phala, denoting ‘fruit’ generally, especially the fruit of a tree, occurs in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> iii. 45, 4; x. 146, 5.

<sup>2</sup> Av. vi. 124, 2; Taittiriya Saṃhitā, vii. 3, 14, 1; Vājasaneyi Saṃhitā, x. 13;

Satapatha Brāhmaṇa, xiii. 4, 4, 8;

Brhadāraṇyaka Upaniṣad, vi. 4, 1, etc., and see Phaṇa.

Phalaka denotes ‘plank,’ as applied in the construction of a cart or chariot, or as used for pressing Soma (*adhi-śavane phalake*),<sup>2</sup> or for any other purpose.<sup>3</sup>

<sup>1</sup> Pañcavimśa Brāhmaṇa, xvii. 1, 14 (cf. *Indische Studien*, i. 33, 44).

<sup>2</sup> Aitareya Brāhmaṇa, vii. 30.

<sup>3</sup> Satapatha Brāhmaṇa, iii. 3, 4, 9; xiii. 4, 3, 1; Aitareya Āraṇyaka, i. 2, 3 (of the swing), etc.

*Phalavatī*, 'fruitful,' is the name of a plant in the Śādvimśa Brāhmaṇa,<sup>1</sup> identified by the scholiast with the *Priyaṅgu*.

<sup>1</sup> v. 2. Cf. Weber, *Omina und Portenta*, 315.

**Phalgu.** See *Nakṣatra*.

**Phalgunī.** See *Nakṣatra*.

**Phāṇṭa** in the Śatapatha Brāhmaṇa<sup>1</sup> is said to denote the first particles of butter produced by churning, 'creamy butter.'

<sup>1</sup> iii. 1, 3, 8. Cf. Eggeling, *Sacred Books of the East*, 26, 14, n. 1.

**Phāla**, 'ploughshare,' occurs in the Rigveda<sup>1</sup> and later.<sup>2</sup>  
*Cf. Lāngala.*

<sup>1</sup> iv. 57, 8, x. 117, 7.

<sup>2</sup> Kāthaka Saṃhitā, xix. 1. Cf. *su-*  
*phāla*, Av. iii. 17, 5; Maitrāyaṇī Saṃ-  
hitā, ii. 7, 12; *phāla-kṛṣṇa*, 'growing on

'ploughed land,' as opposed to *āraṇya*,  
'wild,' Kāthaka Saṃhitā, xii. 7; Kausī-  
taki Brāhmaṇa, xxv 15.

## B.

**Baka Dālbhya** ('descendant of Dalbha') is the name of a person mentioned in the Jaiminiya Upaniṣad Brāhmaṇa as constraining Indra for the Ājakeśins (i. 9, 2), and as a *Kuru-Pañcāla* (iv. 7, 2).

**Bakura** is mentioned in one passage of the Rigveda,<sup>1</sup> where it is said that the Aśvins made light for the Āryan by blowing their Bakura against the Dasyus. According to the Nirukta,<sup>2</sup> the thunderbolt<sup>1</sup> is meant; but much more probable is Roth's<sup>3</sup> view, that the object blown was a musical instrument. See also *Bākura*.

<sup>1</sup> i. 117, 21.

<sup>2</sup> vi. 25. Cf. Naighaṇṭuka, iv. 3.

<sup>3</sup> St. Petersburg Dictionary, s.v.

Cf. Zimmer, *Altindisches Leben*, 290;  
Muir, *Sanskrit Texts*, 5, 466.

Baja is the name in the Atharvaveda<sup>1</sup> of a plant used against a demon of disease. Some sort of mustard plant may be meant.<sup>2</sup>

<sup>1</sup> viii. 6, 3. 6. 7. 24.

<sup>2</sup> Whitney, Translation of the Atharvaveda, 494.

Badara denoting, like Karkandhu and Kuvala, a kind of jujube, is mentioned in the Yajurveda Samhitā<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Kāthaka Samhitā, xii. 10; Maitrā-yanī Samhitā, iii. 11, 2; Vājasaneyi Samhitā, xix. 22 90; xxi. 30.

<sup>2</sup> Taittirīya Brāhmaṇa, i. 8, 5, 1,

Satapatha Brāhmaṇa, v. 5, 4, 10, xi. 7, 1, 3; 2, 9; 9, 1, 8, etc.; Jaiminīya Brāhmaṇa, ii. 156, 5.

Badvan seems in one passage of the Pañcavimśa Brāhmaṇa<sup>1</sup> to denote a 'causeway.' It is said to be firmer than an ordinary road.

<sup>1</sup> i. 1, 4. Cf. Lātyāyana Srauta Sūtra, i. 1, 23.

Bandhana denotes a 'rope' or other fastening in the Atharvaveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> Av. iii. 6, 7 (of a boat, Nau); vi. 14, 2.

<sup>2</sup> Satapatha Brāhmaṇa, xiii. 1, 6, 2

(of a horse); Taittirīya Brāhmaṇa, iii. 8, 9, 4; Chāndogya Upaniṣad,

vi. 8, 2; Nirukta, xii. 38, etc.

Bandhu, denoting 'relationship'<sup>1</sup> in the abstract and 'relation'<sup>2</sup> in the concrete, occurs in the Rigveda and later.

<sup>1</sup> Rv. v. 73, 4; vii. 72, 2; viii. 73, 12, etc.; Av. v. 11, 10. 11; Vājasaneyi Samhitā, iv. 22; x. 6, etc.

<sup>2</sup> Rv. i. 164, 33; vii. 67, 9; Av. x. 10,

23; Taittirīya Brāhmaṇa, iii. 7, 5, 5, etc.; *bandhunant*, 'having relations,' Rv. viii. 21, 4; Taittirīya Samhitā, i. 5, 1, 4, etc.

Babara Prā-vāhaṇi ('descendant of Pravāhaṇa') is the name of a man who, according to the Taittirīya Samhitā,<sup>1</sup> wished to become an orator, and obtained rhetorical power by the use of the Pañcarātra sacrifice.

<sup>1</sup> vii. 1, 10, 2. Cf. Geldner, *Vedische Studien*, 2, 148.

1. **Babhru** is the name, in the Rigveda,<sup>1</sup> of a Ṛṣi who received gifts from King R̥ṇamecaya. The same Babhru may be meant in another passage,<sup>2</sup> where he is mentioned as a protégé of the Aśvins; but it is doubtful whether the word is a proper name at all in the Atharvaveda.<sup>3</sup>

<sup>1</sup> v. 30, ii. 14.

<sup>2</sup> viii. 22, 10.

<sup>3</sup> iv. 29, 2. It is here taken as a proper name by the St. Petersburg Dictionary, s.v.; Ludwig, Translation

of the Rigveda, 3, 126. But Whitney, Translation of the Atharvaveda, 199, denies that a proper name is meant.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214.

2. **Babhru Kaumbhya** ('descendant of Kumbha') is the name of the seer of a Sāman or Chant in the Pañcavimśa Brāhmaṇa (xv. 3, 13).

3. **Babhru Daivā-vṛḍha** is mentioned in the Aitareya Brāhmaṇa (vii. 34) as a pupil of Parvata and Nārada.

**Bamba Āja-dviṣa** ('descendant of Aja-dviṣ') is mentioned as a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (ii. 7, 2). Bimba is a various reading.

**Bambā-Viśvavayasau** are the names, in the form of a compound, of two Ṛṣis who, according to the Yajurveda Saṃhitās,<sup>1</sup> invented a certain rite.

<sup>1</sup> Taittirīya Saṃhitā, vi. 6, 8, 4; Kāthaka Saṃhitā xxix. 7, where the reading adopted in the text is Bambhā, though the reading of the Berlin manuscript is Bambhār. The name is taken

to be Bambā by the St. Petersburg Dictionary; but Bamba is possible, the Dvandva compound accounting for the form with ā. The Maitrāyaṇī Saṃhitā, iv. 7, 3, has Bamba-.

**Barāsī** is found in the Kāthaka Saṃhitā<sup>1</sup> and the Pañcavimśa Brāhmaṇa<sup>2</sup> denoting a garment of some kind.

<sup>1</sup> xv. 4.

<sup>2</sup> xviii. 9, 16 (where the com- | mentator explains it as made of bark);

xxi. 3, 4.

**Baru** is the name of the author of a hymn of the Rigveda<sup>1</sup> according to the Brāhmaṇas<sup>2</sup> of that Veda.

<sup>1</sup> x. 96.

<sup>2</sup> Aitareya Brāhmaṇa, vi. 25; Kauśitaki Brāhmaṇa, xxv. 8.

Barku Vārsṇa ('descendant of Vṛṣan') is the name of a teacher in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> i. 1, 1, 10, Bṛhadāraṇyaka Upaniṣad, iv. 1, 8 (Mādhyamida = iv. 1, 4 Kāṇva).

Barhis is found repeatedly in the Rigveda<sup>1</sup> and later<sup>2</sup> denoting the litter of grass strewn on the sacrificial ground on which the gods are summoned to seat themselves.

<sup>1</sup> i. 63, 7; 108, 4; iii. 4, 4, etc. | Vājasaneyi Saṃhitā, ii. 1, xviii. 1,  
<sup>2</sup> Taittirīya Saṃhitā, vi. 2, 4, 5; | etc.

Balākā, 'crane,' is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.<sup>1</sup>

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 16, 1; | Vājasaneyi Saṃhitā, xxiv. 22, 23. Cf.  
Maitrāyaṇī Saṃhitā, iii. 14, 3. 14; | Zimmer, *Altindisches Leben*, 92.

Balāya is the name of an unknown animal mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.<sup>1</sup>

<sup>1</sup> Vājasaneyi Saṃhitā, xxiv. 38; Maitrāyaṇī Saṃhitā, iii. 14, 19.

Balāsa is the name of a disease mentioned several times in the Atharvaveda<sup>1</sup> and occasionally later.<sup>2</sup> Mahīdhara<sup>3</sup> and Sāyaṇa<sup>4</sup> interpret the term as 'consumption.' Zimmer<sup>5</sup> supports this view on the ground that it is mentioned<sup>6</sup> as a kind of Yakṣma, makes the bones and joints fall apart (*asthi-sramsa*, *paruh-sramsa*),<sup>7</sup> and is caused by love, aversion, and the heart,<sup>8</sup> characteristics which agree with the statements of the later Hindu medicine.<sup>9</sup> It is in keeping with a demon of the character of consumption that Balāsa should appear as an accompaniment of Takman.<sup>10</sup> Grohmann,<sup>11</sup> however, thought

<sup>1</sup> iv. 9, 8; v. 22, 11; vi. 14, 1; 127, 1;  
ix. 8, 8; xix. 34, 10.

<sup>2</sup> Vājasaneyi Saṃhitā, xii. 97.

<sup>3</sup> On Vājasaneyi Saṃhitā, *loc. cit.*

<sup>4</sup> On Av. xix. 34, 10.

<sup>5</sup> *Altindisches Leben*, 385-387.

<sup>6</sup> Av. ix. 8, 10.

<sup>7</sup> Av. vi. 14, 1.

<sup>8</sup> ix. 8, 8.

<sup>9</sup> Wise, *Hindu System of Medicine*, 321,  
322.

<sup>10</sup> Av. iv. 9, 8; xix. 34, 10.

<sup>11</sup> *Indische Studien*, 9, 396 *et seq.*

that a ‘sore’ or ‘swelling’ (in the case of fever caused by dropsy) was meant. Bloomfield<sup>12</sup> considers that the question is still open. Ludwig<sup>13</sup> renders the word by ‘dropsy.’

As remedies against the disease the salve (*Āñjasa*) from Trikakud<sup>14</sup> and the *Jangida*<sup>15</sup> plant are mentioned.

<sup>12</sup> *Hymns of the Atharvaveda*, 450.

<sup>13</sup> Translation of the Rigveda, 3, 510.

<sup>14</sup> Av. iv. 9, 8.

<sup>15</sup> Av. xix. 34, 10.

Bali occurs several times in the Rigveda<sup>1</sup> and often later<sup>2</sup> in the sense of tribute to a king or offering to a god. Zimmer<sup>3</sup> thinks that the offerings were in both cases voluntary. He compares the notices of the Germans in Tacitus,<sup>4</sup> where the kings of the tribes are said to receive gifts in kind as presents, but not a regular tribute. There seems to be no ground whatever for this view. No doubt in origin the prerogatives of monarchy were due to voluntary action on the part of the tribesmen,<sup>5</sup> but that the Vedic peoples, who were essentially a body of conquering invaders, were in this state is most improbable, and the attitude of the Vedic Indian to his gods was at least as compatible with tribute as with voluntary gifts. Zimmer admits that in the case of hostile tribes<sup>6</sup> tribute must be meant even in the Rigveda. See also Rājan.

<sup>1</sup> To a god, Rv. i. 70, 9; v. 1, 10; viii. 100, 9; to a king, in the compound *bali-hṛt*, ‘paying tribute,’ vii. 6, 5; x. 173, 6.

<sup>2</sup> Metaphorically: Av. vi. 117, 1; Taittiriya Brāhmaṇa, i. 2, 3, 2; Kāthaka Samhitā, xxix. 7; Taittiriya Upaniṣad, i. 5, 3, etc.; *bali-hṛt*, Av. xi. 4, 19; Kāthaka Samhitā, loc. cit.; *bali-hāra*, Av. xi. 1, 20; literally: Av. iii. 4, 3; Taittiriya Brāhmaṇa, ii. 7, 18, 3; iii. 12, 2, 7; Śatapatha Brāhmaṇa, i. 3, 2, 15;

5, 3, 18; 6, 3, 17; xi. 2, 6, 14; Pañcavimśa Brāhmaṇa, xv. 7, 4; Aitareya Brāhmaṇa, vii. 29 (cf. vii. 34); *bali-hṛt*, Kāthaka Samhitā, xxix. 9; Taittiriya Samhitā, i. 6, 2, 1.

<sup>3</sup> *Altindisches Leben*, 166, 167.

<sup>4</sup> *Germania*, 15.

<sup>5</sup> Later, too, benevolences (*pranayā-kriyā*) were known. See Fleet, *Journal of the Royal Asiatic Society*, 1909, 760-762.

<sup>6</sup> See Rv. vii. 6, 5; 18, 19.

**Balkasa** denotes impure matter given off in the process of fermentation in the Śatapatha Brāhmaṇa.<sup>1</sup> The exact sense

<sup>1</sup> xii. 8, 1, 16; 9, 1, 2.

may be either 'scum,' 'sediment,'<sup>2</sup> or perhaps more probably vegetable matter in the form of 'husks.'<sup>3</sup>

<sup>2</sup> St. Petersburg Dictionary, s.v., | <sup>3</sup> Eggeling, *Sacred Books of the East*,  
Flocken ('flakes'). | 44, 236, n 1.

**Balbaja** is the name of the grass called *Eleusine indica*. It is mentioned in the Atharvaveda,<sup>1</sup> and is said in the Yajurveda Samhitās<sup>2</sup> to be produced from the excrements of cattle. In the Kāthaka Samhitā<sup>2</sup> it is stated to be used for the sacrificial litter (**Barhis**) and for fuel. Baskets or other products made from this grass are referred to in a Dānastuti ('Praise of Gifts') in the Rigveda.<sup>3</sup>

<sup>1</sup> xiv. 2, 22, 23

<sup>2</sup> Taittiriya Samhitā, ii. 2, 8, 2; Kāthaka Samhitā, x. 10; Māitrāyaṇī Samhitā, ii. 2, 5

<sup>3</sup> viii. 55, 3.

Cf St. Petersburg Dictionary, s.v.; Zimmer, *Altindisches Leben*, 69, 70.

i. **Balhika** is the name of a people in the Atharvaveda<sup>1</sup> where the fever (Takman) is called upon to go to the Müjavants, the Mahāvṛṣas, and the Balhikas. The Müjavants are quite certainly a northern tribe, and though, as Bloomfield<sup>2</sup> suggests, the passage may contain a pun on Balhika as suggesting 'outsider' (from *bahis*, 'without'), still no doubt the name was chosen from a northern tribe. But the view of Roth<sup>3</sup> and Weber,<sup>4</sup> which Zimmer<sup>5</sup> once accepted, that an Iranian tribe is referred to (cf. Balkh), is not at all probable. Zimmer<sup>6</sup> shows that there is no need whatever to assume Iranian influence. See also **Parśu**.

<sup>1</sup> v. 22, 5. 7. 9.

<sup>2</sup> *Hymns of the Atharvaveda*, 446.

<sup>3</sup> *Zur Litteratur und Geschichte des Weda*, 41.

<sup>4</sup> *Indische Studien*, I, 205; *Proceedings of the Berlin Academy*, 1892, 985-995.

<sup>5</sup> *Altindisches Leben*, 130.

<sup>6</sup> *Op. cit.*, 431-433.

Cf. Whitney, Translation of the Atharvaveda, 260; Hopkins, *Great Epic of India*, 373.

2. **Balhika Prātipīya** is the name of a Kuru king in the Śatapatha Brāhmaṇa,<sup>1</sup> where he appears as having been opposed to the restoration of Duṣtarītu Paumsāyana to his hereditary sovereignty over the Srñjayas, but as having failed to prevent

<sup>1</sup> xii. 9, 3, 3.

the restoration being carried out by Revottaras Pāṭava Cākra Sthapati. The epithet Prātipīya is curious: if it connects him with Pratīpa (whose son he is in the Epic), the form is remarkable, Zimmer<sup>2</sup> indeed tacitly altering it to Prātīpiya. In the Epic and the Purāṇas<sup>3</sup> he is in the form of Vāhlīka made a brother of Devāpi and Śantanu, and a son of Pratīpa. To base chronological conclusions on this<sup>4</sup> would be utterly misleading, for the facts are that Devāpi was son of Rṣiṣena and a priest, while Śantanu was a Kuru prince of unknown parentage, but not probably a son of Pratīpa, who seems to be a late figure in the Vedic age, later than Parikṣit, being his great-grandson in the Epic. Very possibly Balhika was a descendant of Pratīpa. Why he bore the name Balhika must remain uncertain, for there is no evidence of any sort regarding it.

<sup>2</sup> *Altindisches Leben*, 432.

<sup>3</sup> See Muir, *Sanskrit Texts*, 1<sup>2</sup>, 273 et seq., Sieg, *Die Sagenstoffe des Rigveda*, 131-136.

<sup>4</sup> Pargiter, *Journal of the Royal Asiatic Society*, 1910, 52.

Balbūtha is mentioned in one hymn of the Rigveda,<sup>1</sup> along with Tarukṣa and Pṛthuśravas, as a giver of gifts to the singer. He is called a Dāsa, but Roth<sup>2</sup> was inclined to amend the text so as to say that the singer received a hundred Dāsas from Balbūtha. Zimmer's<sup>3</sup> suggestion that he may have been the son of an aboriginal mother, or perhaps an aboriginal himself, seems probable.<sup>4</sup> If this was the case, it would be a clear piece of evidence for the establishment of friendly relations between the Āryans and the Dāsas.

<sup>1</sup> viii. 46, 32.

<sup>2</sup> St. Petersburg Dictionary, s.v. dāsa.

<sup>3</sup> *Altindisches Leben*, 117.

<sup>4</sup> Weber, *Episches im vedischen Ritual*, 30; Griffith, *Hymns of the Rigveda*, 2, 196.

i. Basta denotes the 'goat' in the Rigveda<sup>1</sup> and the later literature.<sup>2</sup>

<sup>1</sup> i. 161, 13. The passage is unintelligible; for a guess, see Tilak, *Orion*, 166 et seq., and cf. Hillebrandt, *Vedische Mythologie*, 3, 145, n. 2.

<sup>2</sup> Taittiriya Samhitā, ii. 3, 7, 4; v. 3, 1, 5; 7, 10, 1; Kāthaka Samhitā, xvii. 2;

Vājasaneyi Samhitā, xiv. 9; Taittiriya Brāhmaṇa, i. 3, 7, 7; Brhadāraṇyaka Upaniṣad, i. 4, 9 (Mādhyamīna = i. 4, 4 Kāṇva), etc., and cf. Av. viii. 6, 12; xi. 9, 22.

2. **Basta Rāmakāyana** is the name of a teacher in the Maitrāyanī Saṃhitā (iv. 2, 10). The patronymic is variously read Samakāyana.

**Bahu-vacana** denotes in grammatical terminology the ‘plural’ in the Śatapatha Brāhmaṇa<sup>1</sup> and the Nirukta.<sup>2</sup> So *dvivat, bahuvat*, in the Nirukta<sup>3</sup> means ‘in the dual and the plural.’

<sup>1</sup> xiii. 5, 1, 18.

<sup>2</sup> v. 23; xi. 16; xii. 7 (which recognises the plural *majestatis*).

<sup>3</sup> ii. 24. 27; xi. 16

**Bahv-reca** denotes an adherent of the Rigveda. The term is found in the Brāhmaṇas<sup>1</sup> of the Rigveda, in the Śatapatha<sup>2</sup> and the Pañcavimśa Brāhmaṇas,<sup>3</sup> and in the Āraṇyakas of the Rigveda.<sup>4</sup>

<p><sup>1</sup> Aitareya Brāhmaṇa, ii. 36; v. 2; vi. 18; Kauśitaki Brāhmaṇa, vi. 11; xvi. 9.</p> <p><sup>2</sup> x. 5, 2, 20; xi. 5, 1, 10.</p>	<p><sup>3</sup> v. 6, 6.</p> <p><sup>4</sup> Aitareya Āraṇyaka, iii. 2, 3; Sāṅkhāyana Āraṇyaka, viii. 4.</p>
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**Bākura** in one passage of the Rigveda (ix. 1, 8) is used as an epithet of *Dṛti*, the combined words denoting a wind instrument of some kind. Cf. Bakura.

**Bādeyī-putra** (‘son of Bādeyī’) is mentioned in the last Vāṇī (list of teachers) of the Mādhyamīḍina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30) as a pupil of *Mausikī-putra*.

**Bāṇa** denotes ‘arrow’ in the Rigveda (vi. 75, 17) and later (Av. iii. 23, 2; vi. 105, 2, etc.).

**Bāṇavant** in the Bṛhadāraṇyaka Upaniṣad (iii. 8, 2) denotes an ‘arrow’ like Bāṇa. Its more normal sense is ‘quiver’ (lit., ‘containing arrows’), which is its sense in the Vājasaneyi Saṃhitā (xvi. 10) and the Śatapatha Brāhmaṇa (v. 3, 1, 11).

**Bādarāyaṇa** ('descendant of Badara') is the name of a teacher in the Vamśa (list of teachers) at the end of the Sāmaividhāna Brāhmaṇa.<sup>1</sup>

<sup>1</sup> Cf. Weber, *Indische Studien*, 4, 377. | Śrauta Sūtra, iv. 3, 18; Weber, *Indische Studien*, 1, 34, n.

**Bādhyoga** ('descendant of Badhyoga') is the patronymic of Jihvāvant, a pupil of Asita Vāṛṣagāṇa, in the last Vamśa (list of teachers) in the Mādhyamīḍina recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 33).

**Bādhva** is the name of a teacher in the Aitareya Āraṇyaka (iii. 2, 3). The reading in the Śāṅkhāyaṇa Āraṇyaka (viii. 3) is Vātsya.<sup>1</sup>

<sup>1</sup> See Keith, *Aitareya Āraṇyaka*, 249, n. 1.

**Bābhrama**, 'descendant of Babhru,' is the patronymic of Vatsanapāt in the Brhadāraṇyaka Upaniṣad.<sup>1</sup> In the legend of Śunahṣepa<sup>2</sup> the Kāpileyas and the Bābhramas are enumerated as the descendants of Śunahṣepa under his adoptive name of Devarāta Vaiśvāmitra. A Sāman, or Chant, of Babhru is mentioned in the Pañcavimśa Brāhmaṇa.<sup>3</sup>

<sup>1</sup> ii. 5, 22; iv. 5, 28 (Mādhyamīḍina | <sup>2</sup> Aitareya Brāhmaṇa, vii. 17. The =ii. 6, 3; iv. 6, 3 Kāṇva). | Śāṅkhāyaṇa version omits the words.

<sup>3</sup> xv. 3, 12.

**Bābhramava**, 'descendant of Babhru,' is the patronymic of Girija in the Aitareya Brāhmaṇa (vii. 1), and of Śankha in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

**Bārhat-sāmā** is an anomalously formed word meaning 'daughter of Br̥hatsāman' in the Atharvaveda,<sup>1</sup> where her name occurs in a hymn for easy conception.

<sup>1</sup> v. 25, 9. Cf. Whitney, *Translation of the Atharvaveda*, 267.

Bārhas-patya, 'descendant of Br̥haspati,' is the patronymic of the mythical Śamyu.<sup>1</sup>

<sup>1</sup> Taittiriya Samhitā, ii. 6, 10, 1; v. 2, 6, 4; Śatapatha Brāhmaṇa, i. 9, 1, 24; Nirukta, iv. 21, etc.

Bāla denotes 'boy,' 'young child,' in the Upaniṣads.<sup>1</sup> The later definition<sup>2</sup> makes childhood extend to the sixteenth year.

<sup>1</sup> Chāndogya Upaniṣad, v. 1, 11; 24, 5, Kāṭhaka Upaniṣad, ii. 6.

<sup>2</sup> St. Petersburg Dictionary, s.v.

Bālandana is a variant of Bhālandana, the patronymic of Vatsapṛī.

<sup>1</sup> See Weber, *Indische Studien*, 3, 459, 478.

Bālāki, Bālākyā. See Dr̥pta-bālāki and Kāśyapi-bālākyā-māṭharī-putra.

Bāleya is a patronymic ('descendant of Bali') of Gandharvāyaṇa in the Baudhāyana Śrauta Sūtra (xx. 25).

Bāskala. See Vārkali.

Bāskiha, 'descendant of Baṣkiha,' is the patronymic of Śunaskarṇa in the Pañcavimśa Brāhmaṇa.<sup>1</sup> In the Baudhāyana Śrauta Sūtra<sup>2</sup> he is a descendant of Śibi.

<sup>1</sup> xvii. 12, 6.

<sup>2</sup> xxi. 17. See Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

Bāhīka is applied in the Śatapatha Brāhmaṇa<sup>1</sup> to the people of the west, of the Panjab,<sup>2</sup> as opposed to the Prācyas or easterns. They are said to have called Agni by the name of Bhava.

<sup>1</sup> i. 7, 3, 8.

<sup>2</sup> Cf. Mahābhārata, viii. 2030 *et seq.*, where the Bāhikas are defined as the people of the Panjab and the Indus. This coincides exactly with what seems to be meant by the Śatapatha Brāh-

maṇa, which regards as the middle the land to the east of the Sarasvatī.

Cf. Weber, *Indische Studien*, 1, 189; 2, 37; Eggeling, *Sacred Books of the East*, 12, 201, n 2.

Bāhu, 'arm,' as a measure of length, is found in the Taittirīya Saṃhitā (vi. 2, 11, 1) and often in the Sūtras.

Bāhu-vṛkta is the name of a man, apparently a Ṛṣi, who overcame foes in battle, according to the Rigveda.<sup>1</sup>

<sup>1</sup> v. 44, 12. Cf. Ludwig, Translation of the Rigveda, 3, 138, 139. The Anukramaṇi (Index) attributes to him two hymns of the Rigveda, v. 71 and 72.

Bidala-kārī, 'female splitter of bamboos,' is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup> Eggeling<sup>2</sup> renders the word as 'basket-maker.'

<sup>1</sup> Vājasaneyi Saṃhitā, xxx 8; bidala-kāra, Taittirīya Brāhmaṇa, iii. 4, 5, 1. | <sup>2</sup> Sacred Books of the East, 44, 414.

Bimba appears in one passage of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 5, 6) to denote the plant *Momordica monadelpha*.

Bilva is the name of the wood-apple tree (*Aigle marmelos*). It is mentioned in the Brāhmaṇas<sup>1</sup> and in the Atharvaveda,<sup>2</sup> where a reference to its valuable fruit may be intended. According to the Taittirīya Saṃhitā,<sup>3</sup> the sacrificial post was made of Bilva wood in some cases. The Śāṅkhāyana Āraṇyaka<sup>4</sup> contains a hymn in praise of the virtues of an amulet of Bilva (*irā-maṇi bailva*).<sup>5</sup>

<sup>1</sup> Aitareya Brāhmaṇa, ii. 1; Satapatha Brāhmaṇa, xiii. 4, 4, 8, etc. Cf. Maitrāyaṇi Saṃhitā, iii.

9, 3.

<sup>2</sup> xx. 136, 13.

<sup>3</sup> ii. 1, 8, 1. 2. Cf. Satapatha Brāhmaṇa,

maṇa, i. 3, 3, 20 (*paridhayah*); Aitareya Brāhmaṇa, loc. cit.

<sup>4</sup> xii. 20 et seq.

<sup>5</sup> At the present day the tree is called Bel, and its leaves are used in the ritual of Siva worship.

Bisa denotes the radical fibres of the lotus, which seem to have been eaten as a delicacy as early as the times of the Atharvaveda.<sup>1</sup> It is mentioned also in the Aitareya Brāhmaṇa<sup>2</sup> and the Aitareya Āraṇyaka.<sup>3</sup>

<sup>1</sup> iv. 34, 5.

<sup>2</sup> v. 30.

<sup>3</sup> iii. 2, 4; Śāṅkhāyana Āraṇyaka, xi. 4. Cf. Zimmer, *Altindisches Leben*, 70.

Bija denotes ‘seed,’ the operation of sowing seed (*vap*) being several times referred to in the Rigveda<sup>1</sup> and later.<sup>2</sup> In a metaphorical sense the term is used in the Upaniṣads of the classes of beings according to origin, of which the Chāndogya Upaniṣad<sup>3</sup> enumerates three, the Aitareya<sup>4</sup> four. The former list includes *aṇḍa-ja*, ‘egg-born,’ *jīva-ja*, ‘born alive,’ and *udbhij-ja*, ‘produced from sprouts,’ ‘germinating,’ while the latter adds *sveda-ja*, ‘sweat-born’—that is, ‘generated by hot moisture,’ an expression which is glossed to comprise flies, worms, etc. Cf. Kṛṣṇa.

<sup>1</sup> x. 94, 13; 101, 3. Cf. metaphoric-ally, x. 85, 37. In v. 53, 13, *dhānya bija* means the ‘seed which produces corn.’

<sup>2</sup> Av. x. 6, 33; Śatapatha Brāhmaṇa, vii. 2, 2, 4, etc. <sup>3</sup> vi. 3, 1.

<sup>4</sup> iii. 3. See Keith, *Aitareya Āraṇyaka*, 235.

Budila Āśvatarāśvi or Āśvatara Āśvi is mentioned several times in the Brāhmaṇa literature as a teacher. According to the Chāndogya<sup>1</sup> and the Bṛhadāraṇyaka<sup>2</sup> Upaniṣads, he was a contemporary of Janaka of Videha, and, according to the Śatapatha Brāhmaṇa,<sup>3</sup> of Aśvapati, the Kekaya king. He is also mentioned in the Aitareya Brāhmaṇa.<sup>4</sup>

<sup>1</sup> v. 11, 1; 16, 1.

<sup>3</sup> x. 6, 1, 1. Cf. iv. 6, 1, 9.

<sup>2</sup> v. 15, 11 (Mādhyamīdina = v. 14,

vi. 30.

8 Kāṇva).

Budha Saumāyana, ‘descendant of Soma,’ is the name of a teacher mentioned in a verse in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xxiv. 18, 6. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

Bunda means ‘arrow’ in a few passages of the Rigveda.<sup>1</sup>

<sup>1</sup> viii. 45, 4; 77, 6. 11. Cf. Nirukta, vi. 32.

Bṛbu is mentioned in a hymn of the Rigveda,<sup>1</sup> where he is described as a most generous giver (*sahasra-dātama*), and as at the head of the Paṇis. According to the Śāṅkhāyana Śrauta Sūtra,<sup>2</sup> Bharadvāja received gifts from Bṛbu Takṣan and

<sup>1</sup> vi. 45, 31. 33.

<sup>2</sup> xvi. 11, 11.

Prastoka Sārñjaya, a fact alluded to in the Mānava Dharma Śāstra,<sup>3</sup> where *takṣan* is treated as a descriptive attribute, 'a carpenter.' Apparently Br̥bu was a Panī, though the words of the Rigveda<sup>1</sup> might be taken to mean that he was one who had overthrown them entirely. If so, Panī must here certainly mean a merchant in a good sense, Br̥bu being then a merchant prince.<sup>4</sup> According to Weber,<sup>5</sup> the name suggests connexion with Babylon, but this conjecture must be regarded as quite improbable. Hillebrandt<sup>6</sup> sensibly expresses no opinion as to Br̥bu, while Brunnhofer's<sup>7</sup> attempt to recognize a people named Táσκοι, and to connect them with the Vedic word *takṣan*, is valueless, especially considering the fact that Takṣan is not found as an epithet of Br̥bu in the Rigveda.

<sup>3</sup> x. 107.

<sup>4</sup> Cf. Griffith, *Hymns of the Rigveda*, i., 606, n.

<sup>5</sup> *Episches im vedischen Ritual*, 28 et seq.; *Proceedings of the Berlin Academy*, 1898, 563, n. 1; *Indische Studien*, 17, 198. The Bāveru Jātaka, on which stress is laid in connexion with the Indian knowledge of Babylon, being of quite unknown date, has no cogency as evidence

for any early period. Cf. Bühler, *Indische Palaeographic*, 17-19; *Indische Studien*, 3, 79 et seq.; Weber, *Indian Literature* 3; Rhys Davids, *Buddhist India*, 201 et seq.

<sup>6</sup> *Vedische Mythologie*, 1, 93, 104, 107.

<sup>7</sup> *Iran und Turan*, 127.

Cf. Ludwig, Translation of the Rig-veda, 3, 275; Br̥haddevatā, v. 108, 109, with Macdonell's notes; Max Müller, *Sacred Books of the East*, 32, 316.

Br̥saya is mentioned twice in the Rigveda, being in the first passage<sup>1</sup> connected with the Panīs, and in the second<sup>2</sup> with the Pārāvatas and the Panīs. According to the St. Petersburg Dictionary, the word is the name of a demon,<sup>3</sup> but is in the second passage<sup>2</sup> used as an appellative, perhaps meaning 'sorcerer.'<sup>4</sup> Hillebrandt<sup>5</sup> thinks that a people is meant locating them in Arachosia or Drangiana with the Pārāvatas and the Panīs, and comparing Βαρσαέντης, satrap of Arachosia and Drangiana in the time of Darius.<sup>6</sup> But this theory is not probable.

<sup>1</sup> i. 93, 4.

<sup>2</sup> vi. 61, 3.

<sup>3</sup> Cf. Sāyana on Rv., loc. cit.

<sup>4</sup> Böhtlingk, Dictionary, s.v., follow-  
ing Grassmann.

<sup>5</sup> *Vedische Mythologie*, 1, 97-104.

<sup>6</sup> Arrian, *Indica*, viii. 4; xxii. 1;  
xxv. 8.

Bṛṣī, denoting a ‘cushion’ of grass, is mentioned in the Aitareya Āraṇyaka<sup>1</sup> and the Sūtras.<sup>2</sup> The incorrect forms Vṛṣī and Vṛṣī also occur occasionally.

<sup>1</sup> i. 2, 4; v. 1, 3, with Keith's note; | <sup>2</sup> Śāṅkhāyana Srauta Sūtra, xvii. 4, 7; 3, 2. | 6, 6; Kātyāyana Srauta Sūtra, xii. 3, 1.

Bṛhac-chandas is found in one passage of the Atharvaveda<sup>1</sup> as an epithet of Śālā, ‘house.’ It is apparently<sup>2</sup> an error for bṛhad-chadis, ‘broad-roofed,’ which in any case is the sense.<sup>3</sup>

<sup>1</sup> iii. 12, 3. | <sup>3</sup> Bloomfield, *Hymns of the Atharva-veda*, 345.  
<sup>2</sup> Cf. Whitney, Translation of the | Atharvaveda, 105.

Bṛhat-sāman is mentioned in the Atharvaveda (v. 19, 2) as an Āngirasa who was oppressed by Kṣatriyas. The latter are said to have been ruined in consequence. Cf. Śrñjaya and Bārhatsāmā.

Bṛhad-uktha is mentioned in an obscure hymn of the Rigveda<sup>1</sup> as a priest; in two hymns of the tenth Maṇḍala<sup>2</sup> he is definitely a Rṣi. He is also mentioned in the Aitareya Brāhmaṇa<sup>3</sup> as having consecrated Durmukha Pāñcāla, and is called Vāmadeva's son in the Śatapatha Brāhmaṇa.<sup>4</sup> In the Pañcavimśa Brāhmaṇa<sup>5</sup> he appears as Vāmneya, ‘descendant of Vāmnī.’ Hopkins'<sup>6</sup> suggestion that he may have been there thought of as Vāmadevya also is quite probable.<sup>7</sup>

<sup>1</sup> v. 19, 3, where Roth, St. Peters-burg Dictionary, s.v., treats it as adjectival. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; Ludwig, Translation of the Rigveda, 3, 126.

<sup>2</sup> x. 54, 6; 55, 7.

<sup>3</sup> viii. 23.

<sup>4</sup> xiii. 2, 2, 14.

<sup>5</sup> xiv. 9, 37. 38.

<sup>6</sup> *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, n. 2.

<sup>7</sup> Pañcavimśa Brāhmaṇa, xiii. 9, 27, is parallel with xiv. 9, 38.

Bṛhad-giri is said in the Pañcavimśa Brāhmaṇa (viii. 1, 4) to have been one of the three Yatis who survived the slaughter of them by Indra. A Sāman, or Chant, of his is mentioned in the same Brāhmaṇa (xiii. 4, 15-17).

Br̥had-diva appears in a hymn of the Rigveda<sup>1</sup> as its author, calling himself an Atharvan. He is mentioned in the Aitareya Brāhmaṇa,<sup>2</sup> and is named in the Vamśa (list of teachers) of the Śāṅkhāyana Āraṇyaka<sup>3</sup> as a pupil of Sumnayu.

<sup>1</sup> x. 120, 8. 9.

<sup>2</sup> iv. 14.

<sup>3</sup> xv. 1.

Cf. Ludwig, Translation of the Rig-veda, 3, 133; Macdonell, *Vedic Mythology*, p. 141.

Br̥had-ratha is mentioned twice in the Rigveda,<sup>1</sup> in both cases beside Navavāstva. The name may thus be an epithet of Navavāstva.

<sup>1</sup> i. 36, 18; x. 49, 6. Cf. Ludwig, Translation of the Rigveda, 3, 147, 148.

Br̥had-vasu is the name of a teacher in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 374.

Br̥haspati, ‘lord of prayer,’ is the name of a god in the Vedic texts. The view of Thibaut,<sup>1</sup> that the name designates the planet Jupiter, is certainly not supported by good evidence. Oldenberg<sup>2</sup> seems clearly right in rejecting it.

<sup>1</sup> *Astronomie, Astrologie und Mathematik*, 6.

<sup>2</sup> *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1909, 568, n. 3; Whitney, *Journal of the American*

Oriental Society, 16, xciv, correcting Tilak, *Orion*, 101. See also Fleet, *Journal of the Royal Asiatic Society*, 1911, 514-518; Keith, *ibid.*, 794-800.

Br̥haspati-gupta Śāyasthi is mentioned in the Vamśa Brāhmaṇa<sup>1</sup> as a pupil of Bhavatrāṭa Śāyasthi.

<sup>1</sup> *Indische Studien*, 4, 372.

Br̥haspati-sava is the name of a sacrifice by which, according to the Taittirīya Brāhmaṇa,<sup>1</sup> the priest who desired to become a Purohita obtained that office. According to the Āśvalāyana Śrauta Sūtra,<sup>2</sup> it was the sacrifice to be performed by a priest after the Vājapeya, while the king performed the Rājasūya. In

<sup>1</sup> ii. 7, 1, 2. Cf. Kāthaka Samhitā, xxxvii. 7; Pañcavimśa Brāhmaṇa, xvii. 11, 4; xxv. 1, 1. 7.

<sup>2</sup> ix. 9, 5.

the Śatapatha Brāhmaṇa,<sup>3</sup> on the other hand, the Br̥haspati-sava is identified with the Vājapeya; but such identity is clearly not primitive.<sup>4</sup>

<sup>3</sup> v. 2, 1, 19.

<sup>4</sup> Eggeling, *Sacred Books of the East*, 10, 107, 108.

41, xxiv, xxv; Weber, *Indische Studien*,

Bekanāṭa occurs only once in the Rigveda,<sup>1</sup> when Indra is said to overcome all the Bekanāṭas and the Pañis. The natural sense, therefore, seems to be ‘usurer,’ the explanation given by Yāska.<sup>2</sup> The word has a foreign appearance, but its provenance can hardly be determined: it might just as well be aboriginal as Babylonian.<sup>3</sup> Hillebrandt<sup>4</sup> thinks Brunnhofer is right in identifying Bekanāṭa with Bikanir.

<sup>1</sup> viii. 16, 10.

<sup>2</sup> Nirukta, vi. 26.

<sup>3</sup> Hopkins, *Journal of the American Oriental Society*, 17, 44.

<sup>4</sup> *Vedische Mythologie*, 3, 268, n. 1.

*Cf.* Zimmer, *Altindisches Leben*, 259.

Bekurā occurs in the Pañcavimśa Brāhmaṇa,<sup>1</sup> where it may mean ‘voice’ or ‘sound,’ the sense assigned to the word in the Naighaṇṭuka.<sup>2</sup> It is, however, possibly, like Bakura, the name of a musical instrument. In the Taittirīya<sup>3</sup> and the Kāṭhaka<sup>4</sup> Saṃhitās the words Bekuri and Vekuri occur as epithets of Apsarases, or celestial nymphs, meaning, perhaps, ‘melodious’; in the Vājasaneyi Saṃhitā<sup>5</sup> and the Śatapatha Brāhmaṇa<sup>6</sup> the variations Bhakuri and Bhākuri are found.

<sup>1</sup> i. 3, 1; vi. 7, 6; Jaiminīya Brāhmaṇa, i. 82.

<sup>2</sup> 1. II.

<sup>3</sup> iii. 4, 7, 1.

<sup>4</sup> xviii. 14.

<sup>5</sup> xviii. 42.

<sup>6</sup> ix. 4, 1, 9.

Baija-vāpa, ‘descendant of Bijavāpa,’ is the name of a teacher in the first two Vamśas (lists of teachers) in the Mādhyamīdina recension of the Br̥hadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Baija-vāpāyana, ‘descendant of Baijavāpa,’ is the name of a teacher in the first two Vamśas (lists of teachers) in the Mādhyamīdina recension of the Br̥hadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26). The name is also spelt Vaijavāpāyana.

Baija-vāpi, 'descendant of Bijavāpa, or Bijavāpin,' is the name of a teacher in the Maitrāyaṇī Saṃhitā (i. 4, 7).

Bainda is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup> According to the commentator Mahīdhara, the word denotes a Niṣāda, but according to Sāyaṇa a catcher of fish. See Mṛgayu.

<sup>1</sup> Vājasaneyi Samhitā, xxx. 16; Taittiriya Brāhmaṇa, iii. 4, 12, 1.

Bodha is the name of a Ṛṣi in the Mantra Pāṭha.<sup>1</sup> He is mentioned with Pratibodha in the Atharvaveda,<sup>2</sup> but Whitney<sup>3</sup> thinks that in the second passage, at least, the word is an ordinary noun meaning 'the wakeful one.'

<sup>1</sup> ii. 16, 14. Cf. Winternitz, <i>Mantra-pāṭha</i> , xlvi.	<sup>2</sup> v. 30, 10; viii. 1, 13.
	<sup>3</sup> Translation of the Atharvaveda, 474.

Baudhāyana, 'descendant of Budha or Bodha,' is the name of a teacher who is mentioned in the Baudhāyana Śrauta Sūtra,<sup>1</sup> and under whose name are current a Śrauta Sūtra described<sup>2</sup> and in part edited by Caland,<sup>3</sup> and a Dharma Sūtra which has been edited<sup>4</sup> and translated,<sup>5</sup> while the Grhya Sūtra is still unedited.

<sup>1</sup> iv. 11, etc.

<sup>2</sup> Über das rituelle Sūtra des Baudhāyana, 1903.

<sup>3</sup> *Bibliotheca Indica*, 1904, etc.

<sup>4</sup> By Hultzsch, Leipzig, 1884.

<sup>5</sup> Bühler, *Sacred Books of the East*, 14. See his Introduction, xxix et seq., where, however, he tends to overestimate considerably the age of Baudhāyana.

Baudhī-putra, 'son of a female descendant of Bodha,' is the name of a pupil of Śālaṅkāyanīputra in the last Vamśa (list of teachers) of the Mādhyamīna recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 31).

Brahma-carya denotes the condition of life of the Brahmacārin<sup>1</sup> or religious student. The technical sense is first found in

<sup>1</sup> Rv. x. 109, 5; Av. vi. 108, 2; 133, 3; xi. 5, 1 et seq.; Śatapatha Brāhmaṇa, xi. 3, 3, 1, etc.

the last Maṇḍala of the Rigveda.<sup>2</sup> The practice of studentship doubtless developed, and was more strictly regulated by custom as time went on, but it is regularly assumed and discussed in the later Vedic literature, being obviously a necessary part of Vedic society.

The Atharvaveda<sup>3</sup> has in honour of the Brahmacārin a hymn which already gives all the characteristic features of religious studentship. The youth is initiated (*upā-nī*) by the teacher<sup>4</sup> into a new life; he wears an antelope skin, and lets his hair grow long;<sup>5</sup> he collects fuel,<sup>6</sup> and begs,<sup>7</sup> learns, and practises penance. All these characteristics appear in the later literature. The student lives in the house of his teacher (*ācārya-kula-vāsin*;<sup>8</sup> *ante-vāsin*)<sup>9</sup>; he begs,<sup>10</sup> looks after the sacrificial fires,<sup>11</sup> and tends the house.<sup>12</sup> His term of studentship might be long extended: it was normally fixed at twelve years,<sup>13</sup> but much longer periods, such as thirty-two years, are mentioned.<sup>14</sup> The

<sup>2</sup> Rv., loc. cit.

<sup>3</sup> xi. 5. Cf. Gopatha Brāhmaṇa, i. 2, 1-8, which contains an independent account of the Brahmacārin (Bloomfield, *Atharvaveda*, 110); Śatapatha Brāhmaṇa, xi. 3, 3, 1 *et seq.*; Taittirīya Upaniṣad, vi. 3, 10, 5.

<sup>4</sup> Av. xi. 5, 3. It is used in the ritual of the Upanayana, according to the Kauśika Sūtra, lv 18.

<sup>5</sup> Av. xi. 5, 6.

<sup>6</sup> Av. xi. 5, 4, 6.

<sup>7</sup> Av. xi. 5, 9.

<sup>8</sup> Chāndogya Upaniṣad, ii. 23, 2. So regularly *brahma-caryeṇa vas*, Av. vii. 109, 7; Aitareya Brāhmaṇa, v. 14, etc.; or *car*, Śatapatha Brāhmaṇa, xi. 3, 3, 7, Taittirīya Brāhmaṇa, iii. 7, 6, 3, etc.

<sup>9</sup> Ibid., iii. 11, 5; iv. 10, 1; Bṛhad-Āraṇyaka Upaniṣad, vi. 3, 15 (Mādhyāñ-dina = vi. 3, 7 Kāṇva); Taittirīya Upaniṣad, i. 3, 3; ii. 1.

<sup>10</sup> Chāndogya Upaniṣad, iv. 3, 5. Cf. Av. vi. 133, 3; Śatapatha Brāhmaṇa, xi. 3, 3, 5.

<sup>11</sup> Chāndogya Upaniṣad, iv. 10, 2

*et seq.*; Śatapatha Brāhmaṇa, xi. 3, 4.

<sup>12</sup> Śatapatha Brāhmaṇa, iii. 6, 2, 15. A Mantra in the Āśvalāyana Grhya Sūtra, i. 22, 1, 2, and elsewhere, sums up the duties of the Brahmacārin as 'thou art a Brahmacārin: eat water; perform thy duty; sleep not in the daytime; obedient to thy teacher study the Veda (*brahmācāryasya*; *apo 'śāna*; *karma kuru*; *divā mā svāpsir*; *ācāryāḍālino vedam adhīṣva*'. One duty specially referred to in the Aitareya Āraṇyaka, iii. 1, 6; Śāṅkhāyana Āraṇyaka, vii. 19, and the Chāndogya Upaniṣad, iv. 5, 5, was the guarding of the teacher's cattle when they were grazing on their pasture grounds. From these grounds, too, the pupil would, no doubt, bring dried dung for fuel, as well as any available sticks. As regards obedience to the teacher, cf. Śatapatha Brāhmaṇa, xi. 3, 3, 6.

<sup>13</sup> Chāndogya Upaniṣad, iv. 10; vi. 1, 2.

<sup>14</sup> Ibid., viii. 7, 3 (thirty-two years); 15 (for life), etc.

age at which studentship began varied:<sup>15</sup> Śvetaketu commenced at twelve and studied for twelve years.<sup>16</sup>

It is assumed in the Gr̥hya Sūtras that the three Āryan castes were all required to pass through a period of studentship. But that this is much more than priestly schematism is uncertain. No doubt individuals of the Kṣatriya or Vaiśya caste might go through part of the period of studentship, just as Burmese boys of all classes now pass some time in a monastery as students. This is borne out by the reference in the Atharvaveda<sup>17</sup> to the king guarding his country by Brahmacarya—though that is susceptible of a different interpretation—and more clearly by the reference in the Kāthaka Samhitā<sup>18</sup> to a rite intended to benefit one who, although not a Brahmin, had studied (*vidyām anūcya*), but had not gained renown, and by references in the Upaniṣads to kings who like Janaka studied the Vedas and the Upaniṣads.<sup>19</sup> Normally, however, the Kṣatriya studied the art of war.<sup>20</sup>

One of the duties of the Brahmacārin was chastity. But reference is in several places<sup>21</sup> made to the possibility of misconduct between a student and the wife of his preceptor, nor is any very severe penance imposed in early times—later it is different—for such a sin. In certain cases the ritual required a breach of chastity, no doubt as a magic spell to secure fertility.<sup>22</sup>

Even an old man might on occasion become a pupil, as the story of Āruṇi shows.<sup>23</sup>

<sup>15</sup> See Weber, *Indische Studien*, 10, 21. The Sūtras allowed for a Brāhmaṇa the ages 8-16; for a Kṣatriya, 11-22; for a Vaiśya, 12-24. The difference between the Brāhmaṇa and the Kṣatriya, compared with that between the Kṣatriya and the Vaiśya, shows that the two latter castes were in a different position from the Brāhmaṇa.

<sup>16</sup> Chāndogya Upaniṣad, vi. 1, 2.

<sup>17</sup> xv. 5, 17. Cf. Lanman in Whitney's Translation of the Atharvaveda, 639.

<sup>18</sup> ix. 16 (reading *abrahmaṇa*).

<sup>19</sup> Brāhadāraṇyaka Upaniṣad, iv. 2, 1.

<sup>20</sup> Cf. Hopkins, *Journal of the American Oriental Society*, 13, 106-113.

<sup>21</sup> Taittirīya Āraṇyaka, x. 65; Chāndogya Upaniṣad, v. 10, 9.

<sup>22</sup> Kāthaka Samhitā, xxxiv. 5; Taittirīya Samhitā, vii. 5, 9, 4; Weber, *Indische Studien*, 10, 125, n. 1; Keith, Śāṅkhyāna Āraṇyaka, 79.

<sup>23</sup> Brāhadāraṇyaka Upaniṣad, vi. 1, 6 (Mādhyaminda = vi. 2, 4 Kāṇva).

Cf. von Schroeder, *Indiens Literatur und Cultur*, 202, 203; Jolly, *Recht und Sitte*, 151; Weber, *op. cit.*, 10, 121 et seq.; Deussen, *Philosophy of the Upaniṣads*, 370, 371, and see Brāhmaṇa.

Brahma-jya,<sup>1</sup> ‘oppressor of a Brahmin,’ and Brahma-jyeya,<sup>2</sup> ‘oppression of a Brahmin,’ are terms mentioned several times in the Atharvaveda as expressing a heinous crime which involves its perpetrator in ruin. See Brāhmaṇa.

<sup>1</sup> v. 19, 7, 12; xii. 5, 15 *et seq.*; xiii. 3, 1. Cf Taittiriya Brāhmaṇa, iii. 7, 9, 2.  
<sup>2</sup> Av. xii. 4, 11.

Brahma-datta Caikitāneya (‘descendant of Cekitāna’) is the name of a teacher in the Bṛhadāraṇyaka Upaniṣad (i. 3, 26). He is mentioned also in the Jaiminīya Upaniṣad (i. 38, 1; 59, 1) as patronized by Abhipratārin, the Kuru king.

1. Brahman (neut.) denotes the priestly class as opposed to the warrior class and the people (Kṣatra and Viś). The term is found in the Atharvaveda,<sup>1</sup> and repeatedly later on.<sup>2</sup> For the position, etc., of this class, see Brāhmaṇa.

<sup>1</sup> ii. 15, 4; ix. 7, 9; xii. 5, 8; xv. 10, 3. 4. | Vājasaneyi Samhitā, vi. 3; vii. 21, etc.  
<sup>2</sup> Taittiriya Samhitā, iii. 3, 1, 1, etc.; See also Varṇa and Kṣatra.

2. Brahman is found in many passages of the Rigveda and later in the sense of ‘priest.’ In many passages of the Rigveda<sup>1</sup> he is referred to as praising the gods; in others<sup>2</sup> the sense of ‘priest’ is adequate. In not a few cases<sup>3</sup> the priesthood as a profession is clearly alluded to, nor is there any reason to doubt<sup>4</sup> that in all cases the word has the technical sense of a member of the priesthood. There is, however, considerable doubt as to the number of cases in the Rigveda, where it has the technical

<sup>1</sup> i. 80, 1; 164, 34; ii. 2, 6; vi. 45, 7; vii. 33, 11; viii. 16, 7; x. 71, 11; 77, 1; 85, 3; 16. 34; 107, 6; 117, 7; 125, 5; Muir, *Sanskrit Texts*, i<sup>2</sup>, 244-246.

<sup>2</sup> i. 10, 1; 33, 9; 101, 5; 108, 7; 158, 6; ii. 39, 1; iv. 50, 8. 9; 58, 2; v. 29, 3; 31, 4; 32, 12; 40, 8; vii. 7, 5; 42, 1; viii. 7, 20; 17, 2; 31, 1; 32, 16; 33 19; 45, 39; 64, 7; 77, 5; 92, 30; 96, 5; ix. 96, 6; 112, 1; 113, 6; x. 28 11; 71, 11; 85, 29; 141, 3; Muir, *op. cit.*, i<sup>2</sup>, 246-251.

<sup>3</sup> i. 108, 7; iv. 50, 8. 9; viii. 7, 20; 45, 39; 64, 7; 92, 30; ix. 112, 1; x. 85, 29; Muir, i<sup>2</sup>, 258.

<sup>4</sup> Loc. cit. Cf. Zimmer, *Altindisches Leben*, 190 *et seq.*

sense of the priest who guides the sacrifice generally. It is undoubtedly found in that sense, both Muir<sup>5</sup> and Roth<sup>6</sup> recognizing instances of its being used thus. Geldner,<sup>7</sup> however, is anxious to find that sense in a large number of passages, and insists that the **Purohita** was normally a Brahman in the narrower sense. Oldenberg,<sup>8</sup> on the other hand, holds with greater probability that in most of the passages adduced Brahman means simply 'priest,' and that the Purohita, who was essentially not a member of the ordinary body of sacrificing priests (**Rtvij**), was, when he officiated at the sacrifice, more usually the Hotṛ priest, and only later became the Brahman. This change he regards as having taken place when the importance of the hymns declined, and most weight was laid on the functions of the priest who superintended the sacrifice as a whole, and by his magic repaired the flaws in the sacrifice.<sup>9</sup> In the later literature both senses of the word are quite common.<sup>10</sup>

<sup>5</sup> *Op. cit.*, I<sup>2</sup>, 251, citing ii. 1, 2 (=ix 91, 10); iv. 9, 4; x. 52, 2.

<sup>6</sup> St. Petersburg Dictionary, s.v. 2, citing ii. 1, 2; ix. 96, 6; x. 71, 11; 107, 6. In none of the last three passages is the specific sense cogently required.

<sup>7</sup> *Vedische Studien*, 2, 145 *et seq.*; 3, 155. He thinks that the sense of 'superintending priest' is the older, and sees it in i. 158, 6; iv. 9, 4; 50, 7. 8; vii. 7, 5; 33, 11; x. 141, 3, etc.

<sup>8</sup> *Religion des Veda*, 396, 397, who thinks that the Brahman priest known to the Rigveda was the **Brāhmaṇācchamsin**, and who in most passages (e.g., iv. 50, 7. 8) sees only the sense of 'priest.' Cf. Weber, *Indische Studien*, 10, 376, 377.

<sup>9</sup> Cf. Pischel, *Gottingische Gelehrte Anzeige*, 1894, 420; Hillebrandt, *Ritual-literatur*, 13; Bloomfield, *Hymns of the Atharvaveda*, lxvii; *Atharvaveda*, 32; and see **Purohita**.

<sup>10</sup> As 'priest,' Av. ii. 7, 2; iv. 35, 1. 2; v. 8, 5; 17, 8; 18, 7; 19, 8; vi. 122, 5; viii. 9, 3; x. 1, 3; 4, 30, 33; 7, 24; xi. 1, 25; xii. 1, 38; xix. 32, 8; Taittiriya Samhitā, iv. 1, 7, 1; Vājasaneyi Samhitā, xxvi. 2; Aitareya Brāhmaṇa, v. 3, etc. As 'superintending priest,' Av. xviii. 4, 15; xx. 2, 3; Taittiriya Samhitā, i. 8, 9, 1; ii. 3, 11, 4; iii. 5, 2, 1, etc.; Kāthaka Samhitā, xxxvii. 17; and see Weber, *Indische Studien*, 10, 34, 35; 114; 135-138; 327; 330-337.

Brahma-putra in a few passages is used in the sense of a 'priest's son.'

<sup>1</sup> Rv. ii. 43, 2; Śatapatha Brāhmaṇa, xi. 4, 1, 2. 9. Cf. Weber, *Indische Studien*, 10, 43, 69; Muir, *Sanskrit Texts*, I<sup>2</sup>, 252.

Brahma-purohita is found in the Kāthaka Saṃhitā<sup>1</sup> and the Śatapatha Brāhmaṇa<sup>2</sup> where the St. Petersburg Dictionary gives the sense as ‘having the priesthood as its Purohita.’ This seems rather doubtful; more probably the sense should be ‘having a Brahman priest as Purohita,’ unless the word merely means ‘having the priesthood superior to it,’ as an epithet of Kṣatra, the ‘warrior caste,’ which seems to be Weber’s view.<sup>3</sup>

<sup>1</sup> xix. 10; xxvii. 4.

<sup>2</sup> xii. 8, 3, 29.

<sup>3</sup> *Indische Studien*, 10, 30.

Brahma-bandhu (‘priest fellow’) denotes, in a deprecatory sense, an ‘unworthy priest,’ ‘priest in name only,’ in the Aitareya Brāhmaṇa<sup>1</sup> and the Chāndogya Upaniṣad.<sup>2</sup> Cf. Rājanyabandhu.

<sup>1</sup> vii. 27.

<sup>2</sup> vi. 1, 1. Cf. Lātyāyana Śrauta Sūtra, vni. 6, 28; Kātyāyana Śrauta

Sūtra, xxii. 4, 22; Śāṅkhāyana Śrauta Sūtra, xvi. 29, 9; Weber, *Indische Studien*, 10, 99, 100.

Brahmarsi-deśa. See Madhyadeśa.

Brahma-vadya. See Brahmodya.

Brahma-vādin (‘expounder of the Veda’) in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes a ‘theologian.’ Brahma-vid (‘knowing what is sacred’) has the same sense.<sup>3</sup>

<sup>1</sup> Av. xi. 3, 26; xv. 1, 8; Taittiriya Saṃhitā, i. 7, 1, 4; ii. 6, 2, 3; 3, 1;

v. 2, 7, 1; 5, 3, 2; vi. 1, 4, 5.

<sup>2</sup> Taittiriya Brāhmaṇa, i. 3, 10, 6; Pañcavimśa Brāhmaṇa, iv. 3, 13; vi. 4, 15; Taittiriya Āraṇyaka, i. 22, 9;

v. 2, 2; 4, 6; Chāndogya Upaniṣad, ii. 24, 1, etc.

<sup>3</sup> Av. x. 7, 24, 27; 8, 43; xix. 43, 1; Taittiriya Brāhmaṇa, i. 4, 8, 6; Taittiriya Upaniṣad, ii. 1; Bṛhadāraṇyaka Upaniṣad, iii. 7, 4; iv. 4, 11, 12, etc.

Brahma-vidyā, ‘knowledge of the Absolute,’ is the name of one of the sciences enumerated in the Chāndogya Upaniṣad.<sup>1</sup> It is also mentioned elsewhere.<sup>2</sup>

<sup>1</sup> vii. 1, 2. 4; 2, 1; 7, 1.

<sup>2</sup> Bṛhadāraṇyaka Upaniṣad, i. 4, 20, etc.

Brahma-vṛddhi is mentioned in the Vaṁśa Brāhmaṇa<sup>1</sup> as a pupil of Mitravarcas.

<sup>1</sup> *Indische Studien*, 4, 372, 382.

Brahma-hatyā, the ‘murder of a Brahmin,’ is mentioned in the Yajurveda Saṃhitā<sup>1</sup> and the Brāhmaṇas<sup>2</sup> as a heinous crime. The murderer is called Brahma-han.<sup>3</sup>

<sup>1</sup> Taittiriya Saṃhitā, ii. 5, 1, 2; v. 3, 12, 1; Vājasaneyi Saṃhitā, xxxix. 13, etc.

<sup>2</sup> Satapatha Brāhmaṇa, xiii. 3, 1, 1; 5, 3; 5, 4, 1, Taittiriya Āraṇyaka, x. 38; Nirukta, vi. 27, etc.

<sup>3</sup> Taittiriya Saṃhitā, ii. 5, 1, 2; vi. 5, 10, 3; Kāthaka Saṃhitā, xxxi. 7; Kapishṭhala Saṃhitā, xlvi. 7; Taittiriya Brāhmaṇa, iii. 2, 8, 12; Satapatha Brāhmaṇa, xiii. 3, 5, 4, etc. Cf. Dharma.

### Brahmāvarta. See Madhyadeśa.

Brahmodya in the Brāhmaṇas<sup>1</sup> denotes a ‘theological riddle,’ such as formed an essential part of various ceremonies in the Vedic ritual, as at the Aśvamedha or the Daśarātra. Brahma-vadya is the form found in the Kauṣītaki Brāhmaṇa,<sup>2</sup> and Brahma-vādyā in the Taittiriya Saṃhitā<sup>3</sup> probably has the same sense.

<sup>1</sup> Satapatha Brāhmaṇa, iv. 6, 9, 20; xi. 4, 1, 2; 5, 3, 1; 6, 2, 5; xii. 2, 6, 9, 5, 2, 11; Bṛhadāraṇyaka Upaniṣad, iii. 8, 1; Aitareya Brāhmaṇa, v. 25.

<sup>2</sup> xxvii. 4] <sup>3</sup> ii. 5, 8, 3  
Cf. Bloomfield, *Journal of the American*

Oriental Society, 15, 172; *Religion of the Veda*, 216 et seq.; Weber, *Indische Studien*, 10, 118, 119; Ludwig, Translation of the Rigveda, 3, 390 et seq.; Eggeling, *Sacred Books of the East*, 26, 452, 453.

Brahmopaniṣad, a ‘secret doctrine regarding the Absolute,’ is the name of a discussion in the Chāndogya Upaniṣad (iii. 11, 3).

Brahmaudana denotes in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> the ‘rice boiled (Odana) for the priests’ officiating at the sacrifice.

<sup>1</sup> Av. iv. 35, 7; xi. 1, 1. 3. 20. 23  
et seq.; Taittiriya Saṃhitā, iii. 4, 8, 7;  
v. 7, 3, 4; vi. 5, 6, 1, etc.

<sup>2</sup> Satapatha Brāhmaṇa, xiii. 1, 1, 1. 4; 3, 6, 6, 4, 1, 5, etc.

i. Brāhmaṇa, ‘descendant of a Brahman’ (*i.e.*, of a priest), is found only a few times in the Rigveda,<sup>1</sup> and mostly in its latest

<sup>1</sup> i. 164, 45; vi. 75, 10; vii. 103, 1, 7. 8; x. 16, 6; 71, 8. 9; 88, 19; 90, 12; 97, 22; 109, 4. See Muir, *Sanskrit Texts*, 1<sup>2</sup>, 251 - 257; Roth, *Nirukta*,

*Erläuterungen*, 126; St. Petersburg Dictionary, s.v., where Rv. viii. 58, 1, is added; Ludwig, Translation of the Rigveda, 3, 220-226.

parts. In the Atharvaveda<sup>2</sup> and later<sup>3</sup> it is a very common word denoting 'priest,' and it appears in the quadruple division of the castes in the Puruṣa-sūkta ('hymn of man') of the Rigveda.<sup>4</sup>

It seems certain that in the Rigveda this Brāhmaṇa, or Brahmin, is already a separate caste, differing from the warrior and agricultural castes.<sup>5</sup> The texts regularly claim for them a superiority to the Kṣatriya caste,<sup>6</sup> and the Brahmin is able by his spells or manipulation of the rite to embroil the people and the warriors<sup>7</sup> or the different sections of the warriors.<sup>8</sup> If it is necessary to recognize, as is sometimes done, that the Brahmin does pay homage to the king at the Rājasūya,<sup>9</sup> nevertheless the unusual fact is carefully explained away so as to leave the priority of the Brahmin unaffected. But it is expressly recognized that the union of the Kṣatriya and the Brāhmaṇa is essential for complete prosperity.<sup>10</sup> It is admitted<sup>11</sup> that the king or the nobles might at times oppress the Brahmins, but it is indicated that ruin is then certain swiftly to follow.

<sup>2</sup> ii. 6, 3, iv 6, 1; v 17, 9, 18;  
1 et seq.; 19, 2 et seq.; xi. 1, 28;  
xix 34, 6; 35, 2, etc

<sup>3</sup> Taittirīya Saṃhitā, i. 6, 7, 2; ii. 1, 2, 8, etc., Vājasaneyi Saṃhitā, vii. 46, etc

<sup>4</sup> x. 90

<sup>5</sup> Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, Geldner, *Vedische Studien*, 2, 146, n. 1; and see *Varṇa*.

<sup>6</sup> See Maitrāyanī Saṃhitā, iv. 3, 8; Kāthaka Saṃhitā, xxix. 10; Vājasaneyi Saṃhitā, xxi. 21; Śatapatha Brāhmaṇa, v. 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15; viii. 9; Pañcavimśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3, and cf. *Brahmapurohita*; Weber, *Indische Studien*, 10, 27 et seq.

<sup>7</sup> See Maitrāyanī Saṃhitā, ii. 1, 7; iii. 3, 10; Taittirīya Saṃhitā, ii. 2, 11, 2, etc.

<sup>8</sup> Maitrāyanī Saṃhitā, iii. 3, 10.

<sup>9</sup> Bṛhadāraṇyaka Upaniṣad, i. 4, 23 (Mādhyamādina=i. 4, ix Kāṇva). Cf. Kāthaka Saṃhitā, xxviii. 5, Śatapatha Brāhmaṇa, i. 2, 3, 2; v. 4, 2, 7. Contrast the claim that Soma alone is King of the Brahmins, Vājasaneyi Saṃhitā, x. 18; Satapatha Brāhmaṇa, v. 4, 2, 3.

<sup>10</sup> See Taittirīya Saṃhitā, v. 1, 10, 3; Kāthaka Saṃhitā, xix. 10; xxvii. 4; xxix. 10; Maitrāyanī Saṃhitā, ii. 2, 3; 7, 7; iii. 1, 9; 2, 3; iv. 3, 9; Vājasaneyi Saṃhitā, xx. 25; Pañcavimśa Brāhmaṇa, xix. 17, 4; Śatapatha Brāhmaṇa, iv. 1, 4, 6; v. 4, 4, 15; Aitareya Brāhmaṇa, viii. 10, 17, 24, 25, etc. Cf. *Purohita*.

<sup>11</sup> Maitrāyanī Saṃhitā, i. 8, 7; Pañcavimśa Brāhmaṇa, xviii. 10, 8; Av. v. 17-19; Taittirīya Brāhmaṇa, i. 7, 2, 6; Śatapatha Brāhmaṇa, xiii. 1, 5, 4.

The Brahmins are gods on earth,<sup>12</sup> like the gods in heaven, but this claim is hardly found in the Rigveda.<sup>13</sup>

In the Aitareya Brāhmaṇa<sup>14</sup> the Brahmin is said to be the 'recipient of gifts' (*ādāyī*) and the 'drinker of the offering' (*āpāyī*). The other two epithets applied, *āvasāyī* and *yathū-kāma-prayāpya*, are more obscure; the former denotes either 'dwelling everywhere'<sup>15</sup> or 'seeking food';<sup>16</sup> the latter is usually taken as 'moving at pleasure,' but it must rather allude to the power of the king to assign a place of residence to the Brahmin.

In the Śatapatha Brāhmaṇa<sup>17</sup> the prerogatives of the Brahmin are summed up as (1) Arcā, 'honour'; (2) Dāna, 'gifts'; (3) Ajyeyatā, 'freedom from oppression'; and (4) Avadhyatā, 'freedom from being killed.' On the other hand, his duties are summed up as (5) Brāhmaṇya, 'purity of descent'; (6) Pratirūpa-caryā, 'devotion of the duties of his caste'; and (7) Loka-pakti, 'the perfecting of people' (by teaching).

1. *Respect paid to Brahmins*.—The texts are full<sup>18</sup> of references to the civilities to be paid to the Brahmin. He is styled *bhagavant*,<sup>19</sup> and is provided with good food<sup>20</sup> and entertainment wherever he goes. Indeed, his sanctity exempts him from any close inquiry into his real claim to Brahminhood according to the Pañcavirśa Brāhmaṇa.<sup>21</sup>

2. *Gifts to Brahmins*.—The Dānastuti ('Praise of gifts') is a recognized feature of the Rigveda, and the greed of the poets for Dakṣinās, or sacrificial fees, is notorious. Vedic texts<sup>22</sup> themselves recognize that the literature thence resulting (Nārā-

<sup>12</sup> Av. v. 3, 2; vi. 13, 1; 44, 2; xix. 62, 1 (compared with xix. 32, 8), and probably v. 11, 11; Taittiriya Samhitā, i. 7, 3, 1; ii. 5, 9, 6; Kāthaka Samhitā, viii. 13, Maitrāyanī Samhitā, i. 4, 6; Śatapatha Brāhmaṇa, ii. 2, 2, 6; 4, 3, 14; iii. 1, 1, 11; iv. 3, 4, 4. See Weber, *op. cit.*, 10, 35, 36; von Schroeder, *Indiens Literatur und Cultur*, 146, 147.

<sup>13</sup> Neither in i. 139, 7, nor ix. 99, 6 (see Roth, St. Petersburg Dictionary, s.v. *deva*), is this sense at all probable. Zimmer, *Altindisches Leben*, 206, quotes i. 128, 8, but that also is uncertain.

<sup>14</sup> vii. 29, 2. Cf. *Varna*, n. 71.

<sup>15</sup> Weber, *Indische Studien*, 9, 326.

<sup>16</sup> Muir, *Sanskrit Texts*, 5, 439.

<sup>17</sup> xi. 5, 7, 1 *et seq.* See Weber, *op. cit.*, 10, 41 *et seq.*

<sup>18</sup> E.g., Kāthaka Samhitā, xxv. 3; Taittiriya Brāhmaṇa, i. 1, 10, 6, Śatapatha Brāhmaṇa, ii. 4, 1, 10; 3, 4, 6, etc.

<sup>19</sup> Śatapatha Brāhmaṇa, xiv. 6, 1, 2.

<sup>20</sup> Kāthaka Samhitā, xix. 12

<sup>21</sup> vi. 5, 8; Kāthaka Samhitā, xxvii. 2.

<sup>22</sup> Kāthaka Samhitā, xiv. 5; Taittiriya Brāhmaṇa, i. 3, 2, 6, 7.

śamsī) was often false to please the donors. It was, however, a rule<sup>23</sup> that Brahmins should not accept what had been refused by others; this indicates a keen sense of the danger of cheapening their wares. So exclusively theirs was the right to receive gifts that the Pañcavimśa Brāhmaṇa<sup>24</sup> has to explain how Taranta and Purumilha became able to accept gifts by composing a Rigvedic hymn.<sup>25</sup> The exaggerations in the celebration of the gifts bestowed on the priests has the curious result of giving us a series of numerals of some interest (*Daśan*). In some passages<sup>26</sup> certain gifts—those of a horse or sheep—are forbidden, but this rule was not, it is clear, generally observed.

3. *Immunities of Brahmins*.—The Brahmin claimed to be exempt from the ordinary exercise of the royal power. When a king gives all his land and what is on it to the priests, the gift does not cover the property of the Brahmin according to the Śatapatha Brāhmaṇa.<sup>27</sup> The king censures all, but not the Brahmin,<sup>28</sup> nor can he safely oppress any Brahmin other than an ignorant priest.<sup>29</sup> An arbitrator (or a witness) must decide (or speak) for a Brahmin against a non-Brahmin in a legal dispute.<sup>30</sup>

The Brahmin's proper food is the *Soma*,<sup>31</sup> not *Surā*<sup>32</sup> or *Parisrut*,<sup>33</sup> and he is forbidden to eat certain forms of flesh.<sup>34</sup> On the other hand, he alone is allowed to eat the remains of the sacrifice,<sup>35</sup> for no one else is sufficiently holy to consume food which the gods have eaten. Moreover, though he cannot be a physician,<sup>36</sup> he helps the physician by being beside him

<sup>23</sup> Śatapatha Brāhmaṇa, iii. 5, 1, 25. Cf. also Brhadāraṇyaka Upaniṣad, ii. 15, 8; Śatapatha Brāhmaṇa, xii. 4, 3, 14, etc.

<sup>24</sup> xiii. 7, 12.

<sup>25</sup> ix. 58, 3.

<sup>26</sup> Taittiriya Saṃhitā, ii. 3, 12, 1. 2, Kāthaka Saṃhitā, xii. 6, etc.

<sup>27</sup> xiii. 5, 4, 29; 6, 2, 18; 7, 1. 13.

<sup>28</sup> Ibid., v. 4, 2, 3.

<sup>29</sup> Ibid., xiii. 4, 2, 17.

<sup>30</sup> Taittiriya Saṃhitā, ii. 5, 11, 9.

<sup>31</sup> Śatapatha Brāhmaṇa, xii. 7, 2, 2; Aitareya Brāhmaṇa, vii. 29. Cf. Kāthaka

Samhitā, xi. 5; Vājasaneyi Samhitā, ix. 40; x. 18, etc.

<sup>32</sup> Śatapatha Brāhmaṇa, xii. 8, 1, 5.

<sup>33</sup> Ibid., xii. 9, 1, 1.

<sup>34</sup> Ibid., i. 2, 3, 9; vii. 5, 2, 37; Aitareya Brāhmaṇa, ii. 8.

<sup>35</sup> Satapatha Brāhmaṇa, ii. 3, 1, 39; 5, 3, 16, etc. On the food of the Brahmins, cf. also Pañcavimśa Brāhmaṇa, x. 4, 5; xvii. 1, 9; Aitareya Brāhmaṇa, iv. 11.

<sup>36</sup> Cf. Śatapatha Brāhmaṇa, iv. 1, 5, 8-14, where the Aśvins, who are famous as physicians (viii. 2, 1, 3; xii. 7, 1, 11), are treated as impure.

while he exercises his art.<sup>37</sup> His wife<sup>38</sup> and his cow<sup>39</sup> are both sacred.

4. *Legal Position of Brahmans*.—The Taittirīya Saṃhitā<sup>40</sup> lays down a penalty of a hundred (the unit meant is unknown) for an insult to a Brahmin, and of a thousand for a blow; but if his blood is drawn, the penalty is a spiritual one. The only real murder is the slaying of a Brahmin according to the Śatapatha Brāhmaṇa.<sup>41</sup> The crime of slaying a Brahmin ranks above the sin of killing any other man, but below that of killing an embryo (*bhrūṇa*) in the Yajurveda;<sup>42</sup> the crime of slaying an embryo whose sex is uncertain is on a level with that of slaying a Brahmin.<sup>43</sup> The murder of a Brahmin can be expiated only by the horse sacrifice,<sup>44</sup> or by a lesser rite in the late Taittirīya Āranyaka.<sup>45</sup> The ritual slaying of a Brahmin is allowed in the later ceremonial,<sup>46</sup> and hinted at in the curious legend of Śunahṣepa;<sup>47</sup> and a Purohita might be punished with death for treachery to his master.<sup>48</sup>

5. *Purity of Birth*.—The importance of pure descent is seen in the stress laid on being a descendant of a Ṛṣi (*ārṣeya*).<sup>49</sup> But, on the other hand, there are clear traces of another doctrine, which requires learning, and not physical descent, as the true criterion of Ṛṣihood.<sup>50</sup> In agreement with this is the fact that Satyakāma Jābāla was received as a pupil, though his parentage was unknown, his mother being a slave girl who had been connected with several men,<sup>51</sup> and that in the Śatapatha

<sup>37</sup> Taittirīya Saṃhitā, vi. 4, 9, 3. Contrast RV. x 97, 22, where no discredit attaches to the profession.

<sup>38</sup> Av. v. 17.

<sup>39</sup> Ibid., v. 18.

<sup>40</sup> ii. 6, 10, 2.

<sup>41</sup> xiii. 3, 5, 3.

<sup>42</sup> Kāthaka Saṃhitā, xxxi. 7; Kapiṣṭhalā Saṃhitā, xlvi. 7. Taittirīya Brāhmaṇa, iii. 2, 8, 12.

<sup>43</sup> Taittirīya Saṃhitā, vi. 5, 10, 2; Kāthaka Saṃhitā, xxvii. 9; Weber, *Indische Studien*, 9, 481; 10, 66.

<sup>44</sup> Śatapatha Brāhmaṇa, xiii. 3, 1, 1; 5, 4, 1 *et seq.*

<sup>45</sup> x. 38.

<sup>46</sup> Śāṅkhāyana Śrauta Sūtra, xvi. 10, 10; 12, 16-20; Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 268, 269.

<sup>47</sup> Aitareya Brāhmaṇa, vii. 15; Śāṅkhāyana Śrauta Sūtra, xv. 20.

<sup>48</sup> Pañcaviniṣṭa Brāhmaṇa, xiv. 6, 8.

<sup>49</sup> See Taittirīya Saṃhitā, vi. 6, 1, 4, Vājasaneyi Saṃhitā, vii. 46; Taittirīya Brāhmaṇa, i. 4, 4, 2; Śatapatha Brāhmaṇa, iv. 3, 4, 19; xii. 4, 4, 6.

<sup>50</sup> Taittirīya Saṃhitā, vi. 6, 1, 4; Kāthaka Saṃhitā, xxx. 1; Maitrāyaṇi Saṃhitā, iv. 8, 1.

<sup>51</sup> Chāndogya Upaniṣad, vi. 4, 4.

Brāhmaṇa<sup>52</sup> the ceremony on acceptance as a pupil required merely the name of the pupil. So Kavaṣa is taunted in the Rigveda Brāhmaṇas<sup>53</sup> as being the son of a female slave (Dāsi), and Vatsa cleared himself of a similar imputation by a fire ordeal.<sup>54</sup> Moreover, a very simple rite was adequate to remove doubts as to origin.<sup>55</sup> In these circumstances it is doubtful whether much value attaches to the Pravara lists in which the ancestors of the priest were invoked at the beginning of the sacrifice by the Hotṛ and the Adhvaryu priests.<sup>56</sup> Still, in many parts of the ritual the knowledge of two or more generations was needed,<sup>57</sup> and in one ceremony<sup>58</sup> ten ancestors who have drunk the Soma are required, but a literal performance of the rite is excused. Moreover, there are clear traces of ritual variations in schools, like those of the Vasiṣṭhas and the Viśvāmitras.

6. *The Conduct of the Brahmin.*—The Brahmin was required to maintain a fair standard of excellence.<sup>59</sup> He was to be kind to all<sup>60</sup> and gentle,<sup>61</sup> offering sacrifice and receiving gifts.<sup>62</sup> Especial stress was laid on purity of speech,<sup>63</sup> thus Viśvantara's excuse for excluding the Śyāparṇas from his retinue was their impure (*apūtā*) speech.<sup>64</sup> Theirs was the craving for knowledge<sup>65</sup> and the life of begging.<sup>66</sup> False Brahmins are those who do not fulfil their duties<sup>67</sup> (*cf.* Brahmapandhu).

<sup>52</sup> xi. 5, 4, 1; and *cf.* a citation in the scholiast on Kātyāyana Śrauta Sūtra, i. 6, 14: 'Whoever studies the Stomabhāgās (a peculiarity of the Vasiṣṭhas) is a Vasiṣṭha'; Weber, *Indische Studien*, 10, 73.

<sup>53</sup> Aitareya Brāhmaṇa, ii. 19; Kausītaki Brāhmaṇa, xii. 3; Weber, *op. cit.*, 2, 311.

<sup>54</sup> Pañcavimśa Brāhmaṇa, xiv. 6, 6.

<sup>55</sup> Taittirīya Samhitā, vi. 2, 6, 4; Kāthaka Samhitā, xxv. 3; Pañcavimśa Brāhmaṇa, xxiii. 4, 2.

<sup>56</sup> See Weber, *op. cit.*, 9, 321; 10, 78-81; Max Müller, *Ancient Sanskrit Literature*, 380 *et seq.*

<sup>57</sup> *Cf.*, e.g., Taittirīya Samhitā, ii. 1, 5, 5; Kāthaka Samhitā, xiii. 5.

<sup>58</sup> Śatapatha Brāhmaṇa, v. 4, 5, 4; Weber, *op. cit.*, 10, 85-88.

<sup>59</sup> Weber, 10, 88-96; Max Müller, *Ancient Sanskrit Literature*, 407 *et seq.*

<sup>60</sup> Śatapatha Brāhmaṇa, ii. 3, 2, 12.

<sup>61</sup> *Ibid.*, ii. 3, 4, 6.

<sup>62</sup> *Ibid.*, xiii. 1, 5, 6.

<sup>63</sup> *Ibid.*, iii. 2, 1, 24. *Cf.* iv. i, 3, 17; Nirukta, xiii. 9; Kāthaka Samhitā, xiv. 5; xxxvii. 2; Vājasaneyi Samhitā, xxiii. 62.

<sup>64</sup> Aitareya Brāhmaṇa, vii. 27, Muir, *Sanskrit Texts*, 1<sup>2</sup>, 438.

<sup>65</sup> Bṛhadāraṇyaka Upaniṣad, iii. 8, 8; v. 1, 1.

<sup>66</sup> *Ibid.*, iii. 4, 1; iv. 4, 26.

<sup>67</sup> *Ibid.*, vi. 4, 4.

But the penances for breach of duty are, in the Sūtras, of a very light and unimportant character.<sup>68</sup>

7. *Brahminical Studies*.—The aim of the priest is to obtain pre-eminence in sacred knowledge (*brahma-varcasam*), as is stated in numerous passages of Vedic literature.<sup>69</sup> Such distinction is not indeed confined to the Brahmin: the king has it also, but it is not really in a special manner appropriate to the Kṣatriya.<sup>70</sup> Many ritual acts are specified as leading to Brahmavarcasa,<sup>71</sup> but more stress is laid on the study of the sacred texts: the importance of such study is repeatedly insisted upon.<sup>72</sup>

The technical name for study is Svādhyāya: the Śatapatha Brāhmaṇa is eloquent upon its advantages,<sup>73</sup> and it is asserted that the joy of the learned Śrotriya, or ‘student,’ is equal to the highest joy possible.<sup>74</sup> Nāka Maudgalya held that study and the teaching of others were the true penance (*tapas*).<sup>75</sup> The object was the ‘threefold knowledge’ (*trayī vidyā*), that of the R̥c, Yajus, and Sāman,<sup>76</sup> a student of all three Vedas being called *tri-śukriya*<sup>77</sup> or *tri-śukra*,<sup>78</sup> ‘thrice pure.’ Other objects of study are enumerated in the Śatapatha Brāhmaṇa,<sup>79</sup> in the Taittirīya Āraṇyaka,<sup>80</sup> the Chāndogya Upaniṣad,<sup>81</sup> etc. (See Itihāsa, Purāṇa; Gāthā, Nārāśāmsi; Brahmodya; Anuśāsana, Anuvyākhyāna, Anvākhyāna, Kalpa, 2. Brāhmaṇa; Vidyā, Kṣatravidyā, Devajanavidyā, Nakṣatravidyā, Bhūta-vidyā, Sarpavidyā; Atharvāṅgirasaḥ, Daiva, Nidhi, Pitrya, Rāśi; Sūtra, etc.)

<sup>68</sup> Taittiriya Āraṇyaka, ii. 18, etc.

<sup>69</sup> Taittiriya Samhitā, iv. 1, 7, 1; vii. 5, 18, 1; Kāthaka Samhitā, Aśvamedha, v. 14; Vājasaneyi Samhitā, xxii. 22; xxvii. 2; Taittiriya Brāhmaṇa, iii. 8, 13, 1; Aitareya Brāhmaṇa, iv. 11, 6-9; Śatapatha Brāhmaṇa, xiii. 2, 6, 10; x. 3, 5, 16; xi. 4, 4, 1; Pañcavimśa Brāhmaṇa, vi. 3, 5.

<sup>70</sup> Śatapatha Brāhmaṇa, ii. 1, 3, 6; xiii. 1, 5, 3. 5; 2, 6, 9.

<sup>71</sup> Kāthaka Samhitā, xxxvii. 7; Taittiriya Brāhmaṇa, ii. 7, 1, 1; Pañcavimśa Brāhmaṇa, xxiii. 7, 3, etc., Śatapatha Brāhmaṇa, ii. 3, 1, 31, etc.

<sup>72</sup> Śatapatha Brāhmaṇa, i. 7, 2, 3; xi. 3, 3, 3-6; 5, 7, 10

<sup>73</sup> Satapatha Brāhmaṇa, xi. 5, 6, 3. 9; 7, 1; Taittiriya Āraṇyaka, ii. 13

<sup>74</sup> Bṛhadāraṇyaka Upaniṣad, iv. 3, 35-39; Taittiriya Āraṇyaka, ix. 8.

<sup>75</sup> Ibid., vii. 8. 10.

<sup>76</sup> Śatapatha Brāhmaṇa, i. 1, 4, 2. 3; ii. 6, 4, 2-7; iv. 6, 7, 1. 2, v. 5, 5, 9; vi. 3, 1, 10. 11. 20; x. 5, 2, 1. 2; xi. 5, 4. 18; xii. 3. 3, 2, etc.

<sup>77</sup> Kāthaka Samhitā, xxxvii. 7.

<sup>78</sup> Taittiriya Brāhmaṇa, ii. 7, 1, 2.

<sup>79</sup> xi. 5, 7, 5-8. <sup>80</sup> ii. 9. 10.

<sup>81</sup> vii. 1, 2. 4; 2, 1, 7, 1.

Directions as to the exact place and time of study are given in the Taittirīya Āraṇyaka<sup>82</sup> and in the Sūtras. If study is carried on in the village, it is to be done silently (*manasā*); if outside, aloud (*vācā*).

Learning is expected even from persons not normally competent as teachers, such as the Carakas, who are recognized in the Śatapatha Brāhmaṇa<sup>83</sup> as possible sources of information. Here, too, may be mentioned the cases of Brahmins learning from princes, though their absolute value is doubtful, for the priests would naturally represent their patrons as interested in their sacred science: it is thus not necessary to see in these notices any real and independent study on the part of the Kṣatriyas.<sup>84</sup> Yājñavalkya learnt from Janaka,<sup>85</sup> Uddālaka Āruṇi and two other Brahmins from Pravāhaṇa Jaivali,<sup>86</sup> Dṛptabälaki Gārgya from Ajātaśatru,<sup>87</sup> and five Brahmins under the lead of Aruṇa from Aśvapati Kaikeya.<sup>88</sup> A few notices show the real educators of thought: wandering scholars went through the country<sup>89</sup> and engaged in disputes and discussions in which a prize was staked by the disputants.<sup>90</sup> Moreover, kings like Janaka offered rewards to the most learned of the Brahmins;<sup>91</sup> Ajātaśatru was jealous of his renown, and imitated his generosity. Again, learned women are several times mentioned in the Brāhmaṇas.<sup>92</sup>

A special form of disputation was the Brahmodya, for which there was a regular place at the Aśvamedha ('horse sacrifice')<sup>93</sup> and at the Daśarātra ('ten-day festival').<sup>94</sup> The reward of learning was the gaining of the title of Kavi or Vipra, 'sage.'<sup>95</sup>

<sup>82</sup> ii. 11. 12-15.

<sup>83</sup> iv. 2, 4. 1.

<sup>84</sup> Cf. (1) Kṣatriya and (2) Varṇa.

<sup>85</sup> Satapatha Brāhmaṇa, xi. 6, 2, 5.

<sup>86</sup> Bṛhadāraṇyaka Upaniṣad, vi. 1, 11; Chāndogya Upaniṣad, v. 3, 1, and i. 8, 1. Cf. Muir, *Sanskrit Texts*, 5, 436, 514-516.

<sup>87</sup> Bṛhadāraṇyaka Upaniṣad, ii. 1, 1; Kauśitaki Upaniṣad, iv. 1.

<sup>88</sup> Satapatha Brāhmaṇa, x. 6, 1, 2.

<sup>89</sup> Bṛhadāraṇyaka Upaniṣad, iii. 3, 1. Cf. iii. 7, 1.

<sup>90</sup> Satapatha Brāhmaṇa, xi. 4, 1, 1.

<sup>91</sup> *Ibid.*, xi. 6, 3, 1; Bṛhadāraṇyaka Upaniṣad, vi. 1, 1-9, 20. 29.

<sup>92</sup> Aitareya Brāhmaṇa, v. 29; Kauśitaki Brāhmaṇa, ii. 9; Bṛhadāraṇyaka Upaniṣad, iii. 3, 1; 7, 1. Cf. Āśvalāyana Gṛhya Sūtra, iii. 4, 4; Sāṅkhāyana Gṛhya Sūtra, iv. 10.

<sup>93</sup> Satapatha Brāhmaṇa, xiii. 5, 2, 11.

<sup>94</sup> *Ibid.*, iv. 6, 9, 20.

<sup>95</sup> Taittirīya Saṃhitā, ii. 5, 9, 1; Taittirīya Brāhmaṇa, iii. 5, 3, 1; Satapatha Brāhmaṇa, i. 4, 2, 7; iii. 5, 3, 12. Cf. also Bṛhadāraṇyaka Upaniṣad, vi. 4, 29.

8. *The Functions of the Brahmin.*—The Brahmin was required not merely to practise individual culture, but also to give others the advantage of his skill, either as a teacher or as a sacrificial priest, or as a Purohita.

As a teacher the Brahmin has, of course, the special duty of instructing his own son in both study and sacrificial ritual.<sup>96</sup> The texts give examples of this, such as Āruṇi and Śvetaketu,<sup>97</sup> or mythically Varuṇa and Bhṛgu.<sup>98</sup> This fact also appears from some of the names in the Vamśa Brāhmaṇa<sup>99</sup> of the Sāmaveda and the Vamśa (list of teachers) of the Śāṅkhāyana Āraṇyaka.<sup>100</sup> On the other hand, these Vamśas and the Vamśas of the Śatapatha Brāhmaṇa show that a father often preferred to let his son study under a famous teacher. The relation of pupil and teacher is described under **Brahmacarya**. A teacher might take several pupils,<sup>101</sup> and he was bound to teach them with all his heart and soul.<sup>102</sup> He was bound to reveal everything to his pupil, at any rate to one who was staying with him for a year (*samvatsara-vāsin*),<sup>103</sup> an expression which shows, as was natural, that a pupil might easily change teachers. But, nevertheless, certain cases of learning kept secret and only revealed to special persons are enumerated.<sup>104</sup> The exact times and modes of teaching are elaborately laid down in the Sūtras,<sup>105</sup> but not in the earlier texts.

As priest the Brahmin operated in all the greater sacrifices; the simple domestic (*grhya*) rites could normally be performed without his help, but not the more important rites (*śrauta*).

<sup>96</sup> Śatapatha Brāhmaṇa, i. 6, 2, 4.

<sup>97</sup> Brhadāraṇyaka Upanisad, vi. 1, 1 (Mādhyamida=vi. 2, 1 Kāṇva).

<sup>98</sup> Śatapatha Brāhmaṇa, xi. 6, 1, 1.

<sup>99</sup> *Indische Studien*, 4, 376.

<sup>100</sup> xv. 1.

<sup>101</sup> Taittiriya Āraṇyaka, vii. 3.

<sup>102</sup> See Taittiriya Āraṇyaka, vii. 4 (*Indische Studien*, 2, 211).

<sup>103</sup> Śatapatha Brāhmaṇa, xiv. 1, 1, 26, 27. Cf. Aitareya Āraṇyaka, v. 3, 3.

<sup>104</sup> So the Vasiṣṭhas and the Stoma-bhāgas, Pañcavimśa Brāhmaṇa, xv. 5, 24; Taittiriya Brāhmaṇa, iii. 5, 2, 1; Kāthaka Saṃhitā, xxxvii. 17; Pra-

vāhaṇa Jaivali and his knowledge of Brahman, Brhadāraṇyaka Upaniṣad, vi. 1, 11; Chāndogya Upaniṣad, v. 3, where the claim is made that the *prāśāna* belongs to the Kṣatriyas. Śaṅkara, in his commentary, takes the word to mean the ‘giving of instruction,’ but this must be regarded as improbable, ‘rule’ being more probably the sense. Cf. Weber, *Indische Studien*, 10, 128; Böhlungk, Translation of the Brhadāraṇyaka Upaniṣad, iii. 8, 9.

<sup>105</sup> Rigveda Prātiśākhya, xv. 1 *et seq.*, Aitareya Āraṇyaka, v. 3, 3; and see Weber, *op. cit.*, 10, 129-135

The number varied : the ritual literature requires sixteen priests to be employed at the greatest sacrifices (see *Rtvij*), but other rites could be accomplished with four,<sup>106</sup> five,<sup>107</sup> six,<sup>108</sup> seven,<sup>109</sup> or ten<sup>110</sup> priests. Again, the Kauśitakins<sup>111</sup> had a seventeenth priest beside the usual sixteen, the Sadasya, so called because he watched the performance from the Sadas, 'seat.' In one rite, the Sattra ('sacrificial session') of the serpents, the Pañcavimśa Brāhmaṇa,<sup>112</sup> adds three more to the sixteen, a second Unnetṛ, an Abhigara, and an Apagara. The later ritual places the Brahman at the head of all the priests, but this is probably not the early view (see *Brahman*).

The sacrifice ensured, if properly performed, primarily the advantages of the sacrificer (*yajamāna*),<sup>113</sup> but the priest shared in the profit, besides securing the **Dakṣinās**. Disputes between sacrificers and the priests were not rare, as in the case of Viśvantara and the Śyāparṇas,<sup>114</sup> or Janamejaya and the Asitamṛgas;<sup>115</sup> and the Aīśavīras are referred to as undesirable priests.<sup>116</sup> Moreover, Viśvāmitra once held the post of Purohita to Sudās, but gave place to Vasiṣṭha.

<sup>106</sup> Taittiriya Brāhmaṇa, ii. 3, 6, 1-4; Pañcavimśa Brāhmaṇa, xxv. 4, 2. The four are the Hotṛ, Adhvaryu, Agnīdh, and Upavaktṛ : Weber, 10, 139, n. 4.

<sup>107</sup> Kāthaka Saṃhitā, ix. 13; Pañcavimśa Brāhmaṇa, xxv. 4, 2, with a second Adhvaryu, as well as the four enumerated in the previous note.

<sup>108</sup> Kāthaka Saṃhitā, ix. 13; Taittiriya Brāhmaṇa, ii. 2, 2, 3; Taittiriya Āraṇyaka, iii. 4, 6; Satapatha Brāhmaṇa, xi. 7, 2, 6, where the list has Adhvaryu, Hotṛ, Brahman, with the Pratiprasthātṛ, Maitrāvaraṇa, Agnīdhra.

<sup>109</sup> Kāthaka Saṃhitā, ix. 13; Taittiriya Brāhmaṇa, ii. 2, 2, 5; Taittiriya Āraṇyaka, iii. 5; Pañcavimśa Brāhmaṇa, xxv. 4, 2. The number seems to be made up of the five of note 107 and the Abhigarau—i.e., probably the Abhigara and the Apagara.

<sup>110</sup> Kāthaka Saṃhitā, ix. 8. 13-16; Taittiriya Brāhmaṇa, ii. 2, 4, 1; 3, 6, 4;

Taittiriya Āraṇyaka, iii. 1; Aitareya Brāhmaṇa, v. 25, Pañcavimśa Brāhmaṇa, xxv. 4, 2. What ten are meant is uncertain; the four of note 106 are enumerated.

<sup>111</sup> Cf. Śatapatha Brāhmaṇa, x. 4, 2, 19, Keith, *Aitareya Āraṇyaka*, 37.

<sup>112</sup> xxv. 14, 3.  
<sup>113</sup> Śatapatha Brāhmaṇa, i. 6, 1, 20; 9, 1, 12; ii. 2, 2, 7; iii. 4, 2, 15; iv. 2, 5, 9, 10; viii. 5, 3, 8; ix. 5, 2, 16; xii. 8, 1, 17, etc.

<sup>114</sup> Aitareya Brāhmaṇa, vii. 27 et seq.; Muir, *Sanskrit Texts*, 5, 436 et seq.

<sup>115</sup> Aitareya Brāhmaṇa, vii. 27.

<sup>116</sup> Cf. Śatapatha Brāhmaṇa, xi. 2, 7, 32, where Weber, *Indische Studien*, 10, 153, n. 1, interprets Aīśavīra, not as a proper name, but as meaning 'contemptible'; but Sāyaṇa thinks a proper name is meant, a view accepted by Eggeling, *Sacred Books of the East*, 44, 45, n. 2.

The position of Purohita differed considerably from that of the ordinary priest, for the Purohita not merely might officiate at the sacrifice, but was the officiator in all the private sacrifices of his king. Hence he could, and undoubtedly sometimes did, obtain great influence over his master in matters of secular importance; and the power of the priesthood in political as opposed to domestic and religious matters, no doubt rested on the Purohita.

There is no recognition in Vedic literature of the rule later prevailing by which, after spending part of his life as a Brahmacārin, and part as a householder, the Brahmin became an ascetic<sup>117</sup> (later divided into the two stages of Vānaprastha, ‘forest-dweller,’ and Saṁnyāsin, ‘mystic’). Yājñavalkya’s case<sup>118</sup> shows that study of the Absolute might empty life of all its content for the sage, and drive him to abandon wife and family. In Buddhist times the same phenomenon is seen<sup>119</sup> applying to other than Brahmins. The Buddhist texts are here confirmed in some degree by the Greek authorities.<sup>120</sup> The practice bears a certain resemblance to the habit of kings, in the Epic tradition,<sup>121</sup> of retiring to the forest when active life is over.

From the Greek authorities<sup>122</sup> it also appears—what is certainly the case in the Buddhist literature<sup>123</sup>—that Brahmins practised the most diverse occupations. It is difficult to say how far this was true for the Vedic period. The analogy of the Druids<sup>124</sup>—in some respects very close—suggests that the Brahmins may have been mainly confined to their professional tasks, including all the learned professions such as astronomy<sup>125</sup>

<sup>117</sup> See Deussen, *Philosophy of the Upanishads*, 372 *et seq.*

<sup>118</sup> Brhadāraṇyaka Upaniṣad, ii. 4, 1; iv. 5, 1. See iii. 5, 1, for his teaching, of which his action is a logical consequence.

<sup>119</sup> Fick, *Die sociale Gliederung*, 40 *et seq.*; Oldenberg, *Buddha*,<sup>5</sup> 72 *et seq.*

<sup>120</sup> Arrian, *Indica*, xii. 8. 9; Strabo, xv. 1, 49. 60.

<sup>121</sup> Hopkins, *Journal of the American Oriental Society*, 13, 179 *et seq.*

<sup>122</sup> See Fick, *loc. cit.*

<sup>123</sup> Rhys Davids, *Buddhist India*, 57.

<sup>124</sup> Caesar, *Bellum Gallicum*, vi. 14. The Druids did not fight, did not pay tribute, studied for many years, observed secrecy as to matters of ritual and learning, did not use writing, and had a certain belief in transmigration Cf. Weber, *Indische Studien*, 5, 19.

<sup>125</sup> Hence the Brahman is the 28th Nakṣatra: Taittiriya Brāhmaṇa, i. 5, 3, 3; Weber, *Nakṣatra*, 2, 306, 311; *Indische Studien*, 10, 40.

and so forth. This is not contradicted by any Vedic evidence; for instance, the poet of a hymn of the Rigveda<sup>126</sup> says he is a poet, his father a physician (*Bhiṣajī*), and his mother a grinder of corn (*Upala-prakṣinī*). This would seem to show that a Brahmin could be a doctor, while his wife would perform the ordinary household duties. So a Purohita could perhaps take the field to assist the king by prayer, as Viśvāmitra,<sup>127</sup> and later on Vasiṣṭha<sup>128</sup> do, but this does not show that priests normally fought. Nor do they seem normally to have been agriculturists or merchants. On the other hand, they kept cattle: a Brahmācārin's duty was to watch his master's cattle.<sup>129</sup> It is therefore needless to suppose that they could not, and did not, on occasion turn to agricultural or mercantile pursuits, as they certainly did later. But it must be remembered that in all probability there was more purity of blood, and less pressure of life, among the Brahmins of the Vedic age than later in Buddhist times, when the Vedic sacrificial apparatus was falling into grave disrepute.

It is clear that the Brahmins, whatever their defects, represented the intellectual side of Vedic life, and that the Kṣatriyas, if they played a part in that life, did so only in a secondary degree, and to a minor extent. It is natural to suppose that the Brahmins also composed ballads, the precursors of the epic; for though none such have survived, a few stanzas of this character, celebrating the generosity of patrons, have been preserved by being embedded in priestly compositions. A legend in the Śatapatha Brāhmaṇa<sup>130</sup> shows clearly that the Brahmins regarded civilization as being spread by them only:

<sup>126</sup> ix. 112

<sup>127</sup> Rv. iii. 33. 53.

<sup>128</sup> Rv. vii. 18.

<sup>129</sup> Chāndogya Upaniṣad, iv. 4. 5; Aitareya Āraṇyaka, iii. 1. 6

<sup>130</sup> i. 4, 1, 14-17. Cf. Weber, *Indische Studien*, 9, 257, 277, 278, and Aitareya Brāhmaṇa, iii. 44.

Almost all that can be said of the Brahmins is collected in Weber's *Indische Studien*, 10, 40-158. Cf. also Ludwig, Translation of the Rigveda, 3, 220-226; Fick, *Die sociale Gliederung*

(for Buddhist times; the evidence is, however, of uncertain, and much of it probably of late, date); Hopkins, *Journal of the American Oriental Society*, 13, 82, 182, etc. (for notices of the Brahmins in the Epic); *The Mutual Relations of the Four Castes according to the Mānavadharmaśāstra* (for the Dharma view). Muir, *Sanskrit Texts*, 1<sup>2</sup>, 248 *et seq.*, discusses the priesthood in the Rigveda, and Zimmer, *Altindisches Leben*, 197-212, gives an excellent summary of the facts.

Kosala and Videha, no doubt settled by Āryan tribes, are only rendered civilized and habitable by the influence of pious Brahmins. We need not doubt that the non-Brahminical tribes (see *Vrātya*) had attained intellectual as well as material civilization, but it is reasonable to assume that their civilization was inferior to that of the Brahmins, for the history of Hinduism is the conquest by the Brahmins—not by arms, but by mind—of the tribes Āryan and non-Āryan originally beyond the pale.

2. **Brāhmaṇa**, ‘religious explanation,’<sup>1</sup> is the title of a class of books which as such are only mentioned in the *Nirukta*<sup>2</sup> and the *Taittirīya Āraṇyaka*,<sup>3</sup> and then in the *Sūtras*, where the names of the Brāhmaṇas occur, showing that literary works were in existence.

<sup>1</sup> *Aitareya Brāhmaṇa*, i. 25, 15; iii. 45, 8; vi. 25, 1, etc., *Taittirīya Saṃhitā*, iii. 1, 9, 5; 5, 2, 1; *Śatapatha Brāhmaṇa*, iii. 2, 4, 1, etc. In the *Kauśitaki* | *Brāhmaṇa* and the Śāṅkhāyana Āraṇyaka, i. and ii., the use is constant.

<sup>2</sup> ii. 16; xiii. 7.

<sup>3</sup> iii. 10.

3. **Brāhmaṇa** is taken by Roth in the St. Petersburg Dictionary<sup>1</sup> to mean the ‘Soma cup of the Brahman’ in two passages of the *Rigveda*<sup>2</sup> and one of the *Atharvaveda*.<sup>3</sup>

<sup>1</sup> Cf. Muir, *Sanskrit Texts*, I<sup>2</sup>, 253, n. 26. | <sup>2</sup> i. 15, 5; ii. 36, 5. | <sup>3</sup> xx. 2, 3.

**Brāhmaṇāc-chamśin** (‘reciting after the Brāhmaṇa—i.e., Brahman’) is the name of a priest in the Brāhmaṇas.<sup>1</sup> In the technical division of the sacrificial priests (*Rtvij*) he is classed with the Brahman,<sup>2</sup> but it is clear that he was really a Hotraka or assistant of the Hotṛ.<sup>3</sup> According to Oldenberg,<sup>4</sup> he was known to the *Rigveda* as **Brahman**. This is denied by Geldner,<sup>5</sup> who sees in Brahman merely the ‘superintending priest’ or the ‘priest.’

<sup>1</sup> *Aitareya Brāhmaṇa*, vi. 4, 2; 6, 3. 4; 10, 1; 18, 5; vii. 1, 2; *Kauśitaki Brāhmaṇa*, xxviii. 3; *Taittirīya Brāhmaṇa*, i. 7, 6, 1; *Śatapatha Brāhmaṇa*, iv. 2, 3, 13, etc.

<sup>2</sup> Weber, *Indische Studien*, 10, 144.

<sup>3</sup> E.g., *Āśvalāyana Srauta Sūtra*, v. 10, 10; Weber, *op. cit.*, 9, 374-376.

<sup>4</sup> *Religion des Veda*, 396.

<sup>5</sup> *Vedische Studien*, 2, 145 et seq. Cf. *Purohita*.

Bleśka in the Kāthaka Saṃhitā<sup>1</sup> denotes a rope or noose for strangling. It is spelt Vleśka in the Maitrāyaṇī Saṃhitā.<sup>2</sup>

<sup>1</sup> xxiii. 6, xxxvii. 13. 14.

<sup>2</sup> ii. 6, 10 In Āpastamba Śrauta Sūtra, x. 19, 1, meśka is read.

## BH.

Bhaga denotes a part of the chariot in one passage of the Rigveda<sup>1</sup> according to Hillebrandt.<sup>2</sup>

<sup>1</sup> ii. 34, 8.

<sup>2</sup> *Vedische Mythologie*, 3, 95.

Bhagini, ‘sister,’ literally the ‘fortunate one’ in so far as she has a brother, occurs in the Nirukta (iii. 6).

Bhagī-ratha Aikṣvāka (‘descendant of Ikṣvāku’) is the name of a king in the Jaiminiya Upaniṣad Brāhmaṇa (iv. 6, 1. 2). It is important to note that he is regarded as being on friendly terms with the Kuru-Pañcālas, which points to the Ikṣvākus being allied to that people, and not belonging (as is the case in the Buddhist books) to the east of India.

Bhaṅga, ‘hemp,’ is mentioned in the Atharvaveda.<sup>1</sup> In the Rigveda<sup>2</sup> it is an epithet of Soma, presumably<sup>3</sup> in the sense of ‘intoxicating,’ which then came to designate hemp.<sup>4</sup>

<sup>1</sup> xi. 6, 15; conceivably in Śāṅkhāyana Āraṇyaka, xii. 14, but not probably.

<sup>2</sup> ix. 61, 13.

<sup>3</sup> Schrader, *Prehistoric Antiquities*, 299.

<sup>4</sup> Hence the modern ‘Bang’ or ‘Bhang,’ an intoxicant made from the

dried leaves and small stalks of hemp, taken either by smoking or by eating when mixed up into a sweetmeat.

Cf. Zimmer, *Altindisches Leben*, 68; Grierson, *Indian Antiquary*, 23, 260; Yule and Burnell, *Hobson-Jobson*, s.v. Bang.

Bhaṅgāśvina is the name of the father of Rtuparna in the Baudhāyana Śrauta Sūtra.<sup>1</sup> In the Mahābhārata<sup>2</sup> he is called Bhaṅgāsuri. In the Āpastamba Śrauta Sūtra<sup>3</sup> mention is made of Rtuparṇa-Kayovadhī as the Bhaṅgāśvina.

<sup>1</sup> xx. 12.

<sup>2</sup> iii. 2745.

<sup>3</sup> xxi. 20; Caland, *Zeitschrift der*

*Deutschen Morgenländischen Gesellschaft*, 57, 745.

Bhaṅgya-śravas is the name of a man in the Taittiriya Āraṇyaka.<sup>1</sup>

<sup>1</sup> Weber, *Indische Studien*, I, 78.

Bhaje-ratha is mentioned in one passage of the Rigveda,<sup>1</sup> where Ludwig<sup>2</sup> thinks a place-name is meant. Griffith<sup>3</sup> is doubtful whether the word is the name of a place or a man. Roth<sup>4</sup> was inclined to see a corruption of the text.<sup>5</sup> Cf. Bhagiratha.

<sup>1</sup> x. 60, 2.

<sup>2</sup> Translation of the Rigveda, 3, 138, 165.

<sup>3</sup> *Hymns of the Rigveda*, 2, 463.

<sup>4</sup> St Petersburg Dictionary, s.v.

<sup>5</sup> Grassmann, *Wörterbuch*, s.v., thinks that the compound should be read as two words: *bhaje rathasya* (*satpatum*), 'to win (the lord) of the car'

Bhadra-padā. See Nakṣatra.

Bhadra-sena Ājātaśatrava ('descendant of Ajātaśatru') is the name of a man, presumably a prince, whom Uddālaka is said in the Śatapatha Brāhmaṇa (v. 5, 5, 14) to have bewitched.

Bhaya-da Āsamātya ('descendant of Asamāti') is the name of a king in the Jaiminiya Upaniṣad Brāhmaṇa.<sup>1</sup> Oertel,<sup>2</sup> however, seems to take the name as Abhayada, but this is not probable, for Bhayada is a name in the Purāṇas.

<sup>1</sup> iv. 8, 7.

<sup>2</sup> *Journal of the American Oriental Society*, 16, 247.

Bhayamāna is, according to Sāyaṇa, the name of a man in one hymn of the Rigveda,<sup>1</sup> which is ascribed by the Anukramaṇī (Index) to his authorship. The interpretation is, however, uncertain.

<sup>1</sup> i. 100, 17. Cf. Muir, *Sanskrit Texts*, I<sup>2</sup>, 266.

Bharata is the name of a people of great importance in the Rigveda and the later literature. In the Rigveda they appear prominently in the third and seventh Maṇḍalas in connexion

or perhaps grandson (*cf.* Pijavana), is connected with the Vasiṣṭhas and the Viśvāmitras.

In the later literature the Bharatas appear as especially famous. The Śatapatha Brāhmaṇa<sup>11</sup> mentions Bharata Dauḥ-ṣanti as a king, sacrificer of the Aśvamedha ('horse sacrifice') and Śatānīka Sātrājita, as another Bharata who offered that sacrifice. The Aitareya Brāhmaṇa<sup>12</sup> mentions Bharata Dauḥ-ṣanti as receiving the kingly coronation from Dīrghatamas Māmateya, and Śatānīka as being consecrated by Somaśuṣman Vājaratnāyana, a priest whose name is of quite late origin. The geographical position of the Bharata people is clearly shown by the fact that the Bharata kings win victories over the Kāśis, and make offerings on the Yamunā (Jumna) and Gaṅgā (Ganges).<sup>13</sup> Moreover, in the formula of the king's proclamation for the people, the variants recorded<sup>14</sup> include *Kuravah*, *Pañcālāh*, *Kuru-Pañcālāh*, and *Bharatāh*; and the Mahābhārata consistently recognizes the royal family of the Kurus as a Bharata family.<sup>15</sup> It is therefore extremely probable that Oldenberg<sup>16</sup> is right in holding that the Bharatas in the times of the Brāhmaṇas were merging in the Kuru-Pañcāla people.

The ritual practices of the Bharatas are repeatedly mentioned in the Pañcavimśa Brāhmaṇa,<sup>17</sup> the Aitareya Brāhmaṇa,<sup>18</sup> the

<sup>11</sup> xiii. 5, 4.      <sup>12</sup> viii. 23 and 21.

<sup>13</sup> Śatapatha Brāhmaṇa, xiii. 5, 4, ii. 21.

<sup>14</sup> In the Taittiriya Samhitā, i. 8, 10, 2, and the Taittiriya Brāhmaṇa, i. 7, 4, 2, the phrase is *esa vo, Bharatā, rājā*, the Vājasaneyi Saṃhitā, in the Kāṇva recension, xi. 3, 3; 6, 3, has *Kuravah, Pañcālāh* (evidently as a joint people); Āpastamba, xvii. 12, 7, gives *Bharatāh*, *Kuravah*, *Pañcālāh*, *Kuru-Pañcālāh*, and *janatāh*, as alternatives, according to the people to whom the king belongs; the Kāshaka Saṃhitā, xv. 7, and the Maitrāyaṇi Saṃhitā, ii. 6, 7, read *esa te janate rājā*. See Weber, *Indian Literature*, 114, n.; von Schroeder, *Indiens Literatur und Cultur*, 465.

<sup>15</sup> Oldenberg, *Buddha*, 409.

<sup>16</sup> *Op. cit.*, 408. He points out (409, n.) that in the Satapatha Brāhmaṇa

maṇa, xiii. 5, 4, only the Kuru king, Janamejaya, and the Bharata kings are mentioned without specification of the peoples over whom they ruled.

<sup>17</sup> xiv. 3, 13; xv. 5, 24, and perhaps xviii. 10, 8, on which see Weber, *Indische Studien*, 10, 28, n. 2; below, p. 98.

<sup>18</sup> ii. 25; iii. 18. The sense 'mercenary soldier,' here seen by the St. Petersburg Dictionary, *s v. 2* (no longer mentioned in the Dictionary of Böhltingk), cannot be accepted. See Weber, *Indische Studien*, 9, 254; Oldenberg, *Buddha*, 407, n. On the other hand, there is no mention of the Bharatas in the geographical lists of the Aitareya Brāhmaṇa (viii. 14), in the Mānava Dharma Śāstra, or in the Buddhist texts. This means that the Bharatas were no longer a people, but a family or sub-tribe in a larger people.

Śatapatha Brāhmaṇa,<sup>19</sup> and the Taittirīya Āranyaka.<sup>20</sup> Already in the Rigveda<sup>21</sup> there is mention made of Agni Bhārata ('of the Bharatas'). In the Āpri hymns<sup>22</sup> occurs a goddess Bhāratī, the personified divine protective power of the Bharatas: her association in the hymns with Sarasvatī reflects the connexion of the Bharatas with the Sarasvatī in the Rigveda.<sup>9</sup> Again, in the Śatapatha Brāhmaṇa<sup>23</sup> Agni is referred to as *brāhmaṇa Bhārata*, 'priest of the Bharatas,' and is invited to dispose of the offering *Manuṣvat Bharatavat*, 'like Manu,' 'like Bharata.'<sup>24</sup>

In one or two passages<sup>25</sup> Sudās or Divodāsa and, on the other hand, Purukutsa or Trasadasyu appear in a friendly relation. Possibly this points, as Oldenberg<sup>26</sup> suggests, to the union of Bharatas and Pūrus with the Kurus.

A Bharata is referred to in the fifth Maṇḍala of the Rigveda.<sup>27</sup> who he was is uncertain.

<sup>19</sup> v. 4, 4, 1.

<sup>20</sup> i. 27, 2.

<sup>21</sup> ii. 7, 1. 5; iv. 25, 4; vi. 16, 19; Taittirīya Samhitā, ii. 5, 9, 1; Śatapatha Brāhmaṇa, i. 4, 2, 2. Roth thinks this epithet of Agni perhaps means 'warlike,' but this is unlikely.

<sup>22</sup> Rv. i. 22, 10; 142, 9; 188, 8, ii. 1, 19; 3, 8; iii. 4, 8, etc.

<sup>23</sup> i. 4, 2, 2.

<sup>24</sup> 1 5, 1, 7.

<sup>25</sup> i. 112, 14; vii. 19, 8.

<sup>26</sup> *Op. cit.*, 410

<sup>27</sup> v. 54, 14.

For a later legend of Bharata, cf. Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 80 et seq., von Bradke, *ibid.*, 498-503; and see Muir, *Sanskrit Texts*, 1<sup>2</sup>, 338, 340, etc.

Bharad-vāja is the name of the reputed<sup>1</sup> author of the sixth Maṇḍala of the Rigveda. The attribution is so far correct that Bharadvāja<sup>2</sup> and the Bharadvājas<sup>3</sup> are repeatedly mentioned as singers in that Maṇḍala. Judging by the tone of the references to Bharadvāja, he can hardly be deemed to have been a contemporary of any of the hymns.<sup>4</sup> According to the Pañcavimśa

<sup>1</sup> Cf. Āśvalāyana Grhya Sūtra, iii. 4, 2; Sāṅkhāyana Grhya Sūtra, iv. 10; Brhaddevatā, v. 102 et seq., where he is said to be a son of Bṛhaspati, and a grandson of Aṅgiras (cf. Rv. vi. 2, 10; xi. 3, etc.); Arnold, *Vedic Metre*, 61, 62.

<sup>2</sup> Rv. vi. 15, 3; 16, 5. 33; 17, 4; 31, 4; 48, 7; 13; 63, 10; 65, 6. See

also Rv. i. 112, 13; 116, 18; x. 150, 5; 181, 2.

<sup>3</sup> Rv. vi. 10, 6; 16, 33; 17, 14; 23, 10; 25, 9; 35, 4; 47, 25; 50, 15. See also Rv. i. 59, 7.

<sup>4</sup> Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210-212.

Brāhmaṇa,<sup>5</sup> he was the Purohita of Divodāsa. This interpretation is to be preferred to that of Roth,<sup>6</sup> who suggests that he and Divodāsa were identical. His connexion with the house of Divodāsa also appears from the statement of the Kāṭhaka Samhitā<sup>7</sup> that Bharadvāja gave Pratardana the kingdom. It is unnecessary to suppose that the same Bharadvāja was meant in both cases, and that Pratardana was a son of Divodāsa : the later Samhitās refer to Bharadvāja, like the other great sages, irrespective of chronology.

The Bharadvājas in their poems mention Br̥bu, Br̥saya, and the Pārāvatas.<sup>8</sup> Hillebrandt<sup>9</sup> has pointed out that they are also connected with the Śr̥ñjayas. In particular, the Śāṅkhāyana Śrauta Sūtra<sup>10</sup> mentions that Bharadvāja gained largesse from Prastoka Sārñjaya and Br̥bu. But it is very doubtful if it is correct to place all these people and Divodāsa in Arachosia and Drangiana.

Bharadvāja as an author and a seer is frequently referred to in the later Samhitās<sup>11</sup> and the Brāhmaṇas.<sup>12</sup>

<sup>5</sup> xv. 3, 7

<sup>6</sup> St. Petersburg Dictionary, s.v. See Rv. i. 116, 18, vi. 16, 5; 31, 4.

<sup>7</sup> xxi. 10 (*Indische Studien*, 3, 478).

<sup>8</sup> vi 61, 1-3

<sup>9</sup> *Vedische Mythologie*, I, 104.

<sup>10</sup> xvii. 11, II.

<sup>11</sup> Av. ii. 12, 2, iv. 29, 5; xviii. 3, 16; xix. 48, 6; Kāṭhaka Samhitā, xvi. 19; xx. 9; Maitrāyaṇī Samhitā, ii. 7, 19;

iv. 8, 4; Vājasaneyi Samhitā, xiii. 55, etc.

<sup>12</sup> Aitareya Brāhmaṇa, vi. 18; viii. 3; Taittiriya Brāhmaṇa, iii. 10, 11, 13; Aitareya Āranyaka, i. 2, 2; 4, 2; ii. 2, 2, 4, etc.; Kauśitaki Brāhmaṇa, xv. 1; xxix. 3, xxx. 9.

Cf Ludwig, Translation of the Rigveda, 3, 128; Weber, *Episches im vedischen Ritual*, 31.

Bharant, ‘bearing,’ in the plural denotes in one passage of the Pañcavimśa Brāhmaṇa,<sup>1</sup> according to Böhtlingk,<sup>2</sup> following Sāyaṇa, ‘the warrior caste,’ but the sense is not certain. Weber<sup>3</sup> was inclined to see a reference to the Bharatas, though the form of the word is that of the present participle.<sup>4</sup>

<sup>1</sup> xviii. 10, 8.

<sup>2</sup> Dictionary, s.v.

<sup>4</sup> *Bharatām*, interpreted by Sāyaṇa as *bharāṇam kurvatām kṣatriyāṇam*.

<sup>3</sup> *Indische Studien*, 10, 28, n. 2. Cf. Bharata, n. 17.

Bharūjī in one passage of the Atharvaveda<sup>1</sup> may denote, according to Roth,<sup>2</sup> a noxious animal.

<sup>1</sup> ii. 24, 8.

<sup>2</sup> St. Petersburg Dictionary, s.v.

Bhartr̄, besides having the literal sense of ‘bearer,’ means ‘supporter’ or ‘master’ in the older literature<sup>1</sup>; but it is doubtful whether the sense of ‘husband’ is ever found there. In one passage of the Rigveda<sup>2</sup> ‘husband’ is certainly the most natural sense, but, as Delbrück<sup>3</sup> correctly remarks, even there ‘father’ may be meant, since ‘mother’ is here and there<sup>4</sup> called Bhartr̄ī.

<sup>1</sup> Av. xi. 7, 15; xviii. 2, 30; Śatapatha Brāhmaṇa, ii. 3, 4, 7 (where ‘husband’ is possible); iv. 6, 7, 21, etc.

<sup>2</sup> v. 58, 7.

<sup>3</sup> Die indogermanischen Verwandtschaftsnamen, 415, n. 1.

<sup>4</sup> Av. v. 5, 2; Taittirīya Brāhmaṇa, iii. 1, 1, 4.

Bhalānas, plural, is the name in the Rigveda<sup>1</sup> of one of the five tribes, Pakthas, Bhalānases, Alinas, Viśāṇins, and Śivas, who are mentioned as ranged on the side<sup>2</sup> of the enemies of Sudās in the battle of the ten kings (Dāśarājña), not opposed to them, as Roth,<sup>3</sup> and at one time Zimmer,<sup>4</sup> thought. Zimmer<sup>5</sup> suggests as their original home East Kabulistan, comparing the name of the Bolan pass. This seems a reasonably probable view.

<sup>1</sup> vii. 18, 7.

<sup>2</sup> Hopkins, *Journal of the American Oriental Society*, 15, 260, 261, who takes the form of the name to be Bhalāna (but the text of the Rv. has *bhalāñṣaḥ*), and who overlooks Zimmer's later view.

<sup>3</sup> Zur Litteratur und Geschichte des Weda, 95.

<sup>4</sup> Zimmer, *Altindisches Leben*, 126.

<sup>5</sup> Op. cit., 431. Cf. Ludwig, Translation of the Rigveda, 3, 173, 207.

Bhava-trāta Śāyasthi is the name of a teacher in the Vāṇīśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372; Max Müller, *Ancient Sanskrit Literature*, 443.

Bhastrā in the Śatapatha Brāhmaṇa (i. i, 2, 7; 6, 3, 16) denotes a leathern bottle or pouch.

Bhākuri. See Bekurā.

Bhāga-dugha, ‘dealer out of portions,’ ‘distributor,’ is the name of one of the king’s ‘jewels’ (Ratnī) in the Yajurveda Samhitā<sup>1</sup> and Brāhmaṇas.<sup>2</sup> What his functions exactly were is uncertain. Sāyaṇa in some places<sup>3</sup> renders the word by ‘tax-collector,’ but in others<sup>4</sup> as ‘carver,’ thus making this functionary either a revenue officer or a mere court official.

<sup>1</sup> Taittirīya Samhitā, i. 8, 9 2; Kāthaka Samhitā, xv. 4; Maitrāyaṇī Samhitā, ii. 6, 5; iv. 3, 8; Vājasaneyi Samhitā, xxx. 13.

<sup>2</sup> Taittirīya Brāhmaṇa, i. 7, 3, 5; iii. 4, 8, 1; Satapatha Brāhmaṇa, i. 1, 2, 17; v. 3, 1, 9.

<sup>3</sup> On Taittirīya Samhitā and Taittirīya Brāhmaṇa, *loc. cit.*, and on Śatapatha Brāhmaṇa, v. 3, 1, 9.

<sup>4</sup> On Śatapatha Brāhmaṇa, i. 1, 2, 17.

*Cf.* Eggeling, *Sacred Books of the East*, 41. 63, n.

Bhāga-vitti (‘descendant of Bhagavitta’) is the patronymic of a teacher called Cūḍa<sup>1</sup> or Cūḍa<sup>2</sup> in the Brāhadāraṇyaka Upaniṣad.

<sup>1</sup> Brāhadāraṇyaka Upaniṣad, vi. 3, 17. 18 Mādhyamīdina.

<sup>2</sup> *Ibid.*, vi. 3, 9 Kāṇva.

Bhāditāyana, ‘descendant of Bhadita,’ is the patronymic of Śākadāsa in the Vāṇī Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373.

Bhānumant Aupamanyava (‘descendant of Upamanyu’) is the name of a teacher, a pupil of Ānandaja, in the Vāṇī Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

Bhāya-jātya, ‘descendant of Bhayajāta,’ is the patronymic of Nikothaka in the Vāṇī Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373; Max Müller, *Ancient Sanskrit Literature*, 444.

Bhārata. See Bharata.

Bhārad-vāja, ‘descendant of Bharadvāja,’ is the patronymic of many teachers. In the Vāṇīs (lists of teachers) of the Brāhadāraṇyaka Upaniṣad, Bhāradvājas are mentioned as

pupils of Bhāradvāja,<sup>1</sup> Pārāśarya,<sup>2</sup> Balākākauśika,<sup>3</sup> Aitareya,<sup>4</sup> Āsurāyaṇa,<sup>5</sup> and Baijavāpāyana.<sup>6</sup> A Bhāradvāja occurs in the Rigveda,<sup>7</sup> and Śūṣa Vāhneya is mentioned as a Bhāradvāja in the Vaṃśa Brāhmaṇa.<sup>8</sup>

<sup>1</sup> ii. 5, 21; iv. 5, 27 (Mādhyamđina = ii. 6, 2 Kāṇva).

<sup>2</sup> ii. 6, 2 Kāṇva.

<sup>3</sup> iv. 5, 27 Mādhyamđina.

<sup>4</sup> ii. 5, 21; iv. 5, 27 (Mādhyamđina = ii. 6, 3; iv. 6, 3 Kāṇva).

<sup>5</sup> ii. 5, 21; iv. 5, 27 Mādhyamđina.

<sup>6</sup> ii. 5, 21, iv. 5, 27 Mādhyamđina.

<sup>7</sup> v. 61, 2.

<sup>8</sup> *Indische Studien*, 4, 373.

Bhāradvājāyana, ‘descendant of Bharadvāja,’ is the patronymic of a teacher in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> x. 12, 1; Nidāna Sūtra, ix. 9. Cf. Academy of Arts and Sciences, 15, 61, Hopkins, *Transactions of the Connecticut* n. 2.

Bhāradvājī-putra, ‘son of a female descendant of Bharadvāja,’ is the metronymic of several teachers in the Bṛhadāraṇyaka Upaniṣad, pupils of Pāraśarīputra,<sup>1</sup> Paiṅgīputra,<sup>2</sup> and Vatsīmāndavīputra<sup>3</sup> respectively.

<sup>1</sup> vi. 4, 31 (Mādhyamđina = vi. 5, 2 Kāṇva).

<sup>2</sup> vi. 4, 30 Mādhyamđina.

<sup>3</sup> *Ibid.*

Bhārgava, ‘descendant of Bhṛgu,’ is the patronymic of several teachers, including Cyavana<sup>1</sup> and Gr̥tsamada.<sup>2</sup> Other Bhārgavas are also mentioned without indication of their personal names.<sup>3</sup>

<sup>1</sup> Śatapatha Brāhmaṇa, iv. 1, 5, 1; Aitareya Brāhmaṇa, viii. 21.

<sup>2</sup> Kauśītaki Brāhmaṇa, xxii. 4 (with a *varia lectio*, Bābhṛava).

<sup>3</sup> Taittirīya Saṃhitā, i. 8, 18, 1; Sāṅkhāyana Āraṇyaka, vii. 15; Aitareya

Brāhmaṇa, viii. 2, 1. 5; Praśna Upaniṣad, i. 1 (Vaidarbhi), etc.; Pañcavimśa Brāhmaṇa, xii. 2, 23; 9, 19, 39, etc.

Cf. Bloomfield, *Hymns of the Atharvaveda*, xxxv.

Bhārgāyaṇa, ‘descendant of Bharga,’ is the patronymic of Sutvan in the Aitareya Brāhmaṇa (viii. 28).

Bhārmy-aśva, ‘descendant of Bhṛmyaśva,’ is the patronymic of Mudgala in the Nirukta (ix. 23) and the Bṛhaddevatā (vi. 46; viii. 12).

Bhāryā, later a common expression for ‘wife,’ does not occur in that sense at all in the Saṃhitās. It first appears, according to the St. Petersburg Dictionary, in the Aitareya Brāhmaṇa,<sup>1</sup> where, however, Delbrück<sup>2</sup> suggests that merely a member of the household ('who is to be maintained') may be meant. In the Śatapatha Brāhmaṇa,<sup>3</sup> however, the two wives of Yajñavalkya are so designated.

<sup>1</sup> vii. 9. 8.

<sup>2</sup> *Die indogermanischen Verwandtschaftsnamen*, 415 Cf. Aitareya Brāhmaṇa, i. 29, 20.

<sup>3</sup> Bṛhadāraṇyaka Upaniṣad, iii. 4. 1;

iv. 5. 1.

Bhālandana, ‘descendant of Bhalandana,’ is the patronymic of Vatsaprī in the Taittiriya Saṃhitā, the Kāthaka Saṃhitā,<sup>2</sup> and the Pañcavimśa Brāhmaṇa.<sup>3</sup>

<sup>1</sup> v. 2, 1, 6.

<sup>2</sup> xix. ii.

<sup>3</sup> xii. ii. 25; Hopkins, *Transactions*

of the Connecticut Academy of Arts and Sciences, 15, 59.

Bhālukī-putra, ‘son of Bhālukī,’ is the name of a teacher, a pupil of Krauñcikīputra<sup>1</sup> or of Prācīnayogīputra,<sup>2</sup> in the last Vamśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.

<sup>1</sup> vi. 5, 2 Kāṇva.

<sup>2</sup> vi. 4, 32 Mādhyamīdina.

Bhālla is the name or patronymic of a teacher who bears the patronymic Prāṭyda in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 31, 4).

Bhāllavi is the name of a school mentioned as authorities in the Pañcavimśa Brāhmaṇa (ii. 2, 4).

Bhāllavin, ‘pupil of Bhallavin,’ is the name of a school of teachers mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.<sup>1</sup>

<sup>1</sup> ii. 4, 7 (spelt Bhāllabin). Cf. Weber, *Indische Studien*, I, 44; 2, 100; 390; Nidāna Sūtra, v. 1; Anupada Sūtra, ii. 1; vii. 12; Bṛhaddevatā v. 23. 159.

Bhāllaveya, 'descendant of Bhāllavi,'<sup>1</sup> is the patronymic of Indradyumna in the Śatapatha Brāhmaṇa<sup>1</sup> and the Chāndogya Upaniṣad.<sup>2</sup> Probably the same person is meant by the Bhāllaveya, who is cited frequently as an authority in the same Brāhmaṇa.<sup>3</sup>

<sup>1</sup> x. 6, 1, 1.

<sup>2</sup> v. 11, 1.

<sup>3</sup> i. 7, 3, 19; ii. 1, 4, 6; xiii 4, 2, 3;

5, 3, 4.

Bhāvayavya. See Bhāvya.

Bhāvya is the name of a patron, as it seems, in the Rigveda.<sup>1</sup> In the Śāṅkhāyana Śrauta Sūtra<sup>2</sup> the form given is Bhāvayavya, being a patronymic of Svanaya, who is the patron of Kakṣīvant. This combination is borne out by the Rigveda, where Kakṣīvant and Svanaya are mentioned in the same verse,<sup>3</sup> while Svanaya must be meant in the verse of the same hymn,<sup>4</sup> where Bhāvya is mentioned as 'living on the Sindhu' (Indus). Roth's<sup>5</sup> view that Bhāvya here is perhaps a gerundive meaning to be 'reverenced' is not probable. Ludwig<sup>6</sup> thinks Svanaya was connected with the Nahuśas.

<sup>1</sup> i. 126, 1, Nirukta, ix. 10.

<sup>2</sup> xvi 11, 5. Cf. Bṛhaddevatā, iii. 140.

<sup>3</sup> i. 126, 3.

<sup>4</sup> i. 126, 1.

<sup>5</sup> St. Petersburg Dictionary, s.v.

i f.

<sup>6</sup> Translation of the Rigveda, 3. 151.

Cf. Weber, *Episches im Vedicischen Ritual*, 22; Oldenberg, *Rgveda-Noten*, 1, 128.

Bhāṣā in the Nirukta<sup>1</sup> and Pāṇini<sup>2</sup> denotes the ordinary speech of the day as opposed to Vedic language. Cf. Vāc.

<sup>1</sup> i. 4, 5. Cf. ii. 2.

<sup>2</sup> iii. 2, 108; vi. 1, 181. Cf. Franke, Bezzemberger's *Beiträge*, 17, 54 et seq., who distinguishes the Bhāṣā as the speech of conversational use from the

language regulated by Pāṇini's rules. But see Wackernagel, *Altindische Grammatik*, 1, xliv; Keith, *Aitareya Āraṇyaka*, 179, 180.

Bhāṣā is the name of a bird of prey in the Adbhuta Brāhmaṇa,<sup>1</sup> and often in the Epic.

<sup>1</sup> vi. 8. See Weber, *Indische Studien*, 1, 40.

Bhiksā, ‘begging,’ is one of the duties of the Brahmacārin according to the Śatapatha Brāhmaṇa.<sup>1</sup> The word has also the sense of ‘alms,’ as that which is obtained by begging, in the Atharvaveda.<sup>2</sup> According to the St. Petersburg Dictionary,<sup>3</sup> it has this sense in the Chāndogya Upaniṣad<sup>4</sup> also, but the correct reading there is probably Āmikṣā.

<sup>1</sup> xi. 3, 3, 7. Cf. a Mantra in  
Āśvalāyana Grhya Sūtra, i. 9, etc.; and bhiksācarya, Brhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 4, 26.

<sup>2</sup> xi. 5, 9.

<sup>3</sup> s.v. 2.

<sup>4</sup> viii. 8, 5, where the scholiast explains the word by ‘perfumes, garlands, food,’ etc. (*gandhamālyānnādi*).

Bhikṣu, ‘beggar,’ is a term not found in Vedic literature. The begging of the Brahmacārin is quite a different thing from the duties of the Bhikṣu in the later system of the Āśramas (religious stages of life), when the Brahmin in the last stage of his life, after leaving his home and family, lives on alms alone. See i. Brāhmaṇa.

Bhitti in the Śatapatha Brāhmaṇa<sup>1</sup> denotes a mat made of split reeds.

<sup>1</sup> iii. 5, 3, 9. Cf. Sāṅkhāyana Srauta Sūtra, viii. 3, 24.

Bhiṣaj, ‘physician,’ is a word of common occurrence in the Rigveda<sup>1</sup> and later.<sup>2</sup> There is no trace whatever in the former text of the profession being held in disrepute: the Aśvins,<sup>3</sup> Varuna,<sup>4</sup> and Rudra<sup>5</sup> are all called physicians. On the other hand, in the Dharma literature<sup>6</sup> this profession is utterly

<sup>1</sup> ii. 33, 4; vi. 50, 7; ix. 112, 1; bheṣaja, adjective, ii. 33, 7; x. 137, 6; substantive, i. 23, 19, 20; ii. 33, 2, 4, vi. 74, 3; vii. 46, 3, etc.

<sup>2</sup> Av. v. 29, 1; vi. 24, 2; Taittiriya Saṃhitā, vi. 4, 9, 2; Vājasaneyi Saṃhitā, xvi. 5; xix. 12, 88; xxx. 10, etc.; bheṣaja, adjective, Av. vi. 109, 3; Vājasaneyi Saṃhitā, xvi. 45, etc.; substantive, Av. v. 29, 1; vi. 21, 2; xi. 1, 9, etc.

<sup>3</sup> Rv. i. 116, 16; 157, 6; viii. 18, 8; 86, 1; x. 39, 3. 5, Av. vii. 53, 1; Aitareya Brāhmaṇa, i. 18.

<sup>4</sup> See Rv. i. 24, 9.

<sup>5</sup> Rv. ii. 33, 4. 7.

<sup>6</sup> See Āpastamba Dharmasūtra, i. 6, 18, 20; 19, 15; Gautama Dharmasūtra, xvii. 17; Vasiṣṭha Dharmasūtra, xiv. 2, 19; Viṣṇu, li. 10; lxxxii. 9; Bloomfield, *Hymns of the Atharva-veda*, 1.

despised. This dislike is found as early as the Yajurveda Samhitās,<sup>7</sup> where the Aśvins are condemned because of their having to do with the practice of medicine (*bheṣaja*), on the ground that it brings them too much among men, an allusion to the caste dislike of promiscuous contact.

The Rigveda<sup>8</sup> contains a hymn in which a physician celebrates his plants and their healing powers. Moreover, wonderful cures are referred to as performed by the Aśvins: the healing of the lame<sup>9</sup> and of the blind;<sup>10</sup> the rejuvenation of the aged Cyavana<sup>11</sup> and of Puramdhī's husband;<sup>12</sup> the giving of an iron leg (*jaṅghā ayasī*) to Viśpalā,<sup>13</sup> a deed only more wonderful if we assume that Viśpalā was a mare, as has been suggested by Pischel.<sup>14</sup> It would in all probability be a mistake to assume<sup>15</sup> that the Vedic Indians had any surgical skill: they no doubt applied simples to wounds,<sup>16</sup> but both their medicine and their surgery must have been most primitive. All that the Atharvaveda shows in regard to medicine is the use of herbs combined with spells,<sup>17</sup> and of water (*cf. Jalāṣa*), remedies Indo-European in character, but not of much scientific value. On the other hand, the knowledge of anatomy shown (see Śarīra), though betraying grave inaccuracies, is not altogether insignificant; but that was due no doubt mainly to the practice of dissecting animals at the sacrifice.

There is some evidence in the Rigveda<sup>18</sup> that the practice of medicine was already a profession; this is supported by the inclusion of a physician in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>19</sup> According to

<sup>7</sup> Taittiriya Samhitā, vi. 4, 9, 3. Cf Maitrāyaṇī Samhitā, iv. 6, 2; Satapatha Brāhmaṇa, iv. 1, 5, 14; Bloomfield, *op. cit.*, xxxix, xl.

<sup>8</sup> x. 97.

<sup>9</sup> Rv. i. 112, 8; x. 39, 3, etc.

<sup>10</sup> Cf. the case of Rjṛāśva, Rv. i. 116, 17.

<sup>11</sup> Rv. x. 39, 4.

<sup>12</sup> i. 116, 13.

<sup>13</sup> Rv. i. 116, 15, etc.

<sup>14</sup> *Vedische Studien*, i, 171 *et seq.*; 305.

<sup>15</sup> As Zimmer, *Altindisches Leben*, 398, is inclined to do.

<sup>16</sup> Cf. Rv. ix. 112, 1.

<sup>17</sup> So it is said in the Pañcavimśa Brāhmaṇa, xii. 9, 10: *bheṣajāṇ vā Ātharvanāṇu*, 'the Atharvan hymns are medicine'; xvi. 10, 10; and *cf. ibid.*, xxiii. 16, 7; Kāṭhaka Samhitā, xi. 5 and 2, Bhisaj.

<sup>18</sup> ix. 112, where a profession must be meant. *Ibid.*, 3, refers to the fees of the physician. Cf. also x. 97, 4, 8.

<sup>19</sup> Vājasaneyi Samhitā, xxx. 10; Taittiriya Brāhmaṇa, iii. 4, 4, 1.

Bloomfield,<sup>20</sup> a hymn of the Atharvaveda<sup>21</sup> contains a physician's deprecation of the use of home-made remedies instead of reliance on his professional training.

<sup>20</sup> *Hymns of the Atharvaveda*, 456.

<sup>21</sup> v. 30, 5. But this sense is doubtful.  
Cf. Whitney, Translation of the Atharvaveda, 277.

Cf. Zimmer, *op. cit.*, 397-399; Bloomfield, *op. cit.*, *passim* (see references

on p. 697); *Atharvaveda*, 59 *et seq.*; Schrader, *Prehistoric Antiquities*, 420 *et seq.*; Jolly, *Medicin*, 16, 17; Winter-nitz, *Nature*, 1898, 233-235; Caland, *Altindisches Zauberritual*, *passim*.

2. *Bhiṣaj Āṭharvaṇa* is the name of a mythic physician mentioned in the *Kāthaka Saṃhitā*.<sup>1</sup>

<sup>1</sup> xvi. 3 (*Indische Studien*, 3, 459). Cf. Bloomfield, *Hymns of the Atharvaveda*,

xxi; *Journal of the American Oriental Society*, 17, 181.

*Bhīma Vaidarbha* ('prince of Vidarbha') is mentioned in the *Aitareya Brāhmaṇa* (vii. 34) as having received instruction regarding the substitute for the Soma juice, through a succession of teachers, from *Parvata* and *Nārada*.

*Bhīma-sena* is the name of one of the brothers of *Janamejaya*, the *Pārikṣitīyas*, in the *Śatapatha Brāhmaṇa*.<sup>1</sup>

<sup>1</sup> xiii. 5, 4, 3. Cf. *Śāṅkhāyana Srauta Sūtra*, xvi. 9, 3.

1. *Bhujyu* denotes, according to the St. Petersburg Dictionary, an 'adder' in two passages of the Rigveda,<sup>1</sup> and one of the *Vājasaneyi Saṃhitā*.<sup>2</sup> But the sense is uncertain in all these passages.

<sup>1</sup> iv. 27, 4; x. 95, 8.

<sup>2</sup> xviii. 42.

Cf. Geldner, *Rigveda, Glossar*, 126,

who takes *bhujyu* in Rv. x. 95, 8, as meaning 'ardent,' 'rutting.'

2. *Bhujyu* is the name of a man, son of *Tugra*, who is repeatedly mentioned in the Rigveda<sup>1</sup> as saved from the deep by the *Aśvins*. According to Bühler,<sup>2</sup> the passages refer to

<sup>1</sup> i. 112, 6, 20; 116, 3; 117, 14; 119, 4; vi. 62, 6; vii. 68, 7; 69, 7; x. 40, 7; 65, 12; 143, 5.

<sup>2</sup> *Indische Palaeographie*, 17.

Cf. Baunack, Kuhn's *Zeitschrift*, 35,

485; Oldenberg, *Religion des Veda*, 214; Hillebrandt, *Vedische Mythologie*, 3, 16, n. 5; Muir, *Sanskrit Texts*, 5, 244, 245; Macdonell, *Vedic Mythology*, p. 52.

Bhuju being saved from shipwreck during a voyage in the Indian Ocean, but the evidence is inadequate to support this conclusion. Cf. Samudra.

**Bhuju Lāhyāyani** ('descendant of Lahyāyana') is the name of a teacher, a contemporary of Yājñavalkya, in the Bṛhad-Āraṇyaka Upaniṣad (iii. 3, 1).

**Bhurij** (used in the dual only) is a word of somewhat doubtful sense. Roth<sup>1</sup> regarded it as meaning in some passages<sup>2</sup> 'scissors,' and in others<sup>3</sup> an apparatus consisting of two arms used by the chariot-maker for fixing the wood at which he worked, being of the nature of a carpenter's vice. See also **Kṣura**.

<sup>1</sup> St. Petersburg Dictionary, s.v. Cf. Muir, *Sanskrit Texts*, 5, 466.

<sup>2</sup> Rv. viii. 4, 16; Av. xx. 127, 4.

<sup>3</sup> Rv. iv. 2, 14; ix. 26, 4; 71, 5, where Pischel, *Vedische Studien*, 1, 239-243, considers that the shafts of the chariot are meant (cf. Gobhila Grhya Sūtra, iii. 4, 31, whence it appears that

the chariot-pole, spoken of as having two arms, was forked). The same view regarding the passages cited in n. 2 gives the sense of a stropping apparatus, consisting of two pieces of wood, between which a grindstone moves.

Cf. Zimmer, *Altindisches Leben*, 252, 255.

**Bhūta-vidyā** is one of the sciences enumerated in the Chāndogya Upaniṣad.<sup>1</sup> It seems to mean the 'science of creatures' that trouble men, and of the means of warding them off, 'demonology.'

<sup>1</sup> vii. 1, 2. 4 ; 2, 1 ; 7, 1. Cf. Little, *Grammatical Index*, 115.

**Bhūta-vīra** is the name of a family of priests who, according to the Aitareya Brāhmaṇa,<sup>1</sup> were employed by Janamejaya to the exclusion of the Kaśyapas. A family of the latter, the Asitamṛgas, however, won back the favour of Janamejaya, and ousted the Bhūtavīras.

<sup>1</sup> vii. 27. Cf. Roth, *Zur Litteratur und Geschichte des Weda*, 118; Eggeling, | *Sacred Books of the East*, 43, 344, n. 3; Muir, *Sanskrit Texts*, 1<sup>2</sup>, 437 et seq.

Bhūtāṁśa is in the Rigveda<sup>1</sup> the name of a poet, a descendant of Kaśyapa.

<sup>1</sup> x. 106, 11. See Nirukta, xii, 41; Brhaddevatā, viii. 18. 19, Ludwig, Translation of the Rigveda, 3, 133.

Bhūti is the term used in the Rigveda<sup>1</sup> and later<sup>2</sup> for ‘prosperity.’

<sup>1</sup> viii. 59, 7. Cf. i. 161, 1 (both late passages).

<sup>2</sup> Av. ix 6, 45; x. 3, 17; 6, 9; xi. 7, 22; 8, 21; Taittirīya Saṁhitā, ii. 1,

1, 1, 3, 5, etc.; bhūti-kāma, ‘desiring prosperity,’ Taittirīya Saṁhitā, ii. 1, 1, 1; 2, 3, 3; v. 1, 9, 1, etc.

Bhūmi or Bhūmī is a common word for ‘earth’ in the Rigveda<sup>1</sup> and later,<sup>2</sup> being practically a synonym of Pr̥thivī. It is also used of the land given by the god to the Āryan,<sup>3</sup> and of grants of land.<sup>4</sup>

<sup>1</sup> i. 64, 5; 161, 14; ii. 14, 7, etc. So in x. 18, 10, ‘mother earth’ receives the remains of the dead.

<sup>2</sup> Av. vi. 2, 1, where it is said that the Bhūmi is the highest of the three earths (Pr̥thivī); xi. 7, 14, where nine

earths and seas are mentioned; ii. 9, 4, vi. 8, 2, etc.

<sup>3</sup> Rv. iv. 26, 2. Cf. vi. 47, 20.

<sup>4</sup> Śatapatha Brāhmaṇa, xiii. 5, 4, 24; 6, 2, 18.

Bhūmi-dundubhi, ‘earth drum,’ denotes a pit covered with a hide used at the Mahāvrata rite, and mentioned in the Saṁhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittirīya Saṁhitā, vii. 5, 9, 3; Kāthaka Saṁhitā, xxxiv. 5.

<sup>2</sup> Pañcavimśa Brāhmaṇa, v. 5, 19; Aitareya Āraṇyaka, v. 1, 5.

Cf. Keith, Aitareya Āraṇyaka, 277, n. 14.

Bhūmi-pāśa, ‘earth net,’ is the name of a plant in the Śatapatha Brāhmaṇa, probably some sort of creeper.

<sup>1</sup> xiii. 8, 1, 16. Cf. Eggeling, *Sacred Books of the East*, 44, 427, n. 1.

Bhṛgavāṇa is found in one passage of the Rigveda<sup>1</sup> apparently<sup>2</sup> as a name of a man who is called Śobha. Ludwig,<sup>3</sup> however, thinks that his name was Ghoṣa. Elsewhere the word appears as an epithet of Agni, doubtless in allusion to his cult by the Bhṛgus.

<sup>1</sup> i. 120, 5.

<sup>2</sup> Pischel, *Vedische Studien*, i, 4; 2, 92.

<sup>3</sup> Über Methode bei Interpretation, 4.

Bhṛgu is a sage of almost entirely mythical character in the Rigveda and later. He counts as a son of Varuṇa,<sup>1</sup> bearing the patronymic Vārunī.<sup>2</sup> In the plural the Bhṛgus are repeatedly<sup>3</sup> alluded to as devoted to the fire cult. They are clearly<sup>4</sup> no more than a group of ancient priests and ancestors with an eponymous Bhṛgu<sup>5</sup> in the Rigveda, except in three passages,<sup>6</sup> where they are evidently regarded as an historic family. It is not clear, however, whether they were priests or warriors: in the battle of the ten kings the Bhṛgus appear with the Druhyus, perhaps as their priests, but this is not certain.<sup>7</sup>

In the later literature the Bhṛgus are a real family, with subdivisions like the Aitaśāyana, according to the Kauśitaki Brāhmaṇa.<sup>8</sup> The Bhṛgus are mentioned as priests in connexion with various rites, such as the Agnisthāpana<sup>9</sup> and the Daśapeyakratu.<sup>10</sup> In many passages they are conjoined with the Āṅgirases:<sup>11</sup> the close association of the two families is shown

<sup>1</sup> Śatapatha Brāhmaṇa, xi. 6, 1, 1, Taittiriya Āraṇyaka, ix. 1. Cf. Pañcavimśa Brāhmaṇa, xviii. 9, 2; Nirukta, iii. 17.

<sup>2</sup> Aitareya Brāhmaṇa, iii. 34, and n. 14. For a different form of the legend, cf. Taittiriya Brāhmaṇa, i. 8, 2, 5.

<sup>3</sup> Rv. i. 58, 6; 127, 7; 143, 4; ii. 4, 2; iii. 2, 4, iv. 7, 1, etc. See Macdonell, *Vedic Mythology*, 51. The legend of their chariot-making (Rv. iv. 16, 20; x. 39, 14) may be due, as Roth, St. Petersburg Dictionary, s.v., suggests, to a confusion with the R̥bhus. It may, however, be an allusion to the historic Bhṛgus, whom we find in the battle of the ten kings.

<sup>4</sup> As shown by the legend of fire having been brought to them by Mātariśvan, Rv. iii. 5, 10.

<sup>5</sup> i. 60, 1, where, however, Roth, loc. cit., takes the singular in a collective sense, an interpretation which may be correct, but is not necessary.

<sup>6</sup> Rv. vii. 18, 6; viii. 3, 9; 6, 18, to which list, given by Macdonell, loc. cit., Roth adds viii. 102, 4, *Aurva-Bhṛgu-vat*, 'like Aurva and Bhṛgu.' Cf. the fact that the *Aurvās*, in the Aitareya Brā-

maṇa, vi. 33, take the place of the Bhṛgus of the Kauśitaki Brāhmaṇa, xxx. 5.

<sup>7</sup> In viii. 3, 9; 6, 18, 102, 4, the reference to a priestly family is the more natural; in vii. 18, 6, warriors may be meant. Cf. Hopkins, *Journal of the American Oriental Society*, 15, 262, n., where he cites ix. 101, 13, as perhaps denoting the same thing.

<sup>8</sup> xxx. 5. See n. 6.

<sup>9</sup> Taittiriya Saṃhitā, iv. 6, 5, 2; v. 6, 8, 6; Av. iv. 14, 5; Maitrāyaṇī Saṃhitā, i. 4, 1 (p. 48).

<sup>10</sup> Taittiriya Saṃhitā, i. 8, 18; Taittiriya Brāhmaṇa, i. 8, 2, 5; Pañcavimśa Brāhmaṇa, xviii. 9, 2.

<sup>11</sup> Taittiriya Saṃhitā, i. 1, 7, 2; Maitrāyaṇī Saṃhitā, i. 1, 8; Vājasaneyi Saṃhitā, i. 18; Taittiriya Brāhmaṇa, i. 1, 4, 8; iii. 2, 7, 6; Śatapatha Brāhmaṇa, i. 2, 1, 13, etc. Cf. Rv. viii. 35, 3; 43, 13; x. 14, 6, in the first and last of which passages the Atharvans also occur. See Bloomfield, *Hymns of the Atharvaveda*, xxvii. n. 2. Hence, in the Atharvanic ritual texts, the term *Bhṛgvāṅgirasah* is applied to the Atharvaveda (Bloomfield, *Atharvaveda*, 9, 10, 107 et seq.).

by the fact that Cyavana is called either a Bhārgava or an Āngirasa in the Śatapatha Brāhmaṇa.<sup>12</sup> In the Atharvaveda<sup>13</sup> the name of Bhṛgu is selected to exemplify the dangers incurred by the oppressors of Brahmans: the Śrñjaya Vaitahavyas perish in consequence of an attack on Bhṛgu. In the Aitareya Brāhmaṇa<sup>14</sup> also Bhṛgu has this representative character. Cf. *Bhṛgavāṇa* and *Bhārgava*.

<sup>12</sup> iv. 1, 5, 1.      <sup>13</sup> v. 19, 1.

<sup>14</sup> ii. 20. In the Jaiminīya Brāhmaṇa, i. 42-44 (*Journal of the American Oriental Society*, 15, 204), Bhṛgu Vāruni appears as a student. Cf. Taittirīya Upaniṣad, iii. 1.

Cf. Hillebrandt, *Vedische Mythologie*, 2, 169-173; Ludwig, Translation of the Rigveda, 3, 140; Muir, *Sanskrit Texts*, 1<sup>2</sup>, 443 *et seq.*

*Bhrṅgā* is the name of a species of bee, later specified as large and black, in the Atharvaveda<sup>1</sup> and the Yajurveda Samhitās,<sup>2</sup> which include it in the list of victims at the Aśvamedha ('horse sacrifice').

<sup>1</sup> ix. 2, 22.

<sup>2</sup> Maitrāyaṇī Samhitā, iii. 14, 8; | Vājasaneyi Samhitā, xxiv. 29. Cf. Zimmer, *Altindisches Leben*, 96

*Bhrmy-aśva* is the name of the father of Mudgala in the Nirukta (ix. 24).

**Bhekuri.** See *Bekurā*.

i. **Bheda**, one of the enemies of Sudās and the Tr̄tsu-Bharatas, was defeated by the former in the Yamunā (Jumna),<sup>1</sup> apparently in a second conflict fought after the battle of the ten kings, in which Sudās successfully defended his western frontier against the confederate foes. The *Ajas*, *Śigrus*, and *Yakṣus*, who are mentioned as also defeated, may have been united under his leadership if he was a king; or the Bhedas may have been a separate people, as Roth<sup>2</sup> thinks. Hopkins'<sup>3</sup> opinion that the defeat was on the Paruṣṇī, Yamunā being another

<sup>1</sup> Rv. vii. 18, 18. 19; 33, 3; 83, 4. | (the word is always used in the

<sup>2</sup> St. Petersburg Dictionary, s.v. 12 singular).

<sup>3</sup> *India, Old and New*, 52.

name of that stream, is most improbable; nor is the view that Bheda was one of the ten kings essential.<sup>4</sup> Cf. Turvaśa.

<sup>4</sup> Hopkins, *Journal of the American Oriental Society*, 15, 260 *et seq.*  
Cf. Griffith, *Hymns of the Rigveda*, 2,

20, n , Zimmer, *Altindisches Leben*, 126;  
Muir, *Sanskrit Texts*, 1<sup>2</sup>, 319, 327.

2. Bheda is mentioned in the Atharvaveda<sup>1</sup> as having come to a bad end because he refused a cow (*vaśā*) to Indra when asked for it. That he is different from the preceding Bheda, as Roth<sup>2</sup> assumes, is not certain. Indeed, it may very well be that his defeat led to his being chosen as the representative of the evil end of the wicked man. Moreover, the irreligious character of Bheda may be ascribed to his being a leader of non-Āryan folk, if the *Ajas* and Śigrus, with whom in the Rigveda he is connected or associated were, as is possible, though by no means certain, un-Āryan tribes of totemists.<sup>3</sup>

<sup>1</sup> xii 4, 49. 50.

<sup>2</sup> St Petersburg Dictionary, s.v. 13

<sup>3</sup> Cf. Macdonell, *Vedic Mythology*, p. 153, who inclines to see in them

totemistic tribes, but the names furnish the sole support of this conjecture. On this supposition they were probably non-Āryan. Cf. Aja.

1. Bheṣaja, denoting a ‘remedial agent,’ ‘medicine,’ is often mentioned in the Rigveda<sup>1</sup> and later,<sup>2</sup> being also used in a figurative sense.<sup>3</sup> Plants,<sup>4</sup> waters,<sup>5</sup> and spells<sup>6</sup> are repeatedly enumerated as medicines. Most of the medical practices of the Atharvaveda are merely examples of sympathetic magic. For example, in one hymn<sup>7</sup> the yellow of jaundice is entreated to pass into yellow birds. In another<sup>8</sup> fever is to be banished by means of a frog; for the frog, being a potent means of cooling fire<sup>9</sup> (because of its association with water), is regarded as analogously effective in banishing the fire of fever. See *Bhiṣaj*.

<sup>1</sup> i. 89, 4; ii. 33, 2, etc.

<sup>2</sup> Av. v. 29, 1; vi. 21, 2, etc.

<sup>3</sup> Śatapatha Brāhmaṇa, xiii. 3, 1, 1;

5, 4; Aitareya Brāhmaṇa, iii. 41.

<sup>4</sup> Rv. x. 97, and *passim* in the Atharvaveda.

<sup>5</sup> i. 23, 19. 20; 34, 6, etc.; Taittiriya Samhitā, vi. 4, 9, 2; Kauśitaki Brāhmaṇa, xvi. 7, etc. Possibly there is some truth in Zimmer's view, *Altin-*

*disches Leben*, 399, that the reference is to the beneficial effects of bathing.

<sup>6</sup> Exemplified in the medical spells of the Atharvaveda and the Kauśika Sūtra.

<sup>7</sup> i. 22; Bloomfield, *Hymns of the Atharvaveda*, 264 *et seq.*

<sup>8</sup> vii. 116; Bloomfield, *op. cit.*, 565 *et seq.*

<sup>9</sup> Cf. Rv. x. 16, 14; Av. xviii. 3, 60.

2. **Bheṣaja** in the plural is found in the Atharvaveda<sup>1</sup> and in the Sūtras<sup>2</sup> denoting the hymns of the Atharvaveda in so far as they are regarded as having ‘healing’ powers.

<sup>1</sup> xi. 6, 14 | Sāṅkhyāyana Śrauta Sūtra, xvi. 2, 10;  
<sup>2</sup> Āśvalāyana Śrauta Sūtra, x. 7, 3, | Pañcavimśa Brāhmaṇa, xii. 9, 10.  
*Cf.* Bloomfield, *Hymns of the Atharvaveda*, xxxi, 628.

**Bhaima-sena**, ‘descendant of Bhīmasena,’ is the name of a man in the Maitrāyaṇī Saṃhitā (iv. 6, 6).

**Bhaima-seni**, ‘descendant of Bhīmasena,’ is the patronymic of Divodāsa in the Kāthaka Saṃhitā.<sup>1</sup>

<sup>1</sup> vii. 8 (*Indische Studien*, 3, 460, 472).

**Bhaiṣajya** in the Śatapatha Brāhmaṇa (xii. 7. 1, 12) and the Nirukta (x. 7. 25) denotes ‘healing remedy’ or ‘medicine,’ like **Bheṣaja**.

**Bhoga** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘coil’ of a serpent.

<sup>1</sup> v. 29, 6; vi. 75, 14 (where the **Hastaghna**, or ‘hand-guard,’ of the archer is compared to a snake). | <sup>2</sup> Av. xi. 9, 5; Taittirīya Saṃhitā, ii. 1, 4, 5, 6; v. 4, 5, 4; Kāthaka Saṃhitā, xiii. 4; xxi. 8, etc.

**Bhoja** in several passages of the Aitareya Brāhmaṇa (viii. 12. 14. 17) seems to be used as a king’s title.

**Bhaujya** in the Aitareya Brāhmaṇa<sup>1</sup> denotes the rank of a prince bearing the title of **Bhoja**.

<sup>1</sup> vii. 32; viii. 6. 12. 14. 16.

**Bhaumaka** is the name of some animal in the late Adbhuta Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 1, 40.

**Bhaumī** is the name of an animal in the list of victims at the Āśvamedha (‘horse sacrifice’) in the Taittirīya Saṃhitā.<sup>1</sup>

<sup>1</sup> v. 5, 18, 1. Cf. Zimmer, *Allindisches Leben*, 99.

Bhauvana, 'descendant of Bhuvana,' is the patronymic of the mythical Viśvakarman in the Śatapatha (xiii. 7, 1, 15) and the Aitareya (viii. 21, 8. 10) Brāhmaṇas, and the Nirukta (x. 26).

Bhauvāyana, 'descendant of Bhuva,' is the patronymic of Kapivana in the Pañcavimśa Brāhmaṇa.<sup>1</sup> It is also found in the Yajurveda Samhitās.<sup>2</sup>

<sup>1</sup> xx. 13, 4

<sup>2</sup> Kāthaka Samhitā, xxxii. 2 (*Indische Studien*, 3, 473); Maitrāyaṇī Samhitā, i. 4, 5; and Vājasaneyī Samhitā, xii. 54, where Kapivana is not mentioned.

Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 55, 69.

Bhrātr̥ is the common designation of 'brother' from the Rigveda<sup>1</sup> onwards. The word is also applied to a relation or close friend generally,<sup>2</sup> but here the persons concerned are, it should be noted, in the Rigveda<sup>3</sup> deities, who are brothers of one another or of the worshipper. Thus in the early literature the word has not really lost its precise sense. The derivation from the root *bhr*, 'support,' is probably correct, designating the brother as the support of his sister. This harmonizes with the fact that in Vedic literature the brother plays the part of protector of his sister when bereft of her father, and that maidens deprived of their brothers (*abhrātr̥*) meet an evil fate.<sup>4</sup> The gradation of the relations in the home is shown by the order in the Chāndogya Upaniṣad,<sup>5</sup> where father, mother, brother, and sister are successively mentioned. Strife between brothers is occasionally referred to.<sup>6</sup>

<sup>1</sup> i. 164, 1, iv. 3, 13; v. 34, 4, etc.; Av. i. 14, 2; ii. 13, 5; Taittiriya Samhitā, vi. 2, 8, 4, etc.; *bhrātr̥tva*, RV. viii. 20, 22; 83, 8, x. 108, 10.

<sup>2</sup> Böhtlingk and Roth, St. Petersburg Dictionary, s.v., Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 462.

<sup>3</sup> i. 161, 1; 170, 2; iii. 53, 5; iv. 1, 2; vi. 51, 5; viii. 43, 16. Cf. Av. iv. 4, 5; v. 22, 12.

<sup>4</sup> RV. i. 124, 7; iv. 5, 5; Av. i. 17, 1, Zimmer, *Allindisches Leben*, 328. Cf. Ayogū.

<sup>5</sup> viii. 15, 2

<sup>6</sup> Cf. Av. iii. 30, 2; Śatapatha Brāhmaṇa, iv. 1, 5, 3, where it is a sign of serious confusion; *Journal of the American Oriental Society*, II, cxlv; Bloomfield Atharvaveda, 72.

*Bhrātrvya* is found in one passage of the Atharvaveda,<sup>1</sup> where, being named with brother and sister, it must be an expression of relationship. The sense appears to be '(father's) brother's son,' 'cousin,'<sup>2</sup> this meaning alone accounting for the sense of 'rival,' 'enemy,' found elsewhere in the Atharvaveda,<sup>3</sup> and repeatedly in the other *Samhitās* and the *Brāhmaṇas*.<sup>4</sup> In an undivided family the relations of cousins would easily develop into rivalry and enmity. The original meaning may, however, have been 'nephew,'<sup>5</sup> as the simple etymological sense would be 'brother's son'; but this seems not to account for the later meaning so well. The *Kāthaka Samhitā*<sup>6</sup> prescribes the telling of a falsehood to a *Bhrātrvya*, who, further, is often given the epithets 'hating' (*dviṣan*) and 'evil' (*apriya*, *pāpman*) in the later *Samhitās* and the *Brāhmaṇas*.<sup>7</sup> The Atharvaveda<sup>8</sup> also contains various spells, which aim at destroying or expelling one's 'rivals.'

<sup>1</sup> v. 22, 12, and perhaps x. 3, 9.

<sup>2</sup> The word is rendered 'cousin' by Whitney in his Translation of the Atharvaveda (x. 6, 1; xv. 1, 8).

<sup>3</sup> ii. 18, 1; viii. 10, 18. 33, x. 9, 1.

<sup>4</sup> Taittiriya *Samhitā*, iii. 5, 9, 2, etc.; Kāthaka *Samhitā*, x. 7, xxvii. 8; Vājasaneyi *Samhitā*, i. 17; Aitareya *Brāhmaṇa*, iii. 7, etc.; Śatapatha *Brāhmaṇa*, i. 1, 1, 21, etc.; Pañcavimśa *Brāhmaṇa*, xii. 13, 2. Cf. Rv. viii. 21, 13.

<sup>5</sup> Whitney, in his Translation of the Atharvaveda (ii 18, 1), while rendering the word by 'adversary,' explains it in

a note as meaning literally 'nephew,' or 'brother's son.'

<sup>6</sup> xxvii. 8.

<sup>7</sup> See several of the passages given in n. 4.

<sup>8</sup> ii. 18, 1; x. 9, 1, etc. Cf. Taittiriya *Samhitā*, i. 3. 2. 1, etc.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 501, 506, 507, who thinks it means a kind of brother, and through early family conditions was restricted to cousins; Bohtlingk and Roth, St. Petersburg Dictionary, s.v.; Weber, *Indische Studien*, 17, 307.

*Bhrūṇa-han*, 'slaying an embryo'; *Bhrūṇa-hatyā*, 'the slaying of an embryo,' are terms expressing a crime which is repeatedly and severely censured in the later *Samhitās*,<sup>1</sup> where it is said to be the greatest of all crimes, and one of which the

<sup>1</sup> Maitrāyani *Samhitā*, iv. 1, 9; Kāthaka *Samhitā*, xxxi. 7; Kapiṣṭhalā *Samhitā*, xlvi. 7 (cited in Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 579, 580); Av. vi. 112, 3; 113, 2.

The Taittiriya *Samhitā*, vi. 5, 10, 3, and Taittiriya *Brāhmaṇa*, iii. 2, 8, 11, have *brahma-han* instead; but see *ibid.*, 12.

guilt cannot be removed. In many later passages<sup>2</sup> the same crime is referred to, always with reprobation : this fact alone shows the erroneousness of the theory<sup>3</sup> that daughters could be allowed, once born, to die if their fathers so desired.

<sup>2</sup> Taittirīya Brāhmaṇa, iii. 9, 15, 3; Taittirīya Āranyaka, ii. 8, 2; x. 1, 15;

Brāhadāraṇyaka Upaniṣad, iv. 3, 22. The substantive is found in Taittirīya Brāhmaṇa, iii. 8, 20, 1; Taittirīya Āranyaka, ii. 7, 3; 8, 3; Kausītaki Upaniṣad, iii. 1; Śāṅkhāyana Śrauta

Sūtra, xvi. 18, 19; Nirukta, vi. 27. Br̥hmaṇa itself occurs in RV x. 155, 2.

<sup>3</sup> See Pati, p. 487, with n. 131.

Cf. Weber, *Indische Studien*, 9, 481; 10, 66; Bloomfield, *American Journal of Philology*, 17, 430; *Hymns of the Atharvaveda*, 521, 522.

## M.

**Makaka**, a word occurring once in the Atharvaveda (viii. 6, 12), may be the name of some unknown animal; but it is possibly an adjective having some such sense as ‘bleating.’

**Makara** is the name of an animal, probably the ‘crocodile,’<sup>1</sup> which is included in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Samhitās.<sup>2</sup>

<sup>1</sup> The Makara, as a Hindu sculptural ornament, originally represented a crocodile. Cf. Cousen’s article in the *Annual Report of the Archaeological Survey of India* for 1903-4, pp. 227-231 (where the Makara appears as the vehicle of

Varuṇa and of Gaṅgā) Cf. also *op. cit.*, 1904-5, pp. 80, 83, 84.

<sup>2</sup> Taittirīya Samhitā, v. 5, 13, 1; Maitrāyaṇī Samhitā, iii. 14, 16; Vāja-saneyī Samhitā, xxiv. 35. Cf. Zimmer, *Altindisches Leben*, 97.

**Makṣa**, ‘fly,’ is found in the Rigveda<sup>1</sup> and the Atharvaveda,<sup>2</sup> where its fondness for sweet things is alluded to. Cf. Admasad.

<sup>1</sup> iv. 45, 4; vii. 32, 2.

Cf. Zimmer, *Altindisches Leben*, 97.

<sup>2</sup> ix. 1, 17.

**Makṣā, Makṣikā**, denote both ‘fly’<sup>1</sup> and ‘bee’<sup>2</sup> in the Rigveda and later.

<sup>1</sup> Makṣikā, RV. i. 162, 9; AV. xi. 1, 2, 9, 10; Brāhadāraṇyaka Upaniṣad, iii. 3, 2.

<sup>2</sup> Makṣā, RV. x. 40, 6; Makṣikā, i. 119, 9; Praśna Upaniṣad, ii. 4, where

a ‘king bee’ (*madhuvara-rājan*) is referred to.

Cf. Zimmer, *Altindisches Leben*, 97; Hillebrandt, *Vedische Mythologie*, I, 240, n. 1.

Makha appears to designate a person in two passages of the Rigveda,<sup>1</sup> but in neither passage does the context explain who he was. Probably a demon of some kind is meant. In the later Saṃhitās<sup>2</sup> mention is also made of the ‘head of Makha,’ an expression which has become unintelligible to the Brāhmaṇas.<sup>3</sup>

<sup>1</sup> ix. 101, 13, where the Bhṛgus are mentioned as opposed to Makha (*cf.* Macdonell, *Vedic Mythology*, p. 51);

x. 171, 2.

<sup>2</sup> Vājasaneyi Saṃhitā, xi. 57; xxxvii. 7;

Taittiriya Saṃhitā, i. 1, 8, 1, iii. 2, 4, 1.

<sup>3</sup> Śatapatha Brāhmaṇa, xiv. 1, 2, 17.

*Cf.* St. Petersburg Dictionary, s.v.

Magadha is the name of a people who appear throughout Vedic literature as of little repute. Though the name is not actually found in the Rigveda,<sup>1</sup> it occurs in the Atharvaveda,<sup>2</sup> where fever is wished away to the Gandhāris and Müjavants, northern peoples, and to the Āṅgas and Magadhas, peoples of the east. Again, in the list of victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda,<sup>3</sup> the Māgadha, or man of Magadha, is included as dedicated to *ati-krūṣṭa*, ‘loud noise’ (?), while in the Vrātya hymn of the Atharvaveda<sup>4</sup> the Māgadha is said to be connected with the Vrātya as his Mitra, his Mantra, his laughter, and his thunder in the four quarters. In the Śrauta Sūtras<sup>5</sup> the equipment characteristic of the Vrātya is said to be given, when the latter is admitted into the Āryan Brahminical community, to a bad Brahmin living in Magadha (*brahma-bandhu Māgudha-deśīya*), but this point does not occur in the Pañcavimśa Brāhmaṇa.<sup>6</sup> On the other hand, respectable Brahmins sometimes lived there, for the Kauśitaki Āraṇyaka<sup>7</sup> mentions Madhyama, Prātibodhī-putra, as *Magadha-vāsin*, ‘living in Magadha.’ Oldenberg,<sup>8</sup> however, seems clearly right in regarding this as unusual.

<sup>1</sup> See Kikata.

<sup>2</sup> v. 22, 14, where the Paippalāda recension has *māyebhiḥ*, which is a mere blunder, but substitutes the Kāśis for the Āṅgas.

<sup>3</sup> Vājasaneyi Saṃhitā, xxx. 5. 22; Taittiriya Brāhmaṇa, iii. 4, 1, 1.

<sup>4</sup> xv. 2, 1-4.

<sup>5</sup> Lāṭyāyana Śrauta Sūtra, viii. 6,

28; Kātyāyana Śrauta Sūtra, xxii. 4.

22. Cf. Sāyaṇa on Pañcavimśa Brāhmaṇa, xvii. 1, 16. 17.

<sup>6</sup> xvii. 1, 16.

<sup>7</sup> vii. 13; this is not mentioned in the earlier Aitareya Āraṇyaka.

<sup>8</sup> Buddha, 400, n.; Weber, *Indian Literature*, 112, n.

The Magadhas are evidently a people in the Baudhāyana and other Sūtras,<sup>9</sup> possibly also in the Aitareya Āraṇyaka.<sup>10</sup> It is therefore most improbable that Zimmer<sup>11</sup> can be right in thinking that in the Yajurveda<sup>3</sup> and the Atharvaveda<sup>4</sup> the Māgadha is not a man of Magadha, but a member of the mixed caste produced by a Vaiśya marrying a Kṣatriya woman.<sup>12</sup> But the theory of mixed castes, in any case open to some doubt, cannot be accepted when used to explain such obviously tribal names as Māgadha. The fact that the Māgadha is often in later times a minstrel is easily accounted for by the assumption that the country was the home of minstrelsy, and that wandering bards from Magadha were apt to visit the more western lands. This class the later texts recognize as a caste, inventing an origin by intermarriage of the old-established castes.

The dislike of the Magadhas, which may be Rigvedic, since the Kīkaṭas were perhaps the prototype of the Magadhas, was in all probability due, as Oldenberg<sup>13</sup> thinks, to the fact that the Magadhas were not really Brahminized. This is entirely in accord with the evidence of the Śatapatha Brāhmaṇa<sup>14</sup> that neither Kosala nor Videha were fully Brahminized at an early date, much less Magadha. Weber<sup>15</sup> suggests two other grounds that may have influenced the position—the persistence of aboriginal blood and the growth of Buddhism. The latter consideration is hardly applicable to the Yajurveda or the Atharvaveda; but the imperfect Brahminization of the land, if substituted for it in accordance with Oldenberg's suggestion,

<sup>9</sup> Baudhāyana Dharma Sūtra, i. 2, 13; Baudhāyana Śrauta Sūtra, xx. 13; Āpastamba Śrauta Sūtra, xxii. 6, 18; Hiranyakeśi Śrauta Sūtra, xvii. 6. See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.

<sup>10</sup> ii. 1, 1. See Keith, *Aitareya Āraṇyaka*, 200; Śāṅkhāyana Āraṇyaka, 46, n. 4.

<sup>11</sup> *Altindisches Leben*, 35. Cf. St. Petersburg Dictionary, s.v., 2c.

<sup>12</sup> Manu, x. 11; Gautama Dharma Sūtra, iv. 17. So Sāyana, on the Taittiriya Brāhmaṇa, *loc. cit.*, explains Māgadha, and Mahidhara, on the

Vājasaneyi Saṃhitā, offers this as one version

<sup>13</sup> *Buddha*, 400, n.

<sup>14</sup> i. 4, 1, 10 *et seq.*; Weber, *Indische Studien*, 1, 170 *et seq.*; Oldenberg, *op. cit.*, 398. Kosala here appears as more Brahminical than Videha; it is interesting to note that, while Vaideha, like Māgadha, is used in the later theory as a name of a mixed caste, Kausalya is not so degraded (Oldenberg, 399, n.).

<sup>15</sup> See *Indische Studien*, 1, 52, 53; 185; 10, 99; *Indian Literature*, 79, n. 1; 111, 112.

would have some force. The former motive, despite Oldenberg's doubt, seems fully justified. Pargiter<sup>16</sup> has gone so far as to suggest that in Magadha the Āryans met and mingled with a body of invaders from the east by sea. Though there is no evidence for this view in the Vedic texts, it is reasonable to suppose that the farther east the Āryans penetrated, the less did they impress themselves upon the aborigines. Modern ethnology confirms this *a priori* supposition in so far as it shows Āryan types growing less and less marked as the eastern part of India is reached, although such evidence is not decisive in view of the great intermixture of peoples in India.

<sup>16</sup> *Journal of the Royal Asiatic Society*, 1908, pp. 851-853. | Cf. Rhys Davids, *Buddhist India*, 6, 24, 260, 267.

**Magundi** is the name of some pest occurring in a verse of an Atharvaveda hymn<sup>1</sup> employed to exorcise evil influences. By that verse the 'daughters of the Magundi' are to be expelled from the cowstall, the wagon, and the house. It is uncertain whether an animal, insect, or demoness is meant.<sup>2</sup>

<sup>1</sup> ii. 14, 2

<sup>2</sup> Cf. Whitney, Translation of the Atharvaveda, 58

**Magha** in the Rigveda<sup>1</sup> denotes 'bounty,' and Maghavan<sup>2</sup> is the regular Vedic name for the 'generous giver' of bounties to priests. It is doubtful whether the Maghavans were more than this, or had any special rank as a class in Vedic society. See **Sabhā**.

<sup>1</sup> i. 11, 3; 104, 5; iii. 13, 3; 19, 1; iv. 17, 8, v. 30, 12; 32, 12, etc.; Nirukta, v. 16. Very rarely later, e.g., Vājasaneyi Samhitā, xx 67

<sup>2</sup> Rv. i. 31, 12; ii. 6, 4; 27, 17; v. 39, 4; 42, 8; vi. 27, 8, etc. So Magha-tti, 'giving of gifts,' Rv. iv. 37, 8, v. 79, 5; viii. 24, 10, etc.; Magha-deya, 'giving of gifts,' vii. 67, 9; x. 156, 2; Maghavat tva, 'liberality,' vi. 27, 3. The word Maghavan is the

epithet *par excellence* of Indra in the Rv. (iii. 30, 3; iv. 16, 1, 31, 7; 42, 5, etc.), and survives in post-Vedic literature as a name of Indra; otherwise, even in the later Samhitās, it is very rare, occurring practically as a divine epithet only (of Indra, Taittiriya Samhitā, iv 4, 8, 1; Brhadāraṇyaka Upaniṣad, i. 3, 13; Kausītaki Upaniṣad, ii. 11).

**Maghā.** See **Nakṣatra** and **Aghā**.

**Māngala** is the name of a teacher in the Baudhāyanā Śrauta Sūtra (xxvi. 2).

Maṅgīra is found in an obscure verse in the Vaitāna<sup>1</sup> and other<sup>2</sup> Sūtras with reference to cows. It is quite uncertain whether a river or a man<sup>3</sup> is meant. The Gaṅgā (Ganges) and the Yamunā (Jumna) are mentioned in the same verse. The correct form of the word is doubtful.<sup>4</sup>

<sup>1</sup> xxxiv. 9.

<sup>2</sup> Mānava Srauta Sūtra, vii. 2, 7, Mandīrasya, Kātyāyana Śrauta Sūtra, xiii. 3, 21; Maṅkīrasya, Āpastamba Śrauta Sūtra, xxi. 20, 3.

<sup>3</sup> So apparently Garbe, Translation of the Vaitāna Sūtra, 97, Caland, *Das Vaitānasūtra*, 102; Bohtlingk, Dictionary, s.v.

<sup>4</sup> See the variants in n. 2.

Maṇiṣṭhā, 'madder,' is mentioned in the Aitareya (iii. 2, 4) and Śāṅkhāyana (viii. 7) Āraṇyakas.

Maṭacī occurs in a passage of the Chāndogya Upaniṣad,<sup>1</sup> where reference is made to the Kurus being overwhelmed by Maṭacīs.<sup>2</sup> Śaṅkara interprets the word by 'thunderbolts' (*aśanayah*), while Ānandatīrtha in his commentary gives, as an alternative rendering, *pāśāṇa-vṛṣṭayah*—i.e., 'hailstones,' which may be the sense. The Śabdakalpadruma,<sup>3</sup> agreeing with Ānandatīrtha,<sup>4</sup> says that Maṭacī means 'a kind of small red bird' (*rakta-varṇa-kṣudra-pakṣi-viṣeṣa*, reading -*pakṣi-*), and Jacob<sup>5</sup> suggests that the 'locust' is meant.

<sup>1</sup> i. 10, 1.

<sup>2</sup> Maṭacī-hata

<sup>3</sup> St. Petersburg Dictionary, s.v.

<sup>4</sup> On Brahmasūtra, iii. 4, 28.

<sup>5</sup> *Journal of the Royal Asiatic Society*, 1911, p. 510.

Maṇi is the name in the Rigveda<sup>1</sup> and later<sup>2</sup> of a 'jewel' used as an amulet against all kinds of evil. That either 'pearl'<sup>3</sup> or 'diamond'<sup>4</sup> is denoted is not clear.<sup>5</sup> It is evident that the

<sup>1</sup> i. 33, 8.

<sup>2</sup> Av. i. 29, 1, ii. 4, 1, 2; viii. 5, 1 *et seq.*, x. 6, 24; xii. 1, 44; Taittirīya Saṃhitā, viii. 3, 4, 1; Kāthaka Saṃhitā, xxxv. 15; Aitareya Brāhmaṇa, iv. 6; Nirukta, vii. 23, where Durga, in his commentary, takes Maṇi as *āditya-maṇi*, or 'sun-stone,' while the St. Petersburg Dictionary, s.v., suggests that a crystal used as a burning glass may be meant.

<sup>3</sup> St. Petersburg Dictionary, s.v.

<sup>4</sup> Cf. Zimmer, *Altindisches Leben*, 53.

<sup>5</sup> The expression *hiranya mani* in Rv i. 33, 8, might possibly mean 'gold as an ornament,' but 'gold (and) jewels' is more probable. Cf. Av. xii. 1, 44, where *marum hiranyam* must mean 'a jewel (and) gold.'

Maṇi could be strung on a thread (*sūtra*), which is referred to in the Pañcavimśa Brāhmaṇa<sup>6</sup> and elsewhere;<sup>7</sup> the Maṇi was certainly also worn round the neck, for in the Rigveda<sup>8</sup> occurs the epithet *maṇi-grīva*, ‘having a jewel on the neck.’ An amulet of Bilva is celebrated in the Śāṅkhāyana Āranyaka,<sup>9</sup> and many varieties of amulet are there enumerated.<sup>10</sup> The ‘jeweller’ (*maṇi-kāra*) is mentioned in the list of victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.<sup>11</sup>

<sup>6</sup> xx. 16, 6.

<sup>7</sup> Jaiminiya Upaniṣad Brāhmaṇa, i. 18, 8. Cf. iii. 4, 13, Jaiminiya Brāhmaṇa, ii. 248; Śatapatha Brāhmaṇa, xii. 3, 4, 2.

<sup>8</sup> i. 122, 14.

<sup>9</sup> xii. 18 *et seq.* <sup>10</sup> xii. 8.

<sup>11</sup> Vājasaneyi Saṃhitā, xxx. 7, Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Cf. Schrader, *Prehistoric Antiquities*, 337, Zimmer, *op. cit.*, 253, Weber, *Omina und Portenta*, 317, 374; *Indische Studien*, 2, 2, n 4; 5, 386, 18, 37; *Proceedings of the Berlin Academy*, 1891, 796. Weber is inclined to detect a Babylonian origin of Maṇi (cf. *Maṇa*), but the evidence is not convincing.

**Maṇika** in the late Adbhuta Brāhmaṇa<sup>1</sup> and the Sūtras<sup>2</sup> denotes a large ‘water bottle.’

<sup>1</sup> Weber, *Omina und Portenta*, 316.

<sup>2</sup> Āśvalāyana Grhya Sūtra, ii. 9, 3; iv. 6, 4, Gobhila Grhya Sūtra, i. 1, 26;

iii. 9, 6, 7, etc., Śāṅkhāyana Grhya Sūtra, ii. 14.

**Maṇḍa**, n., is found in the compound *nau-manda* (du.), denoting the two ‘rudders’ of a ship in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> ii. 3, 3, 15. Cf. Eggeling, *Sacred Books of the East*, 12, 345, n. 3, who, following the commentary, accepts

‘sides’ as the meaning; Caland, *Über das rituelle Sūtra des Baudhāyana*, 60.

**Maṇḍuka** is the name of ‘frog’ in the Rigveda<sup>1</sup> and later,<sup>2</sup> the feminine Maṇḍukī also occurring.<sup>3</sup> The famous frog hymn of the Rigveda<sup>4</sup> compares with Brahmins the frogs croaking

<sup>1</sup> vii. 103, 1; x. 166, 5.

<sup>2</sup> Av. vii. 112, 2; Taittirīya Saṃhitā, v. 4, 4, 3; 7, 11, 1; Kāthaka Saṃhitā, xiii. 1; xxi. 7; Maitrāyanī Saṃhitā, iii. 14, 2; Vājasaneyi Saṃhitā, xxiv. 36; Pañcavimśa Brāhmaṇa, xii. 4, 16; Śatapatha Brāhmaṇa, ix. 1, 2, 20 *et seq.*; Nirukta, ix. 5.

<sup>3</sup> Rv. x. 16, 14; Av. xviii. 3, 60;

Vājasaneyi Saṃhitā, xvii. 6; Taittirīya Saṃhitā, iv. 6, 1, 2; Kāthaka Saṃhitā, xvii. 17; Maitrāyanī Saṃhitā, ii. 10, 1; Taittirīya Āranyaka, vi. 4, 1.

<sup>4</sup> vii. 103. Cf. Av. iv. 15, 12, as explained by Pischel, *Vedische Studien*, 2, 223, where reference is made to frogs in the clefts of the earth (*Irina*).

as they awake to activity at the beginning of the rains. It has been explained by Max Müller<sup>5</sup> as a satire on the Brahmins. Geldner,<sup>6</sup> agreeing with this view, thinks that it is directed by its *Vasiṣṭha* composer against rival Brahmins, probably the *Viśvāmitras*.<sup>7</sup> The view, however, which interprets the hymn as a rain charm<sup>8</sup> seems on the whole more likely. The frog, from its connexion with water, was considered to have cooling properties. Thus after the burning of the dead body the frog is invited to come to the spot where the cremation has taken place in order to cool it down.<sup>9</sup> Similarly the frog is invoked in the Atharvaveda against the fire of fever.<sup>10</sup>

<sup>5</sup> *Ancient Sanskrit Literature*, 494, 495.

<sup>6</sup> *Rigveda, Kommentar*, 117.

<sup>7</sup> Geldner, *loc. cit.*, very plausibly points out that the last Pāda of this *Vasiṣṭha* hymn is borrowed from the most important *Viśvāmitra* hymn (Rv. 111. 53, 7).

<sup>8</sup> Yāska, *Nirukta*, ix. 5, Bloomfield, *Journal of the American Oriental Society*, 17, 173–179. Cf. Macdonell, *Vedic*

*Mythology*, p. 151, *Sanskrit Literature*, 121, 122.

<sup>9</sup> Rv. x. 16, 14. See Bloomfield, *American Journal of Philology*, 11, 342–350, Lanman in Whitney's Translation of the Atharvaveda, 850.

<sup>10</sup> Av. vii 116. See Bloomfield, *Hymns of the Atharvaveda*, 565.

Cf. Zimmer, *Altindisches Leben*, 95.

1. **Matsya**, ‘fish,’ is mentioned only once in the Rigveda,<sup>1</sup> but frequently later.<sup>2</sup>

<sup>1</sup> x. 68, 8.

<sup>2</sup> Av. xi. 2, 25; Maitrāyaṇī Samhitā, iii. 9, 5; 14, 2; Vajasaneyi Samhitā, xxiv. 21, 34; Taittirīya Samhitā, ii. 6, 6, 1; Satapatha Brāhmaṇa, i. 8, 1, 1 (the famous fish of the deluge legend); Chāndogya Upaniṣad, i. 4, 3; Kauṣītaki

Upaniṣad, i. 2; *mahā-matsya*, ‘great fish,’ Brhadāraṇyaka Upaniṣad, iv. 3, 18. In the Śatapatha Brāhmaṇa, xiii. 4, 3, 12 (cf. Āśvamedhins Śrauta Sūtra, x. 7, 8; Sāṅkhāyana Śrauta Sūtra, xvi. 2, 23), a Matsya Sāmmada is personified as the king of the fishes.

2. **Matsya** appears to be the name of a people in one passage of the Rigveda,<sup>1</sup> where they are ranged with the other enemies of *Sudās*, although it is possible to see merely the sense of ‘fish’ in that passage. In the list of Aśvamedhins, ‘offerers of the horse sacrifice,’ in the Śatapatha Brāhmaṇa,<sup>2</sup> Dhvassan Dvaitavana is mentioned as a Matsya king (*Mātsya*). The Matsyas as a people occur also in the Kauṣītaki Upaniṣad<sup>3</sup> in

<sup>1</sup> vii. 18, 6.

<sup>2</sup> xiii. 5, 4, 9.

<sup>3</sup> iv. 1.

connexion with the *Vaśas*,<sup>4</sup> and in the *Gopatha Brāhmaṇa*<sup>5</sup> in connexion with *Śalvas*. In *Manu*<sup>6</sup> the *Kurukṣetra*, the *Matsyas*, the *Pancālas*, and the *Śurasenakas* comprise the land of the Brahmin *Rṣis* (*brahmarṣi-deśa*). There is no reason to doubt that the *Matsyas* occupied much the same territory as in Epic times, say Alwar, Jaipur, Bharatpur.<sup>7</sup>

<sup>4</sup> This is the most probable reading, which results from a comparison with *Gopatha Brāhmaṇa*, i 2, 9, where *Śalva-Matsyā* is followed by *savaśa-Uśinareṣu* (misprinted *śavaśa-*). See Keith, *Journal of the Royal Asiatic Society*, 1908, 367. The older view was *Satvan-Matsyesu*, Max Müller, *Sacred Books of the East*, i, lxxvii, following Cowell, St. Petersburg Dictionary, s.v. *Satvant*.

<sup>5</sup> i. 2, 9.

<sup>6</sup> ii. 19, vii. 193

<sup>7</sup> See Vincent Smith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 675.

*Cf.* von Schroeder, *Indiens Literatur und Cultur*, 166; Weber, *Indische Studien*, i, 211, Zimmer, *Altindisches Leben*, 127.

**Madā-vatī**, ‘intoxicating,’ is the name of a plant in the Atharvaveda.<sup>1</sup>

<sup>1</sup> vi. 16, 2; cf. iv. 7, 4. Cf. Whitney, Translation of the Atharvaveda, 292; Bloomfield, *Hymns of the Atharvaveda*, 465; Zimmer, *Altindisches Leben*, 72.

**Madugha**, ‘honey-plant,’<sup>1</sup> is the name of a sweet herb in the Atharvaveda.<sup>2</sup> The spelling is somewhat uncertain, since many manuscripts read *Madhugha*.<sup>3</sup>

<sup>1</sup> The literal meaning is probably ‘yielding honey,’ the word being, according to the commentator, derived from *madhu-dugha*, a word actually occurring in the Rigveda (vi. 70, 1. 5).

<sup>2</sup> i. 34, 4; vi 102, 3. Cf. Weber, *Indische Studien*, 5, 386, n.; 404; Whitney, Translation of the Atharva-

veda, 34, 35, 355; Bloomfield, *Hymns of the Atharvaveda*, 275; Zimmer, *Altindisches Leben*, 69.

<sup>3</sup> These two forms probably stand by haplology for *ma[dhu]-dugha* and *madhu-[du]gha*. Cf. Macdonell, *Vedic Grammar*, 64, 1a.

**Madgu**, ‘diver’ (from the root *majj*,<sup>1</sup> ‘dive’), is the name of some aquatic bird which is included in the list of victims at the *Aśvamedha* (‘horse sacrifice’) in the *Yajurveda Saṃhitās*,<sup>2</sup> and is occasionally mentioned elsewhere.<sup>3</sup>

<sup>1</sup> See Macdonell, *Vedic Grammar*, 38c; 44a3a.

<sup>2</sup> Taittirīya Saṃhitā, v. 5, 20, 1;

Maitrāyaṇī Saṃhitā, iii. 14, 3; Vājasaneyi Saṃhitā, xxiv. 22, 34.

<sup>3</sup> Chāndogya Upaniṣad, iv. 8, 1. 2. Cf. Zimmer, *Altindisches Leben*, 93.

**Madya**, ‘intoxicating liquor,’ is not mentioned until the Chāndogya Upaniṣad,<sup>1</sup> where it occurs in the compound *madya-pā*, ‘drinking intoxicating liquor.’

<sup>1</sup> v. 11, 5. The word is found in the Epic and often in the Dharmasāstras, as well as in medical texts

**Madra** denotes a people who are mentioned in the Bṛhadāraṇyaka Upaniṣad;<sup>1</sup> **Kāpya Patañcala** was then living among them. Their name appears elsewhere in Vedic literature, only in that of a branch, the **Uttara Madras**, the ‘northern Madras,’ who are referred to in the Aitareya Brāhmaṇa<sup>2</sup> as living beyond the Himālaya (*pareṇa Himavantam*) in the neighbourhood of the **Uttara Kurus**, probably, as Zimmer<sup>3</sup> conjectures, in the land of Kaśmir. The Madras mentioned in the Upaniṣad were, like the Kurus, probably settled somewhere in **Kurukṣetra** in the **Madhyadeśa** or ‘Middle Land.’ Cf. **Madragāra**.

<sup>1</sup> III. 3, 1; 7, 1.

<sup>2</sup> viii. 14, 3.

<sup>3</sup> *Altindisches Leben*, 102.

**Madra-gāra Śaungāyani** (‘descendant of Śunga’) is the name of a teacher, whose pupil was **Kāmboja Aupamanyava** in the Vaṃśa Brāhmaṇa.<sup>1</sup> Zimmer<sup>2</sup> concludes, with probability, that these names point to a connexion of the Kambojas and the Madras.

<sup>1</sup> *Indische Studien*, 4, 372.

<sup>2</sup> *Altindisches Leben*, 102.

**Madhu** denotes anything sweet used as food, and especially drink, ‘mead,’<sup>1</sup> a sense often found in the Rigveda.<sup>2</sup> More precisely it denotes either ‘Soma’<sup>3</sup> or ‘milk,’<sup>4</sup> or less often

<sup>1</sup> The word is etymologically identical with Greek *μέθυ*, ‘intoxicating drink,’ and Anglo-Saxon *medu*, ‘mead’

<sup>2</sup> Used as an adjective, ‘sweet,’ in Rv. i. 90, 6. 8; 187, 2; iii. 1, 8; iv. 34, 2; 42, 3; Vājasaneyi Saṃhitā, xxxviii. 10, etc.; as a substantive, Rv. i. 154, 4; ii. 37, 5; iii. 39, 6; iv. 38,

10, etc.; Av. vi. 69, 1; ix. 1, 22; Taittiriya Brāhmaṇa, iii. 1, 2, 4. 13, etc.

<sup>3</sup> Rv. i. 19, 9; ii. 19, 2; 34, 5; 36. 4; iii. 43, 3; iv. 18, 13, etc.

<sup>4</sup> Rv. i. 117, 6; 169, 4; 177, 3; iii. 8, 1; vii. 24, 2; Vājasaneyi Saṃhitā, vi. 2, etc.

‘honey,’<sup>5</sup> which, however, is the most definite sense in the later literature. Taboos against the use of honey are recorded.<sup>6</sup>

<sup>5</sup> Rv. viii. 4, 8 (where the sense is made certain by the adjective *sāragha*, ‘derived from the bee’), perhaps also iv. 45, 4; vii. 32, 2; viii. 24, 20, and, according to Hillebrandt, *Vedische Mythologie*, I, 239 *et seq.*, in many other passages: Av. ix. 1, 17 19; Taittirīya Samhitā, vii. 5, 10, 1, Maitrāyaṇī Samhitā, iv. 9, 7; Aitareya Brāhmaṇa, vii. 15; viii. 5, 20; Śatapatha Brāhmaṇa, i. 6, 2, 1. 2; xi. 5, 4, 18; Brhadāraṇyaka, ii. 5, 1, Chāndogya Upaniṣad, vi. 9, 1, etc.

<sup>6</sup> In the case of women, Jaiminiya Upaniṣad Brāhmaṇa, i. 55, 2, of students, Śatapatha Brāhmaṇa, xi. 5, 4, 18.

Cf. Schrader, *Prehistoric Antiquities*, 321; St. Petersburg Dictionary, *s.v.*

**Madhuka Paiṅgya** (‘descendant of Piṅga’) is the name of a teacher mentioned in the Śatapatha<sup>1</sup> and the Kauśītaki<sup>2</sup> Brāhmaṇas.

<sup>1</sup> xi. 7, 2, 8; Brhadāraṇyaka Upaniṣad, vi. 3, 17, 18 (Mādhyamida = vi. 3, 8 Kāṇva).

<sup>2</sup> xvi. 9.

**Madhu-kaśā**,<sup>1</sup> or **Madhoh Kaśā**,<sup>2</sup> is the name in the Rigveda of the Aśvins’ ‘honey-whip,’ by which they impart sweetness to the sacrifice. Roth<sup>3</sup> ingeniously conjectures that the idea was derived from an instrument provided with thongs for whipping milk, a ‘milk-whip.’

<sup>1</sup> Rv. i. 22, 3; 157, 4; Av. x. 7, 19; Pañcavimśa Brāhmaṇa, xxi. 10, 12. <sup>2</sup> Av. ix. 1, 5.

<sup>3</sup> St. Petersburg Dictionary, *s.v.*

**Madhu-kṛt**, ‘honey-maker,’ denotes ‘bee’ in the later Samhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittirīya Samhitā, i. 5, 6, 5; iv. 2, 9, 6, etc.

<sup>2</sup> Taittirīya Brāhmaṇa, iii. 10, 10, 1;

Śatapatha Brāhmaṇa, i. 6, 2, 1. 2; Chāndogya Upaniṣad, iii. 1, 2; vi. 9, 1, etc.

**Madhu-chandas**, the reputed author of the first ten hymns of the first Maṇḍala of the Rigveda, is mentioned as a Ṛṣi in the Kauśītaki Brāhmaṇa<sup>1</sup> and the Aitareya Āraṇyaka.<sup>2</sup> In the

<sup>1</sup> xxviii. 2.

<sup>2</sup> i. 1, 3.

Aitareya Brāhmaṇa<sup>3</sup> he counts as the fifty-first son of Viśvāmitra, and his Praüga (hymn at the morning service) is mentioned in the Śatapatha Brāhmaṇa.<sup>4</sup>

<sup>3</sup> vii. 17, 7; 18, 1, cf. Śāṅkhāyana Śrauta Sūtra, xv. 26, 1 *et seq.* Cf. Keith, Aitareya Āranyaka, 167. <sup>4</sup> xiii. 5, 1, 8.

Madhu-brāhmaṇa, ‘the Brāhmaṇa of the Honey,’ is the designation of a certain mystical doctrine in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> iv. 1, 5, 18; xiv. 1, 4, 13; Brhadāraṇyaka Upaniṣad, ii. 5, 16. Cf. Weber, *Indische Studien*, i, 290.

Madhya-deśa, the ‘Middle Country,’ is, according to the Mānava Dharma Sāstra,<sup>1</sup> the land between the Himālaya in the north, the Vindhya in the south, Vinaśana in the west, and Prayāga (now Allahabad) in the east—that is, between the place where the Sarasvatī disappears in the desert, and the point of the confluence of the Yamunā (Jumna) and the Gaṅgā (Ganges). The same authority<sup>2</sup> defines Brahmarṣi-deśa as denoting the land of Kurukṣetra, the Matsyas, Pañcālas, and Śurasenakas, and Brahmāvarta<sup>3</sup> as meaning the particularly holy land between the Sarasvatī and the Dṛṣadvatī. The Baudhāyana Dharma Sūtra<sup>4</sup> defines Āryāvarta as the land east of Vinaśana; west of the Kālaka-vana, ‘Black Forest,’ or rather Kanakhala, near Hardvār; south of the Himālaya; and north of the Pāriyātra or the Pāripātra Mountains; adding that, in the opinion of others,<sup>5</sup> it was confined to the country between the Yamunā and the Gaṅgā, while the Bhāllavins<sup>6</sup> took it as the country between the boundary-river (or perhaps the Saras-

<sup>1</sup> ii. 21.

<sup>2</sup> ii. 19.

<sup>3</sup> ii. 17. 19.

<sup>4</sup> i. 2, 9; Vasiṣṭha Dharma Sūtra, i. 8.

<sup>5</sup> Baudhāyana, i. 2, 10; Vasiṣṭha, i. 12. See on Kanakhala, Hultzsch, *Indian Antiquary*, 34, 179.

<sup>6</sup> Baudhāyana, i. 2, ii. 12; Vasiṣṭha,

i. 14. 15, quoting in each case a verse of the Nidāna (what work is referred to is not certain; there is similar doubt as to the quotation in the Nidāna of the Bhāllavi Brāhmaṇa, according to the Brhaddevatā, v. 23, where see Macdonell's note, and cf. Bühler, *Sacred Books of the East*, 14, 3, n.).

vati)<sup>7</sup> and the region where the sun rises. The Mānava Dharma Śāstra,<sup>8</sup> in accord with the Vasiṣṭha Dharma Sūtra,<sup>9</sup> defines Āryāvarta as the region between the Vindhya and the Himālaya, the two ranges which seem to be the boundaries of the Āryan world in the Kauśitaki Upaniṣad also.<sup>10</sup>

The term *Madhyadeśa* is not Vedic, but it is represented in the Aitareya Brāhmaṇa<sup>11</sup> by the expression *madhyamā pratiṣṭhā diś*, ‘the middle fixed region,’ the inhabitants of which are stated to be the Kurus, the Pañcālas, the Vaśas, and the Uśinaras. The latter two peoples practically disappear later on, the *Madhyadeśa* being the country of the Kuru-Pañcālas, the land where the Brāhmaṇas and the later Samhitās were produced, bounded on the east by the Kosala-Videhas, and on the west by the desert. The western tribes are mentioned with disapproval both in the Śatapatha Brāhmaṇa<sup>12</sup> and the Aitareya Brāhmaṇa,<sup>13</sup> while the tradition of the Brahminization of the Kosalas and the Videhas from the Kuru-Pañcāla country is preserved in the former Brāhmaṇa.<sup>14</sup>

<sup>7</sup> The readings are doubtful, varying between *sindhur vidhāraṇī* or *vidhāraṇī* and *sindhur vicarāṇī* or *visarāṇī*. The latter expression must refer to the Sarasvatī; the former may, but not necessarily. Conceivably the Sindhu (Indus) is meant; for it was a great boundary, with Āryan tribes to the east of it.

<sup>8</sup> ii. 22.

<sup>9</sup> i. 9.

<sup>10</sup> ii. 13. Cf. Keith, *Sāṅkhāyana Aranyakā*, 28, n. 1.

<sup>11</sup> viii. 14, 3. The Uśinaras may be recognized as in the north, for the Buddhist texts give Usiragiri as the northern boundary of the middle country. See Hultzsch, *Indian Antiquary*, 34, 179.

<sup>12</sup> ix. 3, 1, 8

<sup>13</sup> iii. 44, 3; Ludwig, Translation of the Rigveda, 3, 245.

<sup>14</sup> i. 4, 1.

Cf. Bühler, *Sacred Books of the East*, 14, 2, 3; 146, 147, who points out that the Pāripātra Mountains are a part of

the Vindhya range in Mālvā, and who suggests that the western boundary was originally the Ādarśa Mountains; for the reading of the manuscripts, and of the scholiast Krṣṇapāṇḍita, in the Vasiṣṭha Dharma Sūtra, i. 8, is *prāg ādarśanāt*, not *adarśanāt* (corresponding with the Vinaśana of Baudhāyana Dharma Sūtra, i. 2, 9), and the Mahābhāṣya on Pāṇini, ii. 4, 10, has *prāg ādarśat*. See also for the Buddhist ‘Middle Country’ an article by Rhys Davids, *Journal of the Royal Asiatic Society*, 1904, 83 *et seq.*, with Fleet’s corrections, *ibid.*, 1907, 657; and cf. Keith, *ibid.*, 1908, 1143; Max Müller, *Sacred Books of the East*, 32, 58, 59, *Indian Empire*, I, 303, 304, where the extraordinary theory is adopted that the *Madhyadeśa* was peopled by a new race of immigrant Āryans, who, travelling via Chitral and Gilgit, and bringing no women with them, married Dravidian women, and produced the so-called Āryo-Dravidians. It is quite impossible to find any support for this theory in

Vedic literature. To say, as is there said, that the 'Vedic hymns contain no reference to the route by which the Aryans entered India or to their earlier settlements on the Indus,' and that this is explained by the theory of the entry of the Vedic Indians via Chitral, is to

assert absurdities. The theory is based on the later dialects and their affinities (see Grierson, *Indian Empire*, I, 357 *et seq.*), it can probably not be regarded as at all valid for any period—at any rate, it is not cogent for the eighth century, B.C.

**Madhyam-dina**, 'mid-day,' is a frequent designation of time in the Rigveda,<sup>1</sup> the later Samhitās,<sup>2</sup> and the Brāhmaṇas.<sup>3</sup>

*Cf. Ahan.*

<sup>1</sup> iv. 28, 3, viii. 1, 29, 13, 13; 27, 19; x. 151, 5, etc.

<sup>2</sup> Av. ix. 6, 46, Taittirīya Samhitā, vi. 2, 5, 4, etc.

<sup>3</sup> Pañcavimśa Brāhmaṇa, xv. 9, 16; Taittirīya Brāhmaṇa, i. 5, 3, 2, Śatapatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya

Upanisad, ii. 9, 6; 14, 1, etc. The word is sometimes used as an abbreviation for the 'midday libation' (like *mittag* in German for 'midday meal') in Aitareya Brāhmaṇa, iii. 10, 2, 5; Kausitaki Brāhmaṇa, xxix. 8

**Madhyama-vah** occurs in one passage of the Rigveda<sup>1</sup> as an epithet of the chariot. The exact interpretation is doubtful. Roth<sup>2</sup> assigns to it the expression the sense of 'driving with a single horse between the shafts.' According to Sāyana's explanation, it means 'driving with middling speed.' It might mean 'driving in the middle'—that is, 'only half-way.'<sup>3</sup>

<sup>1</sup> ii. 29, 4.

<sup>2</sup> St. Petersburg Dictionary, s.v.

*Cf.* Oldenberg, *Rgveda-Noten*, I, 210.

The context seems to require the sense of 'keeping away' from the sacrifice.

*Cf. Pūrvavah.*

**Madhyama-śī** is found in one passage of the Rigveda,<sup>1</sup> where Roth<sup>2</sup> assigns to the word the meaning of *intercessor*, which Zimmer<sup>3</sup> accepts, in the sense of 'mediator' or 'arbiter,' as a legal term, but which Roth may, as Lanman<sup>4</sup> suggests, have intended to express 'adversary' or 'preventer' of the disease referred to in the hymn. Whitney<sup>5</sup> thinks that it means 'mid-

<sup>1</sup> x. 97, 12 = Av. iv. 9, 4 = Vājasaneyi Samhitā, xii. 86.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> *Altindisches Leben*, 180. *Cf. Dharma.*

<sup>4</sup> In Whitney's Translation of the

Atharvaveda, 159. But see Roth, *Siebenzig Lieder*, 174, which Lanman may have overlooked, since he does not refer to it.

<sup>5</sup> *Loc. cit.*

most man' or 'chief' as the one round whom his followers encamp.<sup>6</sup> Geldner,<sup>7</sup> however, thinks that a third king, who is 'neutral' between two enemies, is intended.

<sup>6</sup> *Madhyama-sīvan*, in the Jaiminiya Brāhmaṇa, ii. 408, is obscure. | 196 (where he seems to decide in favour of derivation from *sī*, not *sīt*)

<sup>7</sup> *Rigveda*, Glossar, 131, *Kommentar*,

**Madhyama-sṭha**,<sup>1</sup> **Madhyame-sṭha**,<sup>2</sup> in the later Saṃhitās denotes the chief in his relation to his followers (*sajātu*). Cf. **Madhyamaśi**.

<sup>1</sup> Vājasaneyi Saṃhitā, xxvii 5. | *sṭheya*, 'position of chief,' Taittirīya

<sup>2</sup> Av. iii. 8, 2, and cf. *Madhyama-* Saṃhitā, iv 4, 5, 1.

Cf. Whitney, Translation of the Atharvaveda, 96.

**Madhyā-varṣa**, the 'middle of the rains,' is specially mentioned as a time of the year in the Kauśitaki Brāhmaṇa<sup>1</sup> and in the Sūtras.<sup>2</sup>

<sup>1</sup> i. 3.

<sup>2</sup> Śāṅkhāyana Śrauta Sūtra, iii. 5, 5. 7, etc.

**Manasa**, occurring in one passage of the Rigveda,<sup>1</sup> seems clearly to be the name of a Ṛṣi, in accordance with Sāyaṇa's interpretation.

<sup>1</sup> v 44, 10. Cf. Ludwig, Translation of the Rigveda, 3, 139.

**Manā** is found in one passage of the Rigveda<sup>1</sup> in an enumeration of gifts, where it is described as 'golden' (*sacā manā hiranyayā*). It therefore seems to designate some ornament, or possibly a weight, and has accordingly been compared<sup>2</sup> with the Greek *μνᾶ* (Herodotus has *μνέα*), the Latin *mina*. All three words have been considered Semitic in origin, as borrowed from the Phœnicians<sup>3</sup> in the case of Greece, from Carthage by way

<sup>1</sup> viii. 78, 2.

<sup>2</sup> As, e.g., by Zimmer, *Altindisches Leben*, 50, 51; Weber, *Indische Studien*, 5, 386; 17, 202, 203; Wackernagel, *Altindische Grammatik*, 1, xxii; Hopkins, *Journal of the American Oriental Society*, 16, 278.

<sup>3</sup> Or perhaps from Babylon via Asia Minor. The part played by the Phœnicians in Greek life is now reduced within narrow limits; in the case of the *mina*, probably their commercial activities may be considered as likely to have caused the adoption of the term.

of Etruria or Sicily in the case of Rome, and from Babylon in the case of India. The identification as regards Manā is very conjectural, depending merely on the probabilities of Babylonian borrowing<sup>4</sup> seen—e.g., in the legend of the flood, and in the system of the Nakṣatras. On the other hand, Manā may very well be identical with the word *manā* which occurs several times in the Rigveda<sup>5</sup> in the sense of ‘desire’ (from the root *man*, ‘think’), and which may have in this one passage the concrete sense of ‘desirable object.’ It is to be noted that in Böhtlingk’s Dictionary a single word Manā appears, to which the only senses assigned are ‘wish,’ ‘desire,’ ‘jealousy.’

<sup>4</sup> See, e.g., for borrowing, Oldenberg, *Religion des Veda*, 276; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 43 et seq., Buhler, *Indian Studies*, 3, 16 et seq.; *Indische Palaeographie*, 17; Vincent Smith, *Indian Antiquary*, 34, 230. On the other side, cf. Max Müller, *India*, 133-138, Hopkins, *Religions of India*, 160; Macdonell, *Vedic Mythology*, p. 139 (as regards the flood legend):

Bloomfield, *Religions of India*, 133 et seq (as regards the Ādityas).

<sup>5</sup> i. 173, 2; iv. 33, 2; x. 6, 3; Vājasaneyi Samhitā, iv. 19; ‘jealousy,’ Rv. ii. 33, 5; Kauśika Sūtra, cvii. 2. There are also the derivatives *manā-ya*, ‘think of,’ ‘be zealous’: Rv. i. 133, 4, ii. 26, 2, *manā-yu*, ‘desirous’: Rv. i. 92, 9; iv. 24, 7; *manā-vasu*, ‘rich in devotion’: Rv. v. 74, 1.

Manāvī, ‘wife of Manu,’ is mentioned in the Kāthaka Samhitā<sup>1</sup> and the Śatapatha Brāhmaṇa.<sup>2</sup> See Manu.

<sup>1</sup> xxx. 1 (*Indische Studien*, 3, 462).

<sup>2</sup> i. 1, 4, 16

Manu in the Rigveda<sup>1</sup> and later<sup>2</sup> has no claim to historical reality. He is simply the first man, father of the race, and its guide in all matters, sacrificial and other. Hence the views of the texts on inheritance are foisted on Manu and his youngest son, Nābhānediṣṭha.<sup>3</sup> He also plays the part of the hero in the Vedic legend of the flood.<sup>4</sup>

<sup>1</sup> i. 80, 16, ii. 33, 13, viii. 63, 1; x. 100, 5, etc. See Macdonell, *Vedic Mythology*, 50.

<sup>2</sup> Av. xiv. 2, 41; Taittirīya Saṃhitā, i. 5, 1, 3; vii. 5, 15, 3; ii. 5, 9, 1; 6, 7, 1; iii. 3, 2, 1; v. 4, 10, 5; vi. 6, 6, 1; Kāthaka Saṃhitā, viii. 15; Śata-

patha Brāhmaṇa, i. 1, 4, 14, etc.; Jaiminiya Upaniṣad Brāhmaṇa, iii. 15, 2, etc.

<sup>3</sup> Taittirīya Saṃhitā, iii. 1, 9, 4; Aitareya Brāhmaṇa, v. 14, 1 2.

<sup>4</sup> Śatapatha Brāhmaṇa, i. 8, 1, 1 et seq.; Kāthaka Saṃhitā, xi. 2.

Manu is called Vivasvan<sup>5</sup> or Vaivasvata,<sup>6</sup> ‘son of Vivasvant’ (the god); Sāvarṇī,<sup>6</sup> ‘descendant of Savarnā’ (the substitute of Saranya in the legend of her wedding); and Sāmvaraṇī,<sup>7</sup> ‘descendant of Samvaraṇa.’ The first name is, of course, mythical. The other two have been regarded as historical, Sāvarṇī being taken by Ludwig<sup>8</sup> as a king of the Turvaśas, but this is very doubtful.

<sup>5</sup> Rv. viii. 52, 1.

<sup>6</sup> Av. viii. 10, 24, Śatapatha Brāhmaṇa, xiii. 4, 3, 3, Āśvalāyana Śrauta Sūtra, x. 7; Nirukta, xi. 10.

<sup>7</sup> Rv. viii. 51, 1; Bloomfield, *Journal of the American Oriental Society*, 15, 180, n., conjectures Sāvarṇī instead. Cf. Scheftelowitz, *Die Apokryphen des Rigveda*, 38

<sup>8</sup> Translation of the Rigveda, 3, 166.

Cf. Weber, *Indische Studien*, 1, 195, Hopkins, *Journal of the American Oriental Society*, 11, 240, Levi, *La Doctrine du Sacrifice*, 114 et seq.; St. Petersburg Dictionary, s.v., Muir, *Sanskrit texts*, 1<sup>2</sup>, 161 et seq., Bühler, *Sacred Books of the East*, 25, lvii et seq., Lanman, *Sanskrit Reader*, 340 et seq.

**Manor Avasarpana** is the name, in the Śatapatha Brāhmaṇa,<sup>1</sup> of the mountain on which the vessel of **Manu** rested. In the Epic the name is Naubandhana, but the view<sup>2</sup> that it is alluded to as **Nāvaprabhramśana** in the Atharvaveda<sup>3</sup> is now abandoned.<sup>4</sup>

<sup>1</sup> i. 8, 1, 8.

<sup>2</sup> See Macdonell, *Vedic Mythology*, p. 139, Whitney, *Indische Studien*, 1, 162; Zimmer, *Altindisches Leben*, 30; Bloomfield, *Hymns of the Atharvaveda*, 676.

<sup>3</sup> xix. 39, 8.

<sup>4</sup> Whitney, *Translation of the Atharvaveda*, 961; Macdonell, *Journal of the Royal Asiatic Society*, 1907, 1107

**Manuṣya-rāja**<sup>1</sup> and **Manuṣya-rājan**<sup>2</sup> denote in the later Samhitās and the Brāhmaṇas a ‘king of men.’ Cf. **Rājan**.

<sup>1</sup> Vājasaneyi Samhitā, xxiv. 30; Aitareya Brāhmaṇa, i. 15, 6; Kāthaka Samhitā, xxiv. 7.

<sup>2</sup> Pañcaviniśa Brāhmaṇa, xviii. 10, 5; Aitareya Brāhmaṇa, vii. 26, 4.

**Manuṣya-viś**,<sup>1</sup> **Manuṣya-viśa**,<sup>2</sup> and **Manuṣya-viśā**<sup>3</sup> denote ‘mankind,’ ‘the human race,’ in the later Samhitās and the Brāhmaṇas.

<sup>1</sup> Aitareya Brāhmaṇa, i. 9, 1.

<sup>2</sup> Taittiriya Samhitā, v. 4, 7, 7; vi. 1, 5, 3.

<sup>3</sup> Kāthaka Samhitā, xi. 6, xxiii. 8.

**Mantra** (from the root *man*, ‘think’) denotes in the Rigveda<sup>1</sup> and later<sup>2</sup> the ‘hymn’ as the product of the singer’s creative thought. In the Brāhmaṇas<sup>3</sup> the word is regularly used of the poetic and prose utterances of the R̄ṣis, including not merely the verse parts of the Saṁhitās, but also the prose formulæ that betray by their style their special and archaic character.<sup>4</sup>

<sup>1</sup> i. 31, 13, 40, 5; 67, 4, 74, 1; 152, 2, ii. 35, 2, etc.

<sup>2</sup> Av. xv. 2, 1; xix. 54, 3; Taittiriya Saṁhitā, i. 5, 4, 1; 5, 1, etc.

<sup>3</sup> Aitareya Brāhmaṇa, v. 14, 23, vi. 1; Kauśītaki Brāhmaṇa, xxvi. 3. 5, Śatapatha Brāhmaṇa, i. 4, 4, 6; xi. 2,

i, 6; Nirukta, vii. 1, etc.; Chāndogya Upaniṣad, vii. 1, 3.

<sup>4</sup> Bloomfield, *Vedic Concordance*, viii; Keith, *Aitareya Āranyaka*, 298. Macdonell’s *Vedic Grammar* covers the Mantra material of the Vedic Saṁhitās, prose as well as poetry.

**Mantra-kṛt** in the Rigveda<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes a poet as a ‘maker of Mantras.’

<sup>1</sup> ix. 114, 2.

<sup>2</sup> Aitareya Brāhmaṇa, vi. 1, 1; Pañca-

vimśa Brāhmaṇa, xiii. 3, 24; Taittiriya Āranyaka, iv. 1, 1.

**Mantha** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a drink in which solid ingredients are mixed with a fluid by stirring, usually parched barley-meal (*Saktu*) with milk.<sup>3</sup> All sorts of mixed beverages of this type are mentioned in the Śāṅkhāyana Āranyaka.<sup>4</sup>

<sup>1</sup> x. 86, 15.

<sup>2</sup> Av. ii. 29, 6, v. 29, 7; x. 6, 2; xviii. 4, 42; xx. 127, 9; Taittiriya Saṁhitā, i. 8, 5, 1, etc.

<sup>3</sup> Śatapatha Brāhmaṇa, iv. 2, 1, 2;

Suśruta, i, 233, 12, in St. Petersburg Dictionary, s.v. *ib ad fin.*

<sup>4</sup> xii. 8.

*Cf.* Zimmer, *Altindisches Leben*, 268, 269; Macdonell, *Vedic Mythology*, 108.

**Manthā** in one passage of the Rigveda<sup>1</sup> seems to mean a ‘churn.’ So the root *math* denotes to ‘churn’ in the Taittiriya Saṁhitā.<sup>2</sup> In one passage of the Atharvaveda<sup>3</sup> the word is used to denote a drink like **Mantha**.

<sup>1</sup> i. 28, 4.

<sup>2</sup> ii. 2, 10, 2; Śatapatha Brāhmaṇa, v. 3, 2, 6; Chāndogya Upaniṣad, vi. 6, 1. Cf Hillebrandt, *Vedische Mythologie*, i, 161.

<sup>3</sup> xx. 127, 9. Scheftelowitz in Khila, v. 10, 3, reads *manthām*<sup>3</sup> with Pluti, following the Kaśmir MS., but misquoting the Atharvan text.

Manthāvala is the name of an animal in the Aitareya Brāhmaṇa,<sup>1</sup> a sort of snake according to the St. Petersburg Dictionary. Sāyaṇa<sup>2</sup> understands it to be a kind of animal which hangs head downwards from the branches of trees, meaning, presumably, the flying fox.<sup>3</sup> Cf. Mānthāla, Mānthilava.

<sup>1</sup> iii. 26, 3.

<sup>2</sup> P. 291 (ed. Aufrecht). Cf Zimmer, *Altindisches Leben*, 86.

<sup>3</sup> This is the probable meaning of the word according to Bohtlingk, Dictionary, s.v.

Manthin in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes Soma juice mixed with meal (*Saktu*) by stirring.

<sup>1</sup> iii. 32, 2; ix. 46, 4. Tilak's conjecture that the planets are referred to here is absurd. See Orion, 162, Whitney, *Journal of the American Oriental Society*, 16, xciv.

<sup>2</sup> Taittiriya Samhitā, iii 1, 6, 3; vi 4, 10, 1, vii 2, 7, 3, Vajasaneyī Samhitā, viii 18, viii. 57, xiii 57, xviii. 19, Aitareya Brāhmaṇa, iii 1, 6, etc.

Mandīra is perhaps the name of a man whose cattle, according to a Mantra in the Kātyāyana Śrauta Sūtra (xiii. 3, 21), did not drink the water of the Gāngā (Ganges). See Maṅgīra.

i. *Mandhāṭr* occurs in several passages of the Rigveda,<sup>1</sup> in all of which Roth<sup>2</sup> takes the word as merely an adjective used substantively, 'the pious man.' In one passage<sup>3</sup> the word, being applied to Agni, is thus used, but in another<sup>4</sup> *Mandhāṭryvat* being parallel with *Aṅgirasvat*, 'like Aṅgiras,' is naturally to be understood as a proper name, which is probably also the sense of the word in the preceding hymn.<sup>5</sup> A different *Mandhāṭr*<sup>6</sup> may be meant in the first Maṇḍala,<sup>7</sup> where he is mentioned as a protégé of the Aśvins, and evidently as a king. To equate these persons, and make a Rājarṣi out of *Mandhāṭr*, as Ludwig<sup>7</sup> and Griffith<sup>8</sup> do, is unnecessary and improbable.

<sup>1</sup> i. 112, 13; viii. 39, 8; 40, 12; x. 2, 2.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> Rv. x. 2, 2.

<sup>4</sup> Rv. viii. 40, 12.

<sup>5</sup> Rv. viii. 39, 8.

<sup>6</sup> Rv. i. 112, 13.

<sup>7</sup> Translation of the Rigveda, 3, 107, where he attributes Rv. viii. 39-42 to him as a Nābhāka, 'descendant of Nabhāka.'

<sup>8</sup> *Hymns of the Rigveda*, 1, 147.

2. **Mandhātr Yauvanāśva** ('descendant of Yuvanāśva') is in the Gopatha Brāhmaṇa<sup>1</sup> the name of an emperor who was instructed by **Vieārin**, son of **Kabandha Ātharvana**.

<sup>1 1 2, 10 et seq.</sup> Cf Bloomfield, *Atharvaveda*, 111.

**Manyā** (plur.), 'nape of the neck,' occurs in a passage of the Atharvaveda<sup>1</sup> directed against a disease which Bloomfield<sup>2</sup> regards as scrofulous swellings on the neck. He compares the disease **Manskunder**, 'tumours of the neck' (which looks like a combination of the words *manyā* and *skandhyā*, 'pains of the neck and shoulders,' both occurring in verses 1 and 3 of the Atharvan hymn), mentioned by Wise.<sup>3</sup>

<sup>1</sup> vi. 25, 1.

<sup>2</sup> *Proceedings of the American Oriental Society*, October, 1887, xix; *American Journal of Philology*, 11, 327 et seq., *Hymns of the Atharvaveda*, 472

<sup>3</sup> *System of Hindu Medicine*, 316.

Cf. Weber, *Indische Studien*, 17, 202; Whitney, Translation of the Atharvaveda, 298, 299

**Mamatā** is, according to Sāyaṇa, in one passage of the Rigveda,<sup>1</sup> the wife of Ucathya and the mother of Dīrghatamas. But the word may be merely an abstract noun meaning 'self-interest,' a sense which it often has in the later language. Oldenberg<sup>2</sup> finds a mention of Mamata (masc.) in a verse of the Rigveda<sup>3</sup> as the name of a **Bharadvāja**.

<sup>1</sup> vi. 10, 2 Cf. *Mahābhārata*, 1. 4179 et seq.

<sup>2</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212.

<sup>3</sup> vi. 50, 15, where the reading of the received text is *mama tasya*.

**Maya** is found once in the Vājasaneyi Saṃhitā (xxii. 19) in the sense of 'horse.'

**Mayu** occurs in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.<sup>1</sup> The commentator on the Taittirīya Saṃhitā<sup>1</sup> explains the word as meaning either an 'ape' (*kimpruṣa*) or a 'forest peacock' (*āraṇya-mayūra*).

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 12, 1; Vājasaneyi Saṃhitā, xxiv. 31.

The former sense is supported by another passage of the Vājasaneyi Saṃhitā,<sup>2</sup> where the Mayu, being a substitute for the man, must be an ape. This sense also suits the word in the other passage<sup>3</sup> where it occurs.

<sup>2</sup> viii. 47; *mayu āranya* in Taittirīya Saṃhitā, iv. 2, 10, 1. | Cf. Zimmer, *Altindisches Leben*, 85. Weber, *Indische Studien*, 9, 246

<sup>3</sup> Śatapatha Brāhmaṇa, vii. 5, 2, 22

Mayūkha denotes, from the Rigveda onwards,<sup>1</sup> a ‘peg,’ especially as used for keeping a web stretched.<sup>2</sup> Cf. Otu.

<sup>1</sup> Rv. vii. 99, 3; Taittirīya Saṃhitā, ii. 3, 1, 5, Kāthaka Saṃhitā, xi. 6; Aitareya Brāhmaṇa, v. 15, 9, etc. | <sup>2</sup> Rv. x. 130, 2 (in a metaphor), Av. x. 7, 42; Kāthaka Saṃhitā, xxvi. 6, Taittirīya Brāhmaṇa, ii. 5, 5, 3, etc.

Mayūra, ‘peacock,’ occurs in the Rigveda in the compounds describing Indra’s horses, *mayūra-roman*,<sup>1</sup> ‘with hair like peacocks’ feathers,’ and *mayūra-śepya*,<sup>2</sup> ‘with tails like those of peacocks.’ The peacock also appears in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitās.<sup>3</sup> The pea-hen, Mayūrī, is mentioned in the Rigveda<sup>4</sup> and the Atharvaveda,<sup>5</sup> in both cases with reference to the bird’s efficacy against poison, a curious superstition to be compared with the modern dislike of peacocks’ feathers.

<sup>1</sup> Rv. iii. 45, 1.

<sup>2</sup> Rv. viii. 1, 25.

<sup>3</sup> Maitrīyani Saṃhitā, iii. 14, 4; Vājasaneyi Saṃhitā, xxiv. 23, 27.

<sup>4</sup> i. 191, 14 (a late hymn).

<sup>5</sup> viii. 56, 7.

Cf. Zimmer, *Altindisches Leben*, 90.

Marīci in the plural denotes, according to Weber,<sup>1</sup> the ‘particles of light’ or ‘shining motes’ that fill the air, as opposed to rays of light (*raśmi*). This meaning adequately suits the passages in the early Vedic literature<sup>2</sup> where the

<sup>1</sup> *Indische Studien*, 9, 9, accepted by the St Petersburg Dictionary, s.v.

<sup>2</sup> Rv. x. 57, 12; 177, 1; Av. iv. 38, 5 (where *raśmi* and *marīci* are opposed); v. 21, 10; vi. 113, 2; Taittirīya Saṃhitā, vi. 4, 5, 5 (*marīci-pa*, ‘drinking

atoms of light,’ said of the gods); Taittirīya Brāhmaṇa, ii. 2, 9, 2 (where Sāyana’s version, *savatra-prasṛta-prabhā-dravya*, refers to the light as everywhere diffused), etc.

word occurs; but the sense of ‘ray’ is quite clearly found in the Upaniṣads,<sup>3</sup> as well as the older sense.<sup>4</sup>

<sup>3</sup> Praśna Upaniṣad, iv. 2. Cf. Taittirīya Upaniṣad, i. 1, 2; 2, 1; Maitrāyanī Upaniṣad, vi. 31.

<sup>4</sup> Aitareya Upaniṣad, i. 2.

Maru, in the plural, is mentioned in the Taittirīya Āraṇyaka,<sup>1</sup> as the *utkara* (‘mound of earth thrown up’ from the excavation of the altar<sup>2</sup>) of Kurukṣetra. This seems to mean that the Maru deserts (the later Maru-sthala<sup>3</sup>) were so called because they stood to the ‘altar,’ Kurukṣetra, in the same relation as the waste earth of the *utkara* to the altar at the sacrifice.

<sup>1</sup> v. 1, 1

<sup>2</sup> Eggeling, *Sacred Books of the East*, xii. 25, 54.

<sup>3</sup> Cf. Zimmer, *Altindisches Leben*, 48,

and Dhanvanī.

Cf. Weber, *Indische Studien*, 1, 78.

Marutta Āvi-kṣita (‘descendant of Avikṣit’) Kāma-pri (‘descendant of Kāmapra’) is the name of a king who was anointed by Samvarta according to the Aitareya Brāhmaṇa.<sup>1</sup> In the Śatapatha Brāhmaṇa<sup>2</sup> account of the same king he is called Āyogava.

<sup>1</sup> viii. 21, 12.

<sup>2</sup> xiii. 5, 4, 6 Cf. also Śāṅkhāyana

Śrauta Sūtra, xvi. 9, 14. 16; Maitrāyanī

Upaniṣad, i. 4.

Marud-vṛḍhā<sup>1</sup> is the name of a stream mentioned in the Nadīstuti (‘Praise of Rivers’) in the Rigveda<sup>2</sup> along with the Asiknī (Akesines) and the Vitastā (Hydaspes). Roth<sup>3</sup> considers that the Marudvṛḍhā denotes the stream formed by the combined waters of these two rivers down to its junction with the Paruṣṇī (Ravi), a view accepted by Zimmer.<sup>4</sup> On the other hand, Ludwig<sup>5</sup> thinks that the Marudvṛḍhā designates

<sup>1</sup> Literally, ‘rejoicing in the Maruts’ —i.e., ‘swollen by the rainy winds.’ The misspelling of the name as Marud-vṛddhā in Macdonell, *Vedic Mythology*, pp. 80, 88, is corrected in the Index and the Addenda of that work. On the accentuation of the name, see Värttika 2 on Pāṇini, vi. 2, 106.

<sup>2</sup> x. 75, 5.

<sup>3</sup> Zur Litteratur und Geschichte des *Weda*, 138 et seq.

<sup>4</sup> *Altindisches Leben*, 11, 12.

<sup>5</sup> Translation of the Rigveda, 3, 200.

the stream formed by the junction of the Paruṣṇī with the combined waters of the Asiknī and Vitastā, a view which seems less likely.

1. **Marka** is found in one passage of the Rigveda,<sup>1</sup> where Roth<sup>2</sup> sees in the expression *sūro markaḥ* the ‘eclipse of the sun.’ Sāyaṇa<sup>3</sup> thinks the meaning is ‘purifying.’<sup>4</sup>

<sup>1</sup> x. 27, 20.

<sup>2</sup> St Petersburg Dictionary, s.v. He thinks, however, that if the word means ‘eclipse,’ it cannot be derived from the root *mṛg-*, ‘injure.’

<sup>3</sup> As from the root *mṛg-*, derivation from which is not phonetically justified

<sup>4</sup> Ludwig cites this passage, in his

essay on eclipses in the Rigveda (Proceedings of the Bohemian Academy, 1885), as a proof that the Vedic R̄sis knew of the moon as eclipsing the sun; but see Whitney’s reply, *Journal of the American Oriental Society*, 13, lxi et seq., and *Sūrya*.

2. **Marka** is mentioned in the Taittirīya Samhitā<sup>1</sup> and elsewhere<sup>2</sup> as the Purohita, along with Śaṅḍa, of the Asuras, while Br̄haspati is, of course, the Purohita of the gods. Marka is mentioned elsewhere also.<sup>3</sup> The name may quite possibly have Iranian affinities, as believed by Hillebrandt<sup>4</sup> and by Hopkins.<sup>5</sup> Hillebrandt<sup>6</sup> also sees in a Gṛdhra mentioned in the Rigveda<sup>7</sup> and elsewhere<sup>8</sup> a prototype of Marka.

<sup>1</sup> vi. 4, 10, 1.

<sup>2</sup> Maitrāyanī Samhitā, iv. 6, 3; Taittirīya Br̄ahmana, i. 1, 1, 5; Śatapatha Br̄ahmaṇa, iv. 2, 1, 4.

<sup>3</sup> Vājasaneyi Samhitā, vii. 16. 17.

<sup>4</sup> *Vedische Mythologie*, 3, 442 et seq.

<sup>5</sup> Cf. *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 49, n. 1.

<sup>6</sup> *Op. cit.*, i, 223 et seq.

<sup>7</sup> v. 77, 1.

<sup>8</sup> Taittirīya Āranyaka, iv. 29; Maitrāyanī Samhitā, iv. 9, 19.

Cf. Eggeling, *Sacred Books of the East*, 26, 279 et seq.

**Markaṭa**, ‘ape,’ is enumerated in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Samhitās.<sup>1</sup> It is classified in the same Samhitās<sup>2</sup> with man and the elephant as ‘taking hold by the hand’ (*hastādāna*) instead of ‘taking hold by the mouth’ (*mukhādāna*). The animal is mentioned several times elsewhere also.<sup>3</sup> Cf. *Puruṣa Hastin, Mayu*.

<sup>1</sup> Taittirīya Samhitā, v. 5, 11, 1, Maitrāyanī Samhitā, iii. 14, 11; Vājasaneyi Samhitā, xxiv. 30.

<sup>2</sup> Taittirīya Samhitā, vi. 4, 5, 7; Maitrāyanī Samhitā, iv. 5, 7.

<sup>3</sup> Aitareya Āranyaka, iii. 2, 4; Jaiminiya Br̄ahmaṇa, i. 184; Taittirīya Āranyaka, iii. 11, 32, etc.

Cf. Zimmer, *Altindisches Leben*, 85.

1. *Marya* in the Rigveda<sup>1</sup> denotes a ‘man’ especially regarded as young and a lover, being constantly mentioned as in company with maidens (*yuvatī*).

<sup>1</sup> iii. 31, 7, 33, 10, iv. 20, 5, ix. 96, 20, etc.; *marya-srī*, ‘adorned as a lover,’ ii. 10, 5 Cf. Nirukta, iii. 15; iv. 2.

2. *Marya*<sup>1</sup> in several passages of the Rigveda<sup>1</sup> denotes a ‘stallion.’<sup>2</sup> It is once<sup>3</sup> described as *pastyāvant*, ‘a stalled horse’—that is, one carefully tended, and not allowed out to graze.

<sup>1</sup> vii. 56, 16, viii. 43, 25.

<sup>2</sup> This is, of course, only a specialized sense of 1. *Marya* as meaning a ‘male’ (cf. Lat. *mas*, *maritus*). The specialized meaning is somewhat analogous to the use of ‘sire’ in English.

<sup>3</sup> Rv. ix. 97, 18. Roth, St Petersburg Dictionary, s.v. 2, thinks Rv. i. 91, 13, may have the same sense.

*Maryaka*, occurring only once in the Rigveda,<sup>1</sup> seems to denote the bull which is described as separated from the cows.

<sup>1</sup> v. 2, 5. Cf. Oldenberg, *Rigveda-Noten*, I, 313.

*Maryādā*, ‘boundary,’ is found in the Śatapatha Brāhmaṇa<sup>1</sup> referring to the boundary between the *Kosalas* and the *Videhas*. Usually the word is metaphorically employed.<sup>2</sup>

<sup>1</sup> i. 4, 1, 17. Cf. xiii. 8, 4, 12.

<sup>2</sup> Rv. iv. 5, 13, x. 5, 6; Av. vi. 81, 2 (of an amulet). In the Atharvaveda passage Whitney, Translation of the

Atharvaveda, 392, suggests, owing to the very curious use of the word, the emendation *marya-dā*, ‘giver of a son.’

*Mala* in one passage of the Rigveda<sup>1</sup> is used of the garments of the *Munis*. The St. Petersburg Dictionary takes it to mean a ‘leathern garment,’<sup>2</sup> but Ludwig and Zimmer<sup>3</sup> think it means only ‘soiled’ raiment, which, of course, suits the ordinary sense of the word (‘dirt’) in the Atharvaveda,<sup>4</sup> and the character of the long-haired (*keśin*) hermit (*Muni*). Cf. *Malaga*.

<sup>1</sup> x. 136, 2.

<sup>2</sup> If this were correct, the word might be derived from *mlā* in the sense of ‘to tan.’ Cf. Carman, especially notes 6 and 7.

<sup>3</sup> *Altindisches Leben*, 262.

<sup>4</sup> vi. 115, 3; vii. 89, 3; x. 5, 24, etc. Cf. Schrader, *Prehistoric Antiquities*, 333, n.

Mala-ga in one passage of the Atharvaveda<sup>1</sup> denotes a cleanser of clothes, a ‘washerman,’ but the origin of the word is somewhat uncertain.<sup>2</sup>

<sup>1</sup> XII. 3, 21.

<sup>2</sup> It may, perhaps, have primarily meant ‘concerned with dirt.’ See the and of Mala. Cf. Zimmer, *Altindisches Leben*, 262, Bloomfield, *Hymns of the Atharvaveda*, 188.

Malimlu in the Yajurveda Samhitā<sup>1</sup> denotes a ‘robber,’ specifically, according to the commentator Mahidhara, a burglar or housebreaker. Cf. Tāyu, Taskara, Stena, and Devamalimlue.

<sup>1</sup> Taittirīya Samhitā, vi. 3, 2, 6; Vājasaneyi Samhitā, xi. 78. 79. Av. xix. 49, 10.

Malimluca is the name of an intercalary month in the Kāṭhaka Samhitā.<sup>1</sup> See Māsa.

<sup>1</sup> XXXV. 10, XXXVIII. 14 Cf. Weber, *Jyotiṣa*, 100, 102; *Naxatra*, 2, 350

1. Maśaka denotes a ‘biting fly’ or ‘mosquito,’ being described in the Atharvaveda<sup>1</sup> as ‘quickly (?) biting’ (*trpradāṇśin*), and as having a poisonous sting. The elephant is mentioned<sup>2</sup> as particularly subject to its stings. The insect is often referred to elsewhere.<sup>3</sup> Cf. Damśa.

<sup>1</sup> VII. 56, 3.

<sup>2</sup> Av. IV. 36, 9.

<sup>3</sup> Av. XI. 3, 5, at the Aśvamedha ('horse sacrifice'), Maitrīyaṇī Samhitā, iii. 14, 8, Vājasaneyi Samhitā, xxiv. 29;

xxv. 3; Bṛhadāraṇyaka Upaniṣad, i. 3,

24 (Mādhyamīna=I. 3, 22 Kāṇva);

Chāndogya Upaniṣad, vi. 9, 3, 10, 2.

Cf. Zimmer, *Altindisches Leben*, 97.

2. Maśaka Gārgya ('descendant of Garga') is the name of a teacher, a pupil of Sthiraka Gārgya, in the Vāmśa Brāhmaṇa.<sup>1</sup> He is also mentioned in the Sūtras<sup>2</sup> of the Sāmaveda, and is the reputed author of an extant Kalpa Sūtra.

<sup>1</sup> *Indische Studien*, 4, 373, 382.

<sup>2</sup> Lātyāyana Śrauta Sūtra, vii. 9, 14; Anupada Sūtra, ix. 9.

Cf. Weber, *Indian Literature*, 75, 76;

83, 84.

**Maśarśāra** is the name of a king, according to Ludwig,<sup>1</sup> of the Nahuṣas, in the Rigveda.<sup>2</sup>

<sup>1</sup> Translation of the Rigveda, 3, 206.

<sup>2</sup> i. 122, 15

**Maṣṇāra** is the name of a locality, the scene of the victory of a Kuru king, in the Aitareya Brāhmaṇa.<sup>1</sup>

<sup>1</sup> viii. 23, 3 Cf. Bhāgavata Purāna, v. 13, 26 et seq., Leumann, *Zeitschrift für die Deutschen Morgenländischen Gesellschaft*, 48, 80, n. 2.

**Masūra** is the name of a kind of lentil (*Ervum hirsutum*) in the Vājasaneyi Saṃhitā<sup>1</sup> and the Brāhmaṇaṛanyakā Upaniṣad.<sup>2</sup>

<sup>1</sup> xviii. 12.

Cf. Weber, *Indische Studien*, 1, 355:

<sup>2</sup> vi. 3, 22 (Mādhyamīna = vi. 3, 13 Kāṇva).

Zimmer, *Altindisches Leben*, 241.

**Masūṣya**, occurring in the Taittirīya Brāhmaṇa (iii. 8, 14, 6), is, according to the commentator, the name of a grain of the north country.

**Mastu** in the Yajurveda Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes ‘sour curds.’

<sup>1</sup> Taittirīya Saṃhitā, vi. 1, 1, 4; Kāthaka Saṃhitā, xxxvi. 1. <sup>2</sup> Satapatha Brāhmaṇa, i. 8, 1, 7; iii. 3, 3, 2, etc.

**Maha-rtvij**, ‘great priest,’ is the collective name of the four chief priests—Adhvaryu, Brahman, Hotṛ, and Udgāṭṛ—in the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittirīya Brāhmaṇa, iii. 8, 2, 4; Śāṅkhāyana Śrauta Sūtra, xvi. 1, 7, Satapatha Brāhmaṇa, xiii. 1, 1, 4; etc.

**Maha-ṛṣabha**, a ‘great bull,’ is mentioned in the Atharva-veda (iv. 15, 1).

**Maha-ṛṣi**, a ‘great Ṛṣi,’ is mentioned in the Taittirīya Āranyakā (i. 9, 6). Cf. Mahābrāhmaṇa.

Mahā-kula, ‘sprung from a great family,’ is the designation of a bowl or cup (*Camasa*) in the Rigveda (i. 161, 1). The metaphorical use of this word shows that the high position of certain families was already recognized in the times of the Rigveda.

Mahā-kausītaka, the ‘Great Kausītaka (Brāhmaṇa),’ is the name of a Vedic text in the Rigveda Grhya Sūtras.<sup>1</sup>

<sup>1</sup> Āśvalāyana Grhya Sūtra, iii. 4, 4; Mahākausītakī, the teacher, in Śāṅkhāyana Grhya Sūtra, iv. 10, vi. 1, etc. | Cf. Oldenberg, *Sacred Books of the East*, 29, 3, 4.

Mahāja, a ‘great goat’ (*Aja*) is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

Mahā-dhana in the Rigveda denotes either a ‘great fight’<sup>1</sup> or a ‘great prize’<sup>2</sup> as the result of a fight. In many cases the fight may mean merely the contest of the chariot race.

<sup>1</sup> Rv. i. 7, 5, 40, 8; ii. 2, 17; vi. 59, 7, etc

<sup>2</sup> ix. 86, 12.

Mahā-nagnī in the Atharvaveda<sup>1</sup> denotes a ‘courtesan.’ The masculine, Mahā-nagna,<sup>2</sup> ‘paramour,’ is probably secondarily derived from the feminine Mahānagnī.<sup>3</sup>

<sup>1</sup> xiv. 1, 36, xx. 136, 5 *et seq.*; Aitareya Brāhmaṇa, i. 27, 1.

<sup>2</sup> Av. xx. 136, 11; Śāṅkhāyana Śrauta Sūtra, xi. 24, 14. Cf. Whitney, Trans-

lation of the Atharvaveda, 747; Geldner, *Vedische Studien*, i. 280, n. 1.

<sup>3</sup> As *sa-patna*, ‘rival,’ is unmistakably formed from *sa-patnī*, ‘co-wife.’

Mahā-nāga, a ‘great snake,’ is mentioned in the Śatapatha Brāhmaṇa (xi. 2, 7, 12), where it is plainly mythical.

Mahā-niraṣṭa, a ‘great castrated’ ox, is mentioned as the Dakṣinā, or ‘sacrificial fee,’ in the house of the Sūta at the Rājasūya (‘royal consecration’) in the Yajurveda Samhitās.<sup>1</sup> Cf. Anadvāh and Go.

<sup>1</sup> Taittiriya Samhitā, i. 8, 9, 1, Kāthaka Samhitā, xv. 4. 9; Māitrāyanī Samhitā, ii. 6, 5.

Mahā-patha in the Brāhmaṇas<sup>1</sup> denotes the ‘high road’ between two villages.

<sup>1</sup> Aitareya Brāhmaṇa, iv. 17, 8, Chāndogya Upaniṣad, viii. 6, 2. Cf. Weber, *Indische Studien*, I, 271, n.

Mahā-pura in the Yajurveda Samhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes a great fortress.<sup>1</sup> Probably the only difference between the Pur and the Mahāpura was size.

<sup>1</sup> Taittirīya Samhitā, vi. 2, 3, 1, Kāthaka Samhitā, xxiv. 10; Maitrā-

<sup>2</sup> Aitareya Brāhmaṇa, I. 23, 2; Gopatha Brāhmaṇa, ii 2, 7  
yaṇī Samhitā, iii. 8, 1.

Mahā-brāhmaṇa, a ‘great Brahmin,’ is found in the Bṛhad-āraṇyaka Upaniṣad (ii. 1, 19. 22) denoting a Brahmin of great consequence. Cf. Maharsi.

Mahābhiseka, ‘great consecration,’ is mentioned in the Aitareya Brāhmaṇa,<sup>1</sup> and described as a ceremony performed for great kings, a list of whom is given. It is equivalent to the Rājasuya.

<sup>1</sup> VIII. 14, 4, 19, 2 Cf. Weber, *Episches im vedischen Ritual*, 8. The list is Janamejaya Pārikṣita, whose friend was Tura Kāvaṣeya; Śāryāta Mānava and Cyavana Bhārgava; Satānika Sātrajīta and Somaśuṣma Bhārgava; Ambarisa and Parvata and Nārada; Yudhāṁśrauṣṭi Augrasainya and the same two

Rṣis; Viśvakarman Bhauvana and Kaśyapa; Sudāśa Paijavana and Vasistha; Marutta Āvikṣita and Samvarta; Aṅga Vairocana and Udamaya Ātreya; Bharata Dauḥsanti and Dirghatamas Māmateya; Durmukha Pāñcāla and Bṛhaduktha; Atyarāti Jānatāpi and Vasistha Sātyahavya.

Mahā-bhūta in the Nirukta (xiv. 5, 10) and the Aitareya Upaniṣad (iii. 2, 3) denotes the ‘gross elements’ (earth, water, fire, air, ether).

Mahā-matsya, a ‘great fish,’ is mentioned in the Bṛhad-āraṇyaka Upaniṣad (iv. 3, 18).

Mahā-meru, ‘great Meru,’ is the name of a mountain in the Taittirīya Āraṇyaka.<sup>1</sup>

<sup>1</sup> i. 7, I. 3. Cf. Weber, *Indische Studien*, I, 78; 3, 123.

*Mahā-ratha*, ‘having a great car’—*i.e.*, ‘a great chariot fighter,’ is an epithet of the hero who is prayed for in the ritual of the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitās.<sup>1</sup>

<sup>1</sup> *Taittirīya Saṃhitā*, vii. 5, 18, 1; *Vājasaneyi Saṃhitā*, xxii. 22.

*Mahā-rāja*, a ‘great king,’ is frequently referred to in the Brāhmaṇas.<sup>1</sup> It seems to mean no more than a king, or rather perhaps a reigning and powerful king, as opposed to a mere prince, who would also be called *Rājan*.

<sup>1</sup> *Aitareya Brāhmaṇa*, vii. 34, 9; | *Bṛhadāraṇyaka Upaniṣad*, ii. 1, 19  
Kauṣītaki Brāhmaṇa, v. 5; *Satapatha* | *et seq.*, *Maitrāyaṇi Upaniṣad*, ii. 1,  
Brāhmaṇa, i. 6, 4, 21, ii. 5, 4, 9; | etc.

*Mahā-rātra*, ‘advanced night,’ is a phrase found in the Kauṣītaki Brāhmaṇa<sup>1</sup> and the Sūtras<sup>2</sup> to denote the latter part of the night, after midnight and before dawn.

<sup>1</sup> ii. 9; <sup>2</sup> vi. 8. | <sup>2</sup> *Śāṅkhāyana Śrauta Sūtra*, vi. 2, 1; xvii. 7, 1, etc.

*Mahārṇava*, a ‘great ocean,’ is a phrase not found before the late Maitrāyaṇi Upaniṣad (i. 4), where the drying up of ‘great oceans’ is one of the marvels enumerated. Cf. *Samudra*.

*Mahā-vīra* (‘great hero’) is the name in the later Saṃhitās and the Brāhmaṇas<sup>1</sup> of a large earthenware pot which could be placed on the fire, and which was especially employed at the introductory Soma ceremony called *Pravargya*.

<sup>1</sup> *Vājasaneyi Saṃhitā*, xix. 14; *Satapatha Brāhmaṇa*, xiv. 1, 2, 9. 17; 3, 1, | *Brāhmaṇa*, ix. 10, 1; *Kauṣītaki Brāhmaṇa*, viii. 3. 7, etc.  
13, 4, 16, 2, 2, 13. 40; *Pañcavimśa*

*Mahā-vṛkṣa*, a ‘great tree,’ is mentioned sometimes in the Pañcavimśa Brāhmaṇa (vii. 6, 15; xiv. 1, 12) and in the Sūtras.

*Mahā-vṛṣa* is the name of a tribe mentioned along with the *Mūjavants* in the Atharvaveda<sup>1</sup> as a locality to which fever is to be relegated. It is reasonable to suppose that they were

<sup>1</sup> v. 22, 4. 5. 8.

northerners, though Bloomfield<sup>2</sup> suggests that the name may be chosen more for its sound and sense (as ‘of mighty strength’ to resist the disease) than for its geographical position. In the Chāndogya Upaniṣad<sup>3</sup> the place Raikvaparna is said to be in the Mahāvṛṣa country. The king of the Mahāvṛṣas in the Jaiminiya Upaniṣad Brāhmaṇa<sup>4</sup> is said to be Ḫṛtsvāśaya. The Mahāvṛṣas are also known from a Mantra in the Baudhāyana Śrauta.<sup>5</sup>

<sup>2</sup> *Hymns of the Atharvaveda*, 446.

<sup>3</sup> iv. 2, 5.

<sup>4</sup> iii. 40, 2.

<sup>5</sup> ii. 5.

*Cf.* Weber, *Indian Literature*, 70, 147; Zimmer, *Altindisches Leben*, 129; Whitney, Translation of the Atharvaveda, 259, 260.

1. **Mahā-śāla** (lit., ‘having a great house’), a ‘great householder,’ is an expression applied in the Chāndogya Upaniṣad (v. II, 1) to the Brahmins who were instructed by Aśvapati, no doubt to emphasize their importance. *Cf.* Mahābrāhmaṇa.

2. **Mahā-śāla Jābāla** is the name of a teacher twice mentioned in the Śatapatha Brāhmaṇa, once as instructing Dhīra Śātaparṇeya,<sup>1</sup> and once as one of the Brahmins who received instruction from Aśvapati.<sup>2</sup> In the parallel passage of the Chāndogya Upaniṣad<sup>3</sup> the name is Prācīnaśāla Aupamanyava.<sup>4</sup> The word must be considered a proper name rather than an adjective (1. **Mahāśāla**), as it is taken in the St. Petersburg Dictionary.

<sup>1</sup> x. 3, 3, 1.

<sup>2</sup> x. 6, 1, 1.

<sup>3</sup> v. II, 1,

<sup>4</sup> Cf. Eggeling, *Sacred Books of the East*, 43, 393, n. 1.

<sup>5</sup> In Muṇḍaka Upaniṣad, i. 1, 3, the word is used of Śaunaka, perhaps merely as an epithet. *Cf.* Weber, *Indian Literature*, 161.

**Mahā-suparṇa** in the Śatapatha Brāhmaṇa (xii. 2, 3, 7) denotes a ‘great bird’ or ‘great eagle.’

**Mahā-suhaya**, a ‘great (*i.e.*, high-spirited) horse,’ is the description in the Bṛhadāraṇyaka Upaniṣad<sup>1</sup> of the steed from

<sup>1</sup> vi. 2, 13. *Cf.* Śāṅkhāyana Āraṇyaka, ix. 7; Chāndogya Upaniṣad, v. 1, 12; Pischel, *Vedische Studien*, I, 234, 235; Keith, *Śāṅkhāyana Āraṇyaka*, 57, n. 3. *Cf.* Padbiśa.

the Indus (*saindhava*) which tears away the peg of its hobble (*paḍbiśa-śāṅkhu*).

**Mahā-sūkta**, m. plur., the ‘composers of the long hymns’ of the tenth Maṇdala of the Rigveda<sup>1</sup> are mentioned in the Aitareya Āranyaka<sup>2</sup> and the Sūtras.<sup>3</sup> Cf. *Kṣudra-sūkta*.

<sup>1</sup> x. 1-128

<sup>2</sup> ii. 2, 2.

<sup>3</sup> Aśvalāyana Grhya Sūtra, iii. 4, 2; Sāṅkhāyana Grhya Sūtra, iv. 10

Cf. Weber, *Indische Studien*, I, 115; 390; Roth, *Zur Litteratur und Geschichte des Weda*, 27.

**Mahāhna** in the Kauśītaki Brāhmaṇa (ii. 9) denotes the ‘advanced (time of the) day’—that is, ‘afternoon.’ Cf. *Mahārātra*.

**Mahi-dāsa Aitareya** (‘descendant of Itara or Itarā’) is the name of the sage from whom the Aitareya Brāhmaṇa and Āranyaka take their names. He is several times referred to in the Aitareya Āranyaka,<sup>1</sup> but not as its author. He is credited with a life of 116 years in the Chāndogya Upaniṣad<sup>2</sup> and the Jaiminīya Upaniṣad Brāhmaṇa.<sup>3</sup>

<sup>1</sup> ii. 1, 8; 3, 7

<sup>2</sup> iii. 16, 7.

<sup>3</sup> iv. 2, 11 (cf. *Journal of the American Oriental Society*, 15, 246)  
Cf. Keith, *Aitareya Āranyaka*, 16, 17.

**Mahiṣa**, the ‘strong,’ with<sup>1</sup> or without<sup>2</sup> Mṛga, ‘wild beast,’ denotes the ‘buffalo’ in the Rigveda and the later texts. The feminine, Mahiṣī, is found in the later Saṃhitās.<sup>3</sup>

<sup>1</sup> Rv. viii. 58, 15; ix. 92, 6; 96, 6;  
x. 123, 4.

<sup>2</sup> Rv. v. 29, 7; vi. 67, 11; viii. 12, 8;  
66, 10; ix. 87, 7; x. 28, 10; 189, 2;  
Vājasaneyi Samhitā, xxiv. 28, etc.

<sup>3</sup> Kāthaka Saṃhitā, xxv. 6; Maitrāyanī Saṃhitā, iii. 8, 5; Śaḍvīṁśa Brāhmaṇa, v. 7, 11.

1. **Mahiṣī.** See *Mahiṣa*.

2. **Mahiṣī**, ‘the powerful one,’ the name of the first of the four wives (see *Pati*) of the king, is mentioned frequently in

.the later literature.<sup>1</sup> Perhaps even in the Rigveda<sup>2</sup> the technical sense of ‘first wife’ is present.

<sup>1</sup> Taittiriya Samhitā, i. 8, 9, 1; Kāthaka Samhitā, xv. 4, Maitrāyani Samhitā, ii. 6, 5; Pañcavimśa Brāhmaṇa, xix. 1, 4; Śatapatha Brāhmaṇa, vi. 5, 3, 1; vii. 5, 1, 6, etc. <sup>2</sup> v. 2, 2; 37, 3.

Mahaitareya is the title of a Vedic text according to the Grhya Sūtras of the R̥gveda.<sup>1</sup>

<sup>1</sup> Āśvalāyana Grhya Sūtra, iii. 4, 4, of a teacher, in Sāṅkhāyana Grhya Sūtra, iv. 10, vi. 1. Cf Keith, *Artareya* Aranyakā, 39; Oldenberg, *Sacred Books of the East*, 29, 3, 4

Mahokṣa, a ‘great bull,’ is mentioned in the Śatapatha Brāhmaṇa (iii. 4, 1, 2).

Māmsa, ‘flesh.’ The eating of flesh appears as something quite regular in the Vedic texts, which show no trace of the doctrine of Ahimsā, or abstaining from injury to animals. For example, the ritual offerings of flesh contemplate that the gods will eat it, and again the Brahmins ate the offerings.<sup>1</sup> Again, the slaying of a ‘great ox’ (*mahokṣa*) or a ‘great goat’ (*mahāja*) for a guest was regularly prescribed;<sup>2</sup> and the name *Atithigva* probably means ‘slaying cows for guests.’<sup>3</sup> The great sage Yājñavalkya was wont to eat the meat of milch cows and bullocks (*dhienv-anaduha*) if only it was *aryasala* (‘firm’ or ‘tender’).<sup>4</sup> The slaughter of a hundred bulls (*ukṣan*) was credited to one sacrificer, Agastya.<sup>5</sup> The marriage ceremony was accompanied by the slaying of oxen, clearly for food.<sup>6</sup>

<sup>1</sup> So Agni is called ‘eater of ox and cow’ in Rv. viii. 43, 11 = Av. iii. 21, 6 = Taittiriya Samhitā, i. 3, 14, 7; Weber, *Indische Studien*, 17, 280, 281; Oldenberg, *Religion des Veda*, 355.

<sup>2</sup> Śatapatha Brāhmaṇa, iii. 4, 1, 2. Cf. Sāṅkhāyana Grhya Sūtra, ii. 15, 2.

<sup>3</sup> Bloomfield, *American Journal of Philology*, 17, 426; *Journal of the American Oriental Society*, 16, cxxiv. Cf. *atithinir gāḥ*, ‘cows fit for guests,’ Rv. x. 68, 3.

<sup>4</sup> Śatapatha Brāhmaṇa, iii. 1, 2, 21. The sense of *aryasala* is given as *sthūla*, ‘firm,’ in the scholiast. Cf. Kātyāyana Śrauta Sūtra, vii. 2, 23-25. Eggeling, *Sacred Books of the East*, 26, 11, has ‘tender.’ ‘Off the shoulder’ (*aryasa*) is also a possible version.

<sup>5</sup> Taittiriya Brāhmaṇa, ii. 7, 11, 1; Pañcavimśa Brāhmaṇa, xxi. 14, 5.

<sup>6</sup> Rv. x. 85, 13. Cf. Winternitz, *Das altindische Hochzeitsrituell*, 33.

That there was any general objection to the eating of flesh is most improbable. Sometimes it is forbidden, as when a man is performing a vow,<sup>7</sup> or its use is disapproved, as in a passage of the Atharvaveda,<sup>8</sup> where meat is classed with **Surā**, or intoxicating liquor, as a bad thing. Again, in the Rigveda<sup>9</sup> the slaying of the cows is said to take place in the **Aghās**, a deliberate variation for **Maghās**; but this may be the outcome merely of a natural association of death with gloom, even when cows alone are the victims in question. The Brāhmaṇas also contain the doctrine of the eater in this world being eaten in the next,<sup>10</sup> but this is not to be regarded as a moral or religious disapproval of eating flesh, though it no doubt contains the germ of such a view, which is also in harmony with the persuasion of the unity of existence, which becomes marked in the Brāhmaṇas. But Ahimsā as a developed and articulate doctrine would seem to have arisen from the acceptance of the doctrine of transmigration, which in its fundamentals is later than the Brāhmaṇa period.<sup>11</sup>

On the other hand, it is to be noted that the cow was on the road to acquire special sanctity in the Rigveda,<sup>12</sup> as is shown by the name *aghnyā*,<sup>13</sup> ‘not to be slain,’ applied to it in several passages. But this fact cannot be regarded as showing that

<sup>7</sup> Kātyāyana Śrauta Sūtra, ii. 1, 8. So a **Brahmacārin** is not to eat flesh. See Oldenberg, *op. cit.*, 468, n. 3. The blood of an animal is always a somewhat mysterious and dangerous substance: hence taboos on meat-eating, which in another form arise from fear of the spirits of the dead (*cf.* Oldenberg, *op. cit.*, 414, n. 1). See also Śatapatha Brāhmaṇa, xiv. 1, 1, 29, Keith, *Journal of the Royal Asiatic Society*, 1909, 588, n. 4.

<sup>8</sup> vi. 70, 1. Cf. Bloomfield, *Hymns of the Atharvaveda*, 493.

<sup>9</sup> x. 85, 13. In the Atharvaveda, xiv. 1, 13, the ordinary word **Maghās** is found, and is, no doubt, really to be preferred. See Weber, *Proceedings of the Berlin Academy*, 1894, 807.

<sup>10</sup> Cf. the story of Bhṛgu Vāruni in the Śatapatha Brāhmaṇa, xi. 6, 1, 1

*et seq.*; Jaiminiya Brāhmaṇa, i. 42-44; Aitareya Āranyaka, ii. 1, 2, with Keith's notes (pp. 202, 203).

<sup>11</sup> Cf. Deussen, *Philosophy of the Upanishads*, 317 *et seq.*; Keith, *Journal of the Royal Asiatic Society*, 1909, 565.

<sup>12</sup> viii. 101, 15. 16; Vājasaneyi Samhitā, iv. 19, 20; Av. x. 10; xii. 4, 5; Macdonell, *Vedic Mythology*, p. 151.

<sup>13</sup> Found sixteen times in the Rigveda, as opposed to three instances of *Aghnya* (masculine); Macdonell, *loc. cit.* The sense of ‘hard to overcome,’ preferred by the St. Petersburg Dictionary, to that of ‘not to be killed,’ is, however, quite possible. Weber, *op. cit.*, 17, 281, tries to derive the word from *ahanya*, ‘bright-coloured like day,’ a derivation that must be regarded as illegitimate.

meat eating generally was condemned. Apart from mythical considerations, such as the identification of the cow with earth or Aditi (which are, of course, much more than an effort of priestly ingenuity), the value of the cow for other purposes than eating was so great as to account adequately for its sanctity, the beginnings of which can in fact be traced back to Indo-Iranian times.<sup>14</sup> Moreover, the ritual of the cremation of the dead required the slaughter of a cow as an essential part, the flesh being used to envelope the dead body.<sup>15</sup>

The usual food of the Vedic Indian, as far as flesh was concerned, can be gathered from the list of sacrificial victims: what man ate he presented to the gods—that is, the sheep, the goat, and the ox. The horse sacrifice was an infrequent exception: it is probably not to be regarded as a trace of the use of horseflesh as food, though the possibility of such being the case cannot be overlooked in view of the widespread use of horseflesh as food in different countries and times. It is, however, more likely that the aim of this sacrifice was to impart magic strength, the speed and vigour of the horse, to the god and his worshippers, as Oldenberg<sup>16</sup> argues.

<sup>14</sup> Cf. Macdonell, *Sanskrit Literature*, 68.

<sup>15</sup> Rv. x. 16, 7. See Oldenberg, *op. cit.*, 576.

<sup>16</sup> *Religion des Veda*, 356, n. 4 As to meat-eating in Buddhist times, cf. the death of the Buddha from a meal of pork, Fleet, *Journal of the Royal Asiatic Society*, 1906, 881, 882; Oldenberg, *Buddha*,<sup>5</sup> 231, n. 2 (*contra* Neumann,

*Die Reden des Gotamo Buddha*, I, xix). As to meat-eating in the Epic, see Hopkins, *Journal of the American Oriental Society*, 13, 119, 120; *Great Epic of India*, 377-379; and see for modern instances Jolly, *Deutsche Rundschau*, July, 1884, 118; Bühler, *Report*, 23.

Cf. Schrader, *Prehistoric Antiquities*, 316; Hopkins, *Religions of India*, 156, 189.

Māmsaudana denotes in the Śatapatha Brāhmaṇa<sup>1</sup> a dish consisting of ‘meat cooked with rice.’

<sup>1</sup> vi. 5, 7, 5, Brhadāraṇyaka Upaniṣad, vi. 4, 18; Śāṅkhāyana Āraṇyaka, xii. 8.

Māksavya, ‘descendant of Maksu,’ is the patronymic of a teacher in the Aitareya Āraṇyaka.<sup>1</sup>

<sup>1</sup> iii. 1, 1, which is discussed in the preface to the Rigveda Pratisākhya. Cf. Weber, *Indische Studien*, I, 391; 2, 212.

Māgadha. See Magadha.

Māgadha-deśīya, ‘belonging to the district of Magadha,’ is the description in the Sūtras<sup>1</sup> of a Brahmin of Magadha.

<sup>1</sup> Kātyāyana Śrauta Sūtra, xxii. 4, 22, Lātyāyana Śrauta Sūtra, viii. 6, 28

Mācala, mentioned in the Jaiminīya Brāhmaṇa,<sup>1</sup> apparently denotes some sort of dog found in Vidarbha.

<sup>1</sup> ii. 440 Cf. *Journal of the American Oriental Society*, 19, 103, n. 3.

Māṭharī, ‘female descendant of Māṭhara,’ occurs in the curious name, Kāśyapī-bālākyā-māṭharī-putra, of a teacher in the Bṛhadāraṇyaka Upaniṣad (vi. 4, 31 Mādhyamīdina).

Māṇṭi is the name of a teacher, a pupil of Gautama, in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> ii. 5, 22; iv. 5, 28 (Mādhyamīdina=ii. 6, 3; iv. 6, 3 Kāṇva).

Māṇḍavī, ‘female descendant of Maṇḍu,’ occurs in the name of a teacher, Vatsī-māṇḍavī-putra, in the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30 Mādhyamīdina).

Māṇḍavya, ‘descendant of Maṇḍu,’ is mentioned as a teacher in the Śatapatha Brāhmaṇa,<sup>1</sup> in the Śāṅkhāyana Āraṇyaka,<sup>2</sup> and in the Sūtras.<sup>3</sup> He is also mentioned as a pupil of Kautsa in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.<sup>4</sup>

<sup>1</sup> x. 6, 5, 9.

<sup>2</sup> vii. 2.

<sup>3</sup> Aśvalāyana Gṛhya Sūtra, iii. 4, 4; Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 1.

Cf. Weber, *Indische Studien* i, 482 (in the Epic a friend of Janaka is so named).

<sup>4</sup> vi. 5, 4 Kāṇva.

Māṇḍukāyani, ‘descendant of Māṇḍuka,’ is mentioned as a teacher in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> x. 6, 5, 9; Bṛhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.

• Māndūkāyanī-putra, ‘son of a female descendant of Māndūka,’ is the name of a teacher, a pupil of Māndūkīputra in the last Vamśa (list of teachers) of the Br̥hadāranyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> vi. 4, 32 (Mādhyamāṇḍina = vi. 5, 2 Kūṇva).

Māndūkī-putra, ‘son of a female descendant of Māndūka,’ is mentioned as a teacher, a pupil of Śāndilīputra, in the last Vamśa (list of teachers) in the Br̥hadāranyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> vi. 4, 32 (Mādhyamāṇḍina = vi. 5, 2 Kūṇva).

Māndūkeya, ‘descendant of Māndūka,’ is the patronymic of several teachers in the Rigveda Āraṇyakas—viz., Śūrvāra,<sup>1</sup> Hrasva,<sup>2</sup> Dirgha,<sup>3</sup> Madhyama Prātībodhiputra.<sup>4</sup> The Māndūkeyas also occur as a school in the Āraṇyakas<sup>5</sup>: a special form of the text of the Rigveda evidently appertained to them.<sup>6</sup>

<sup>1</sup> Aitareya Āraṇyaka, iii. 1, 1, Sāṅkhāyana Āraṇyaka, vii. 2. 8 9. 10.

<sup>2</sup> Sāṅkhāyana Āraṇyaka, vii. 12; viii. 11.

<sup>3</sup> Ibid., vii. 2.

<sup>4</sup> Ibid., vii. 13.

<sup>5</sup> Aitareya Āraṇyaka, iii. 1, 1; Sāṅkhāyana Āraṇyaka, vii. 2.

<sup>6</sup> Cf. the Māṇḍūkeyīya adhyāya of the Aitareya Āraṇyaka, iii. 2, 6; Sāṅkhāyana Āraṇyaka, viii. 11; Scheftelowitz, *Die Apokryphen des Rigveda*, 12, Keith, *Journal of the Royal Asiatic Society*, 1907, 227; Aitareya Āraṇyaka, 239; Weber, *Indische Studien*, 1, 391.

Mātariśvan is mentioned in a Vālakhilya hymn of the Rigveda<sup>1</sup> as a sacrificer along with Medhya and Pr̥ṣadhra. He seems to be mentioned also in one other passage, possibly in two.<sup>2</sup> In the Sāṅkhāyana Śrauta Sūtra<sup>3</sup> a patron, Pr̥ṣadhra Medhya Mātariśvan or Mātariśva is created by a misunderstanding of the Rigvedic text.

<sup>1</sup> Rv. viii. 52, 2.

<sup>2</sup> Rv. x. 48, 2; 105, 6. The former reference is much more probable than the latter.

<sup>3</sup> xvi. 11, 26; Weber, *Episches im*

vedischen Ritual, 39, 40. The manuscripts vary between Mātariśvan and Mātariśva.

Cf. Ludwig, Translation of the Rig-veda, 3, 163.

Māturbhrātra is a curiously formed compound, occurring once in the Maitrāyaṇī Saṃhitā<sup>1</sup> as a designation of the ‘maternal uncle,’ who in the Sūtra period bears the name of Mātula. Thus little is heard of the maternal uncle in the Vedic period: it is not till the Epic<sup>2</sup> that traces appear of his prominence as compared with the paternal uncle (*pitr̥vya*). This fact is significant for the ‘patriarchal’ character of the early Indian family organization.<sup>3</sup>

<sup>1</sup> i. 6, 12.

<sup>2</sup> Hopkins, *Journal of the American Oriental Society*, 13, 141.

<sup>3</sup> Delbrück, *Die indogermanischen Ver-*

wandschaftsnamen

, 484, 586–588. Cf. also Rivers, *Journal of the Royal Asiatic Society*, 1907, 629 et seq.

Mātula,<sup>1</sup> ‘maternal uncle,’ is found only in the Sūtras<sup>2</sup> and later.

<sup>1</sup> This peculiarly formed word was presumably a dialectic form which made its way into the written speech.

<sup>2</sup> Āśvalāyana Gīhya Sūtra, i. 24, 4, etc.

Mātr is the regular word for ‘mother’ from the Rigveda onwards,<sup>1</sup> being a formation probably developed under the influence of an onomatopœtic word *mā*,<sup>2</sup> used like Ambā<sup>3</sup> and Nānā.<sup>4</sup>

The relations of wife and husband, as well as of mother and children, are treated under Pati. It remains only to add that details are given in the Sūtras<sup>5</sup> of the respectful attention paid to a mother, and of the ceremonies in which she is concerned. The mother also appears interested in the fate of her children as in the story of the sale of Śunahṣepa for adoption by Viśvāmitra in the Aitareya Brāhmaṇa.<sup>6</sup>

<sup>1</sup> i. 24, 1; vii. 101, 3, etc.; Vājasaneyi Saṃhitā, xiii. 21, etc.; Aitareya Brāhmaṇa, ii. 6, etc.

<sup>2</sup> Böhtlingk and Roth, St. Petersburg Dictionary, s.v., note.

<sup>3</sup> Cf. ambe ambike ambalke, Vajasaneyi Saṃhitā, xxiii. 18, with variations in Taittirīya Saṃhitā, vii. 4, 19, 1; Maitrāyaṇī Saṃhitā, iii. 12, 20; Taittirīya Brāhmaṇa, iii. 9, 6, 3; also

ambā ambāyavī, ambayā, in the Kauśitaki Upaniṣad, i. 3.

<sup>4</sup> Rv. ix. 112, 3 (Upalaprakṣinī). See von Schroeder, *Mysterium und Mimus*, 412.

<sup>5</sup> Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 460, 476, 477.

<sup>6</sup> vii. 18 seq. Cf. also Leist, *Altarisches Jus Gentium*, 104; Jolly, *Die Adoption in Indien*, 16, 17.

In the household the mother ranked after the father (see Pitṛ). Occasionally *mātarā* is used for ‘parents,’ as are also *pitarā* and *mātarā pitarā*<sup>7</sup> and *mātā-pitarah*.<sup>8</sup>

<sup>7</sup> RV. iii. 33, 3; vii. 2, 5, etc. For *mātarā pitarā*, see RV. iv. 6, 7; Vājas-

<sup>8</sup> Taittirīya Saṃhitā, i. 3, 10, 1; vi. 3, 11, 3.

Mātr-vadha, ‘matricide,’ is mentioned as a very grave crime in the Kauśitaki Upaniṣad (iii. 1), but as one that can be expiated by the knowledge of the truth.

Mātr-han, ‘mother-killer,’ ‘matricide,’ occurs in a Vedic quotation mentioned by the commentator on Pāṇini.<sup>1</sup>

<sup>1</sup> Kāśikā Vṛtti on Pāṇini, iii. 2, 88: *mātrhā saptamam̄ narakan̄ pravīset.*

Mātrā in the Upaniṣads<sup>1</sup> denotes a mora, the length of a short vowel.

<sup>1</sup> Taittirīya Upaniṣad, i. 2, 1, Aitareya Āraṇyaka, iii. 1, 5; Śāṅkhāyana Āraṇyaka, vii. 15.

i. Mātsya, ‘prince of the Matsya people.’ See Matsya.

2. Mātsya occurs in the Taittirīya Brāhmaṇa<sup>1</sup> as the name of a Ṛṣi skilled in sacrifice. Possibly,<sup>2</sup> but not probably, he may also be meant in the Atharvaveda.<sup>3</sup>

<sup>1</sup> i. 5, 2, 1, where he serves Yajñeśu and Śatadyumna.

<sup>2</sup> Bloomfield, *Hymns of the Atharva-veda*, 681.

<sup>3</sup> xix. 39, 9.  
Cf. Weber, *Naxatra*, 2, 306.

Māthava, ‘descendant of Mathu,’ is the patronymic of Videgha, perhaps ‘king of Videha,’ in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> i. 4, 1, 10. 17. Cf. Eggeling, *Sacred Books of the East*, 12, xli, 104, n. 1; 26, xxix.; Weber, *Indische Studien*, 1, 170.

Mādhuki, ‘descendant of Madhuka,’ is the patronymic of a teacher mentioned with disapproval in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> ii. 1, 4, 27. Cf. Weber, *Indische Studien*, 1, 434.

Mādhyamīdināyana, ‘descendant of Madhyamīdina,’ is the patronymic of a teacher mentioned in the Kāṇva recension of the Bṛhadāraṇyaka Upaniṣad (iv. 6, 2).

Mādhyama (‘relating to the middle’) is a term applied in the Kauśitaki Brāhmaṇa<sup>1</sup> and the Aitareya Āraṇyaka<sup>2</sup> to denote the ‘authors of the middle books’ (ii.-vii.) of the Rigveda.

<sup>1</sup> xii. 3.

<sup>2</sup> ii. 2, 2.

Cf. Weber, *Indische Studien*, 1, 115,

389; Āśvalāyana Grhya Sūtra, iii. 4, 2; Śāṅkhāyana Grhya Sūtra, iv. 10, etc.

1. Māna as a measure of weight is said to be the equivalent of the Kṛṣṇala or Raktikā—that is, the berry of the Guñjā (*Abrus precatorius*). It occurs in compounds in the later Samhitās and the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittirīya Samhitā, iii. 2, 6, 3; vi. 4, 10, 2; Taittirīya Brāhmaṇa, i. 3, v. 4, 3, 24; 5, 5, 16, etc.

2. Māna is the name of a man occurring in several passages of the Rigveda. In one place<sup>1</sup> express mention is made of his son (*sūnu*), by whom, despite Bergaigne’s view to the contrary,<sup>2</sup> Agastya must be meant. In another passage,<sup>3</sup> apparently the same meaning applies to Māna—that is, Agastya as ‘a Māna.’ In a third passage<sup>4</sup> the expression *sūnave Mānenā* has been held by Sieg<sup>5</sup> to be an inversion of *Mānasya sūnunā*, ‘by the son of Māna’—i.e., Agastya; but it seems more likely<sup>6</sup> that either *sūnor Māna* is the fuller form of Agastya’s name (‘pride

<sup>1</sup> Rv. i. 189, 8.

<sup>2</sup> Religion Vélique, 2, 394. Cf. Pischel, *Vedische Studien*, 1, 173; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 221, n. 5; *Rgveda-Noten*, 1, 110; Sieg, *Die Sagenstoffe des Rg-*

*veda*, 107; Geldner, *Rigveda, Glossar*, 135.

<sup>3</sup> vii. 33, 13. Cf. verse 10.

<sup>4</sup> i. 117, II.

<sup>5</sup> Loc. cit.

<sup>6</sup> Oldenberg, *Rgveda-Noten*, loc. cit.

of the son,' with reference to his high ancestry), or that the son<sup>7</sup> of Māna (=Agastya) is alluded to as interested in Viśpalā.

The Mānas—that is, the descendants of Māna, are in several passages alluded to as singers.<sup>8</sup> Cf. Mānya, Māndārya.

<sup>7</sup> Bergaigne, loc. cit.; Pischel, loc. cit.  
Cf. Roth, St. Petersburg Dictionary, s. v., where *sūnoḥ* is taken as dependent on *vāyam*.

<sup>8</sup> Rv. i. 169, 8, 171, 5, 182, 8, 184, 5.

Cf. Ludwig, Translation of the Rig-veda, 3, 116, 117, who thinks the Mānas were settled on the Sindhu (Indus). See Rv. i. 186, 5.

Mānava, ‘descendant of Manu,’<sup>1</sup> is the patronymic of Nābhā-nediṣṭha and of Śāryāta.<sup>2</sup>

<sup>1</sup> Aitareya Brāhmaṇa, v. 14, 2.

<sup>2</sup> Ibid., iv. 32, 7. Cf. Śatapatha Brāhmaṇa, iv. 1, 5, 2 (Śāryāta).

Mānavī, ‘descendant of Manu,’ is the patronymic of the mythical Idā ('oblation') in the Śatapatha Brāhmaṇa,<sup>1</sup> and of a woman named Parśu in the Rigveda.<sup>2</sup>

<sup>1</sup> i. 8, 1, 26; Taittirīya Samhitā, ii. 6, 7, 3.

<sup>2</sup> x. 86, 23.

Mānu-tantavya, ‘descendant of Manutantu,’ is the patronymic of Aikādaśākṣa in the Aitareya Brāhmaṇa (v. 30, 15). The Saumāpau Mānutantavyau, ‘two Saumāpas, descendants of Manutantu,’ are mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 3, 2).

Mānthāla is the form in the Taittirīya Brāhmaṇa (ii. 5, 8, 4) of the next name.

Mānthālava,<sup>1</sup> Mānthīlava<sup>2</sup> are the names in the Yajurveda Samhitās of a victim at the Aśvamedha ('horse sacrifice'). What it was is unknown: the commentator Mahidhara<sup>3</sup> thinks it was a kind of mouse; Sāyaṇa explains it as a ‘water-cock’

<sup>1</sup> Maitrāyaṇī Samhitā, iii. 14, 19, where there is a variant Mātlālava; Vājasaneyi Samhitā, xxiv. 38.

<sup>2</sup> Taittirīya Samhitā, v. 5, 18, 1.  
<sup>3</sup> On Vājasaneyi Samhitā, loc. cit.

(*jala-kukkuta*). Possibly, if Sāyaṇa's<sup>4</sup> version of the parallel word **Manthāvala** is to be trusted, the 'flying fox' may be meant.<sup>5</sup>

<sup>4</sup> On Taittiriya Saṃhitā, *loc. cit.* Cf.

<sup>5</sup> Bohtlingk, Dictionary, *s.v.*, and Zimmer, *Altindisches Leben*, 86  
also *s.v. māndhāla*.

**Māndārya Mānya**, 'descendant of Māna,' is the name of a Ṛṣi in the Rigveda.<sup>1</sup> It seems most probable that Agastya himself is meant.<sup>2</sup>

<sup>1</sup> i. 165, 15 = i. 166, 15 = i. 167, 11 = i. 168, 10.

<sup>2</sup> Cf. Geldner, *Rigveda, Glossar*, 135; Bergaigne, *Religion Védique*, 2, 394, Oldenberg, *Zeitschrift der Deutschen*

*Morgenländischen Gesellschaft*, 42, 221, Sieg, *Die Sagenstoffe des Rigveda*, 107, Max Müller, *Sacred Books of the East*, 32, 183 *et seq.*, 206.

**Mānya**, 'descendant of Māna,' is the patronymic of Māndārya in several passages of the Rigveda,<sup>1</sup> being also found alone in others.<sup>2</sup> It probably denotes Agastya.

<sup>1</sup> See **Māndārya**, n. 1.

<sup>2</sup> i. 165, 14; 177, 5, 184, 4.

Cf. Sieg, *Die Sagenstoffe des Rigveda*, 107.

**Mānyamāna** occurs with the word **Devaka** in the Rigveda.<sup>1</sup> The word seems to be a patronymic from **Manyamāna**, meaning 'son of the proud one.'<sup>2</sup> Roth<sup>3</sup> renders the two words 'the godling, the proudling (hast thou smitten).'

<sup>1</sup> viii. 18, 20.

<sup>2</sup> Sāyaṇa takes **Manyamāna** as a proper name.

<sup>3</sup> St. Petersburg Dictionary, *s.v.* Cf. Hopkins, *Journal of the American Oriental Society*, 15, 264.

**Māmateya**, 'descendant of Mamatā,' is the metronymic of **Dirghatamas** in the Rigveda<sup>1</sup> and the Aitareya Brāhmaṇa.<sup>2</sup>

<sup>1</sup> i. 147, 3; 152, 6; 158, 6.

<sup>2</sup> viii. 23, 1; Śāṅkhāyana Āraṇ-

yaka, ii. 17. For **Mamatā**, cf. Brhad-  
devatā, iii. 56; iv. 11.

**Māyava**, 'descendant of Mayu or Māyu,' is the patronymic of a patron in the Rigveda,<sup>1</sup> perhaps of **Rāma**, as Ludwig<sup>2</sup> thinks.

<sup>1</sup> x. 93, 15.

<sup>2</sup> Translation of the Rigveda, 3, 166.

Māya in the Śatapatha Brāhmaṇa (xiii. 4, 3, 11) corresponds to Asuravidyā, ‘magic.’

Māyu denotes the ‘lowing’ of a cow and the ‘bleating’ of a sheep or goat in the Rigveda,<sup>1</sup> as well as the ‘chattering’ of a monkey in the Atharvaveda.<sup>2</sup>

<sup>1</sup> i. 164, 28 (cow); vii. 103, 2 (cow), | cf. Zimmer, *Altindisches Leben*, 85, 86; x. 95, 3 (ewe), Nirukta, ii. 9 | St. Petersburg Dictionary, s.v. Māyu)

<sup>2</sup> vi. 38, 4; xix. 49, 4 (called *pūrṇa*);

Māruta, ‘descendant of Marut,’ is the patronymic of Dyutāna and of Nitāna.

Mārutāśva, ‘descendant of Marutāśva,’ is, according to Ludwig,<sup>1</sup> the patronymic of a patron in the Rigveda.<sup>2</sup> The word may, however, be merely an adjective ‘having wind-swift horses.’

<sup>1</sup> Translation of the Rigveda, 3, 155. It may be a patronymic of Cyavatāna.

<sup>2</sup> v. 33, 9

Mārgaveya is the patronymic or metronymic of Rāma in the Aitareya Brāhmaṇa (vii. 27, 3. 4), where he is mentioned as a Śyāparṇa.

Mārgāra is the name of one of the victims at the Paruṣamedha (‘human sacrifice’) in the Yajurveda.<sup>1</sup> The sense of the word is apparently ‘hunter,’ or possibly ‘fisherman,’<sup>2</sup> as a patronymic from *mṛgāri*, ‘enemy of wild beasts.’

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 16; Taittiriya Brāhmaṇa, iii. 4, 12, 1. | <sup>2</sup> Cf. Sāyaṇa on Taittiriya Brāhmaṇa, loc. cit.

i. Mālya, ‘garland,’ is found in the Upaniṣads.<sup>1</sup>

<sup>1</sup> Chāndogya Upaniṣad, viii. 2, 6; Kausītaki Upaniṣad, i. 4, etc.

2. Mālya, ‘descendant of Māla,’ is the patronymic of Ārya in the Pañcavimśa Brāhmaṇa (xiii. 4, 11).

Māsa is the name of a kind of bean (*Phaseolus radiatus*) in the Atharvaveda<sup>1</sup> and later.<sup>2</sup> It is still one of the most valuable of similar plants in India. The seeds<sup>3</sup> were pounded (*pīṣṭa*) according to the Atharvaveda.<sup>4</sup> These beans ripened in the winter (*hemanta*).<sup>5</sup> In the ritual the human head for the sacrifice is bought for twenty-one Māsas<sup>6</sup>: it does not appear that the word here means a weight of metal, as it often does later.<sup>7</sup> A taboo on beans is found in the Yajurveda Samhitās.<sup>8</sup>

<sup>1</sup> vi. 140, 2, xii 2, 53.

<sup>2</sup> Taittirīya Samhitā, v 1, 8, 1; vii. 2, 10, 2; Kāthaka Samhitā, xii. 7; xxxii 7, xxxvii. 1, Maitrāyanī Samhitā, iv 3, 2; Vājasaneyi Samhitā, xviii. 12; Śatapatha Brāhmaṇa, i. 1, 1, 10, Brhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyamīna=vi. 3, 13 (Kāṇva).

<sup>3</sup> Later described as marked with black and grey spots. Cf St. Petersburg Dictionary, s.v.

<sup>4</sup> xii. 2, 53. *Ibid.*, xii 2, 4, an offering of crushed beans (*māśajja*) is mentioned.

<sup>5</sup> Taittirīya Samhitā, vii. 2, 10, 2.

<sup>6</sup> *Ibid.*, v 1, 8, 1, Kāthaka Samhitā, xx. 8.

<sup>7</sup> Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 18, 267. According to Manu, viii 134, one Māsa is equivalent to five (erroneously stated as four above, vol. i, p. 185) Kṛṣṇalas. Cf also St. Petersburg Dictionary, s.v 2.

<sup>8</sup> Kāthaka Samhitā, xxviii. 7, Maitrāyanī Samhitā, i. 4, 10. Cf von Schroeder, *Vienna Oriental Journal*, 15, 187-212; Keith, *Journal of the Royal Asiatic Society*, 1909, 587, 588. Cf. Zimmer, *Altindisches Leben*, 240.

Māsa denotes rarely ‘moon,’<sup>1</sup> and often ‘month’ in the Rigveda<sup>2</sup> and later.<sup>3</sup> See Māsa.

<sup>1</sup> Rv x. 12, 7. Cf. also the compound *sūryā-māsā*, ‘sun and moon,’ viii. 94, 2; x. 64, 3; 68, 10; 92, 12; 93, 5, which may, however, be formed from *māsa*. Cf. Macdonell, *Vedic Grammar*, p. 220, n. 20.

<sup>2</sup> Rv. i. 25, 8, iv. 18, 4, v. 45, 7. 11; vii. 91, 2, etc.

<sup>3</sup> Av. viii. 10, 19; Taittirīya Samhitā, v. 5, 2, 2; Pañcavimśa Brāhmaṇa, iv. 4, 1; Taittirīya Brāhmaṇa, i. 4, 9, 1, etc.

Māsa denotes a ‘month,’ a period of time repeatedly mentioned in the Rigveda and later.

The characteristic days (or rather nights) of the month were those of the new moon, *Amā-vasyā*, ‘home-staying (night),’ and ‘of the full moon,’ *Paurṇa-māsi*. Two hymns of the Atharvaveda<sup>1</sup> celebrate these days respectively. A personification of the phases of the moon is seen in the four names *Sinivalī*,<sup>2</sup>

<sup>1</sup> vii. 79 and 80. Cf. Taittirīya Samhitā, iii. 5, 1, 1; Taittirīya Brāhmaṇa, iii. 7, 5, 13, etc.

<sup>2</sup> iii. 4, 9, 1; Rv. ii. 32, 6; Av. ii 26, 2; vi. 11, 3; Vājasaneyi Samhitā, xi. 55. 56; xxxiv. 10; Kāthaka Samhitā, xii. 8; Saḍvimśa Brāhmaṇa, v. 6.

<sup>2</sup> Taittirīya Samhitā, i. 8, 8, 1;

the day before new moon; Kuhū,<sup>3</sup> also called Guṅgū,<sup>4</sup> the new moon day; Anumati,<sup>5</sup> the day before full moon; and Rākā,<sup>6</sup> the day of new moon. The importance of the new and full moon days is seen in the Darśa-pūrṇamāsau, or festivals of the new and full moon days respectively.

One special day in the month, the Ekāṣṭakā, or eighth day after full moon, was important. In the Pañcavimśa Brāhmaṇa<sup>7</sup> there are stated to be in the year twelve such, mentioned between the twelve days of full moon and the twelve days of new moon. But one Ekāṣṭakā is referred to in the Yajurveda Saṃhitās and elsewhere<sup>8</sup> as of quite special importance. This was, in the accordant opinion of most commentators, the eighth day after the full moon of Māgha. It marked the end of the year, or the beginning of the new year. Though the Kauśītaki Brāhmaṇa<sup>9</sup> places the winter solstice in the new moon of Māgha, the latter date probably means the new moon preceding full moon in Māgha,<sup>10</sup> not the new moon following

<sup>3</sup> Av. vii. 47; Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1, Kāthaka Saṃhitā, xii. 8, etc.

<sup>4</sup> Rv. ii. 32, 8, where Sāyaṇa identifies it with Kuhū.

<sup>5</sup> Taittirīya Saṃhitā, i. 8, 8, 1; iii. 4, 9, 1; Kāthaka Saṃhitā, xii. 8, Vājasaneyi Saṃhitā, xxix. 6o; xxxiv. 8. 9; Saṃvimsa Brāhmaṇa, v. 6.

<sup>6</sup> Rv. ii. 32, 4, v. 42, 12; Taittirīya Saṃhitā, i. 8, 8, 1, iii. 4, 9, 1. Cf. Nirukta, xi. 31; Weber, *Indische Studien*, 5, 228 *et seq.*; Ludwig, Translation of the Rigveda, 3, 189

<sup>7</sup> x. 3, 11. Cf. Satapatha Brāhmaṇa, vi. 2, 2, 23; Av. xv. 16, 2.

<sup>8</sup> Taittirīya Saṃhitā, vii. 4, 8, 1; Pañcavimśa Brāhmaṇa, v. 9, 1. Cf. Taittirīya Saṃhitā, iii. 3, 8, 4; iv. 3, 11, 3, v. 7, 2, 2; Av. iii. 10; viii. 9, 10; Kāthaka Saṃhitā, xxxix. 10; Maitrīyaṇī Saṃhitā, ii. 13, 21, etc. See Kātyāyana Śrauta Sūtra, xiii. 1, 2, with the commentary; Pañcavimśa Brāhmaṇa, loc. cit., with Sāyaṇa's notes; Weber, *Nuxatva*, 2, 341, 342; *Indische Studien*, 17, 219 *et seq.*

<sup>9</sup> xix. 23.

<sup>10</sup> So Vināyaka on Kauśītaki Brāhmaṇa, loc. cit.; Ānartīya on Śāṅkhāyana Śrauta Sūtra, xiii. 19, 1; Weber, op. cit., 2, 345, 346, 353, 354. Weber accepts the scholiasts' view that Māgha is here regarded as beginning with the day after full moon in Taiṣa; but it is simpler to suppose the meaning to be that Māgha is regarded as commencing with, not after, the new moon and ending with the day before new moon. Several passages in the Baudhāyana Śrauta Sūtra (ii. 12; iii. 1; xxvi. 18; xxx. 3; see Caland, *Über das rituelle Sūtra des Baudhāyana*, 36, 37) and Kauśītaki Brāhmaṇa, i. 3; Satapatha Brāhmaṇa, xi. 1, 1, 7, point to the full moon being the middle of the month, and the new moon being regarded as either the beginning or the end. Hopkins (n. 11) thinks Kauśītaki Brāhmaṇa, v. 1; Satapatha Brāhmaṇa, vi. 2, 2, 18, point to the commencement of the month with the full moon. If this could be accepted, then the Aṣṭakā would fall a week before the winter solstice in Māgha.

full moon; but it is perhaps possible to account adequately for the importance of the Ekāṣṭakā as being the first Aṣṭakā after the beginning of the new year.

It is not certain exactly how the month was reckoned, whether from the day after new moon to new moon—the system known as *amānta*, or from the day after full moon to full moon—the *pūrṇimānta* system, which later, at any rate, was followed in North India, while the other system prevailed in the south. Jacobi<sup>11</sup> argues that the year began in the full moon of Phālguna, and that only by the full moon's conjunction with the Nakṣatra could the month be known. Oldenberg<sup>12</sup> points to the fact that the new moon is far more distinctively an epoch than the full moon; that the Greek, Roman, and Jewish years began with the new moon; and that the Vedic evidence is the division of the month into the former (*pūrvā*) and latter (*apara*) halves, the first being the bright (*śukla*), the second the dark (*kṛṣṇa*) period. Thibaut<sup>13</sup> considers that to assume the existence of the *pūrṇimānta* system for the Veda is unnecessary, though possible. Weber<sup>14</sup> assumes that it occurs in the Kauṣītaki Brāhmaṇa as held by the scholiasts. But it would probably be a mistake to press that passage, or to assume that the *amānta* system was rigidly accepted in the Veda: it seems at least as probable that the month was vaguely regarded as beginning with the new moon day, so that new moon preceded full moon, which was in the middle, not the end or the beginning of the month.

That a month regularly had 30 days is established by the conclusive evidence of numerous passages in which the year is given 12 months and 360 days. This month is known from the earliest records, being both referred to directly and alluded to<sup>14</sup>

<sup>11</sup> *Zeitschrift der Morgenländischen Gesellschaft*, 49, 229, n. 1; 50, 81. Cf. Hopkins, *Journal of the American Oriental Society*, 24, 20.

<sup>12</sup> *Ibid.*, 48, 633, n. 1, 49, 476, 477. This is the Epic rule, Hopkins, loc. cit.

<sup>13</sup> *Indian Antiquary*, 24, 87. None of the evidence is absolutely con-

clusive one way or the other. It is perfectly possible that the usage of families or districts differed. Cf. Thibaut, *Astronomie, Astrologie und Mathematik*, 12.

<sup>14</sup> Rv. i. 164, II 14. 48; x. 189, 3; 190, 2, Av. iv. 35, 4; x. 7, 6, 8, 23; xiii. 3, 8, etc.

It is the regular month of the Brāhmaṇas,<sup>15</sup> and must be regarded as the month which the Vedic Indian recognized. No other month is mentioned as such in the Brāhmaṇa literature; it is only in the Sūtras that months of different length occur. The Sāmaveda Sūtras<sup>16</sup> refer to (1) years with 324 days—i.e., periodic years with 12 months of 27 days each; (2) years with 351 days—i.e., periodic years with 12 months of 27 days each, plus another month of 27 days; (3) years with 354 days—i.e., 6 months of 30 days, and 6 with 29 days, in other words, lunar synodic years; (4) years with 360 days, or ordinary civil (*sāvana*) years; (5) years with 378 days, which, as Thibaut<sup>17</sup> clearly shows, are third years, in which, after two years of 360 days each, 18 days were added to bring about correspondence between the civil year and the solar year of 366 days. But even the Sāmasūtras do not mention the year of 366 days, which is first known to the Jyotiṣa<sup>18</sup> and to Garga.<sup>19</sup>

That the Vedic period was acquainted with the year of 354 days cannot be affirmed with certainty. Zimmer,<sup>20</sup> indeed, thinks that it is proved by the fact that pregnancy is estimated at ten months, or sometimes a year.<sup>21</sup> But Weber<sup>22</sup> may be right in holding that the month is the periodic month of 27 days, for the period is otherwise too long if a year is taken. On the other hand, the period of ten months quite well suits the period of gestation, if birth takes place in the tenth month, so that in this sense the month of 30 days may well be meant.

<sup>15</sup> Maitrāyaṇī Saṃhitā, i. 10, 8; Aitareya Brāhmaṇa, iv. 12; Kāṭhaka Saṃhitā, xxxvi. 2, 3; Kausītaki Brāhmaṇa, iii. 2; Aitareya Āranyaka, iii. 2, 1; Baudhāyanī Śrauta Sūtra, xxvi. 10; Bṛhadāraṇyaka Upaniṣad, i. 5, 22. See also Weber, *Naxatra*, 2, 288; Thibaut, *Astronomie, Astrologie und Mathematik*, 8.

<sup>16</sup> Lāṭyāyaṇī Śrauta Sūtra, iv. 8, 1 *et seq.*; Nidāna Sūtra, v. 11, 12, Weber, *Naxatra*, 2, 281-288.

<sup>17</sup> *Op. cit.*, 8, 9

<sup>18</sup> verse 28.

<sup>19</sup> Cited in the commentary on the Jyotiṣa, 10.

<sup>20</sup> *Altindisches Leben*, 365, 366.

<sup>21</sup> Ten months is the period according to Rv. v. 78, 7-9; x. 184, 3; Av. i. 11, 6; iii. 23, 2; v. 25, 13, Kāṭhaka Saṃhitā, xxviii. 6; Śatapatha Brāhmaṇa, iv. 5, 2, 4, 5 (*ibid.*, ix. 5, 1, 63, a six months' embryo is alone able to live). A year is mentioned in Pañcavimśa Brāhmaṇa, x. 1, 9 (ten months in vi. 1, 3); Kāṭhaka Saṃhitā, xxxiii. 8; Śatapatha Brāhmaṇa, vi. 1, 3, 8; xi. 5, 4, 6-11; Aitareya Brāhmaṇa, iv. 22.

<sup>22</sup> *Naxatra*, 2, 313, n. 1.

The year of 12 months of 30 days each being admittedly quite unscientific, Zimmer<sup>23</sup> is strongly of opinion that it was only used with a recognition of the fact that intercalation took place, and that the year formed part of a greater complex, normally the five year Yuga or cycle. This system is well known from the Jyotiṣa : it consists of 62 months of  $29\frac{1}{3}$  days each = 1,830 days (two of these months being intercalary, one in the middle and one at the end), or 61 months of 30 days, or 60 months of  $30\frac{1}{2}$  days, the unit being clearly a solar year of 366 days. It is not an ideal system, since the year is too long;<sup>24</sup> but it is one which cannot be claimed even for the Brāhmaṇa period, during which no decision as to the true length of the year seems to have been arrived at. The references to it seen by Zimmer in the Rigveda<sup>25</sup> are not even reasonably plausible, while the *pañcaka yuga*, cited by him from the Pañcavimśa Brāhmaṇa,<sup>26</sup> occurs only in a quotation in a commentary, and has no authority for the text itself.

On the other hand, there was undoubtedly some attempt to bring the year of 360 days—a synodic lunar year—roughly into connexion with reality. A Sāmasūtra<sup>27</sup> treats it as a solar year, stating that the sun perambulates each Naxatra in  $13\frac{1}{3}$  days, while others again evidently interpolated 18 days every third year, in order to arrive at some equality. But Vedic literature, from the Rigveda<sup>28</sup> downwards,<sup>29</sup> teems with the assertion of the difficulty of ascertaining the month. The length is variously given as 30 days,<sup>30</sup> 35 days,<sup>31</sup> or

<sup>23</sup> *Op. cit.*, 369, 370.

<sup>24</sup> The Yuga is too long by nearly four days. The true year has 365 days, 5 hours, 48 minutes, 46 seconds. Cf. Thibaut, *op. cit.*, 24, 25.

<sup>25</sup> i. 164, 14; iii. 55, 18. These passages are, of course, obscure, but to interpret them as referring to the ten half years of the Yuga is particularly gratuitous.

<sup>26</sup> xvii. 13, 17. See also Thibaut, *op. cit.*, 7, 8 ; Weber, *Indische Streifen*, 1, 91, and references. The most that can be said is that a tendency to accept five years as a convenient period for intercalation was arising, which ultimately appears

developed in the Jyotiṣa. But we cannot say that a year of 366 days is known until then.

<sup>27</sup> Lātyāyana Śrauta Sūtra, iv. 8, has nothing of this, but Nidāna Sūtra, v. 12, 2, 5, is quite clear.

<sup>28</sup> i. 25, 8, perhaps 165, 15.

<sup>29</sup> Śatapatha Brāhmaṇa, iv. 3, 1, 5 ; vi. 2, 2, 29 ; xii. 2, 1, 8 ; Aitareya Brāhmaṇa, i. 12 ; Kāthaka Saṃhitā, xxxiv. 13 ; Pañcavimśa Brāhmaṇa, x. 3, 2 ; xxiii. 2, 3 ; Taittirīya Āraṇyaka, v. 4, 29 ; Weber, *Naxatra*, 2, 336, n. 1.

<sup>30</sup> Av. xiii. 3, 8.

<sup>31</sup> Śatapatha Brāhmaṇa, x. 5, 4, 5.

36 days.<sup>32</sup> The last number possibly indicates an intercalation after six years ( $6 \times 6 = 36$ , or for ritual purposes 35), but for this we have no special evidence. There are many references<sup>33</sup> to the year having 12 or 13 months.

The names of the months are, curiously enough, not at all ancient. The sacrificial texts of the Yajurveda give them in their clearest form where the Agnicayana, 'building of the fire-altar,' is described.<sup>34</sup> These names are the following: (1) Madhu, (2) Mādhava (spring months, *vāsantikāv rtū*); (3) Śukra, (4) Śuci (summer months, *graiṣmāv rtū*); (5) Nabha (or Nabhas),<sup>35</sup> (6) Nabhasya (rainy months, *vārṣikāv rtū*); (7) Iṣa, (8) Ěrja (autumn months, *sāradāv rtū*); (9) Saha (or Sahas),<sup>35</sup> (10) Sahasya (winter months, *haimantikāv rtū*); (11) Tapa (or Tapas),<sup>35</sup> (12) Tapasya (cool months, *śaiśirāv rtū*).

There are similar lists in the descriptions of the Soma sacrifice<sup>36</sup> and of the horse sacrifice,<sup>37</sup> all of them agreeing in essentials. There are other lists of still more fanciful names,<sup>38</sup> but these have no claim at all to represent actual divisions in popular use. It is doubtful if the list given above is more than a matter of priestly invention. Weber points out that Madhu and Mādhava later appear as names of spring, and that these two are mentioned in the Taittiriya Āraṇyaka<sup>39</sup> as if actually

<sup>32</sup> *Ibid.*, ix. 1, 1, 43; 3, 3, 18. Cf. Eggeling, *Sacred Books of the East*, 43, 167, n. 1. Shamasastri, *Gavām Ayana*, 122, interprets these passages in quite an impossible manner. There is no trace of a month of 35-36 days in the Epic: Hopkins, *Journal of the American Oriental Society*, 24, 42.

<sup>33</sup> Taittiriya Saṃhitā, v. 6, 7, 1; Kāṭhaka Saṃhitā, xxi. 5; xxxiv. 9; Maitrāyaṇī Saṃhitā, i. 10, 8; Kauśitaki Brāhmaṇa, v. 8. Kauśitaki Upaniṣad, i. 6; Śatapatha Brāhmaṇa, ii. 2, 3, 27; iii. 6, 4, 24; v. 4. 5. 23; vii. 2, 3, 9, etc., Jaiminiya Upaniṣad Brāhmaṇa, i. 10, 6.

<sup>34</sup> Taittiriya Saṃhitā, iv. 4, 11, 1; Kāṭhaka Saṃhitā, xvii. 10; xxxv. 9;

Maitrāyaṇī Saṃhitā, ii. 8, 12; Vājasaneyi Saṃhitā, xiii. 25; xiv. 6. 15. 16 27; xv. 57.

<sup>35</sup> In Maitrāyaṇī, Kāṭhaka, and Vājasaneyi Saṃhitās. See notes 34, 36.

<sup>36</sup> Taittiriya Saṃhitā, i. 4, 14, 1; Maitrāyaṇī Saṃhitā, i. 3, 16; iv. 6, 7; Kāṭhaka Saṃhitā, iv. 7; Vājasaneyi Saṃhitā, vii. 30 (where Iṣ and Ěrj appear as the names of the months).

<sup>37</sup> Maitrāyaṇī Saṃhitā, iii, 12, 13. Vājasaneyi Saṃhitā, xxii. 31.

<sup>38</sup> See, e.g., Taittiriya Saṃhitā, i. 7, 9, 1; iv. 7, 11, 2; Vājasaneyi Saṃhitā, ix. 20; xviii. 28; xxii. 32; Kāṭhaka Saṃhitā, xxxv. 10. Weber, 2, 349, 350.

<sup>39</sup> iv. 7, 2; v. 6, 16.

employed; but the evidence is very inadequate to show that the other names of the months given in the list were in ordinary use.<sup>40</sup>

In some of these lists the intercalary month is mentioned. The name given to it in the Vājasaneyi Saṃhitā<sup>41</sup> is Amhasas-pati, while that given in the Taittirīya<sup>42</sup> and Maitrāyaṇī Saṃhitās<sup>43</sup> is Samsarpa. The Kāthaka Saṃhitā<sup>44</sup> gives it the name of Malimluca, which also occurs elsewhere, along with Samsarpa, in one of the lists of fanciful names.<sup>45</sup> The Atharvaveda<sup>46</sup> describes it as *sanisrasa*, ‘slipping,’ owing no doubt to its unstable condition.

The other method of naming the months is from the Nakṣatras. It is only beginning to be used in the Brāhmaṇas, but is found regularly in the Epic and later. The Jyotiṣa<sup>47</sup> mentions that Māgha and Tapa were identical: this is the fair interpretation of the passage, which also involves the identification of Madhu with Caitra, a result corresponding with the view frequently found in the Brāhmaṇas, that the full moon in Cītrā, and not that in Phalgunī, is the beginning of the year.<sup>48</sup>

In the Śatapatha Brāhmaṇa<sup>49</sup> are found two curious expressions, *yava* and *ayava*, for the light and dark halves of the month, which is clearly considered to begin with the light half. Possibly the words are derived, as Eggling<sup>50</sup> thinks, from *yu*, ‘ward off,’ with reference to evil spirits. The word *Parvan*

<sup>40</sup> Cases like that of *nabhas*, used by Mallinātha on Meghadūta, i. 4, are merely scholastic.

<sup>41</sup> vii. 30; xxii. 31.

<sup>42</sup> i. 4, 14, 1.

<sup>43</sup> iii. 12, 13.

<sup>44</sup> xxxviii. 4.

<sup>45</sup> Ibid., xxxv. 10; Vājasaneyi Saṃhitā, xxii. 30.

<sup>46</sup> v. 6, 4.

<sup>47</sup> Verse 6 Yajus recension = verse 5 R̄c recension: Weber, 2, 354 *et seq.*

<sup>48</sup> Weber's theory (359) that Caitra was as the first spring month secondary to Phālguna is, of course, an error; for, owing to the precession of the equinoxes, Phālguna became the first month of spring *de facto*, while Caitra

became virtually the last month of the preceding season. The truth is that the six seasons are an arbitrary division of the year, and that either Phālguna or Caitra could be regarded as the beginning of spring without much impropriety. See Weber, *Indische Studien*, 9, 457; 10, 231, 232; Whitney, *Journal of the American Oriental Society*, 8, 71, 397, 398.

<sup>49</sup> viii. 4, 2, 12; 3, 18. See Vājasaneyi Saṃhitā, xiv. 26. 31. The Taittirīya Saṃhitā, iv. 3, 10, 3, has the words in the form of *yāva* and *ayāva*, which are explained in v. 3, 4, 5.

<sup>50</sup> *Sacred Books of the East*, 43, 69, n.

(‘joint’=division of time) probably<sup>51</sup> denotes a half of the month, perhaps already in the Rigveda.<sup>52</sup> More precisely the first half, the time of the waxing light, is called *pūrva-pakṣa*,<sup>53</sup> the second, that of the waning light, *apara-pakṣa*.<sup>54</sup> Either of these might be called a half-month (*ardha-māsa*).<sup>55</sup>

<sup>51</sup> The months and the half months are the *parvātu* of the sacrificial horse in the Brāhmaṇa Upaniṣad, i. 1, 1. Cf. Śatapatha Brāhmaṇa, i. 6, 3, 35; vi. 2, 2, 24; Vājasaneyi Saṃhitā, xiii. 43; St. Petersburg Dictionary, s.v. 4, where the sense is left vague.

<sup>52</sup> i. 94, 4. Cf. Ludwig, Translation of the Rigveda, 3, 189.

<sup>53</sup> Taittirīya Saṃhitā, iii. 4, 9, 6; Aitareya Brāhmaṇa, iv. 25, 3; Śatapatha Brāhmaṇa, vi. 7, 4, 7, viii. 4, 2, 11; Nirukta, v. 11., xi. 5, 6.

<sup>54</sup> Śatapatha Brāhmaṇa, vi. 7, 4, 7;

viii. 4, 2, 11; xi. 1, 5, 3; Brāhmaṇa Upaniṣad, iii. 1, 5; Nirukta, v. 11.; xi. 6, etc.

<sup>55</sup> Śatapatha Brāhmaṇa, v. 4, 5, 21, Brāhmaṇa Upaniṣad, i. 1, 1; iii. 8, 9, etc., Taittirīya Saṃhitā, vii. 1, 15, 1; Taittirīya Saṃhitā, iii. 12, 7; Vājasaneyi Saṃhitā, xxii. 28.

Cf. Zimmer, *Altindisches Leben*, 364 et seq.; Thibaut, *Astronomie, Astrologie und Mathematik*, 7-9, Weber, Proceedings of the Berlin Academy, 1894, 37 et seq., *Naxutra*, 2, *passim*.

Māsara is mentioned as a beverage in the Yajurveda Saṃhitās.<sup>1</sup> Its composition is described fully in the Kātyāyana Śrauta Sūtra.<sup>2</sup> It seems to have been a mixture of rice and Śyāmāka with grass, parched barley, etc.

<sup>1</sup> Maitrāyaṇi Saṃhitā, iii. 11, 2. 9, Vājasaneyi Saṃhitā, xix. 14. 82; xx. 58, Taittirīya Brāhmaṇa, ii. 6, 11, 4,

<sup>2</sup> xix. 1, 20. 21; Mahidhara on Vājasaneyi Saṃhitā, xix. 1. 14.

Cf. Griffith, Vājasaneyi Saṃhitā, 172, n.

Māhaki, ‘descendant of Mahaka,’ is the patronymic of a teacher in the Vāmśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 382.

Māhā-camasya, ‘descendant of Mahācamasa,’ is the patronymic of a teacher to whom the Taittirīya Āraṇyaka<sup>1</sup> ascribes the addition of Mahas to the triad Bhūr Bhuvas Svar.<sup>2</sup>

<sup>1</sup> i. 5, 1.

<sup>2</sup> Cf. Keith, *Aitareya Āraṇyaka*, 180.

Māhā-rajana, ‘dyed with saffron’ (*mahā-rajana*), is applied to a garment (Vāsas) in the Brāhmaṇa Upaniṣad (ii. 3, 10).

Māhā-rājya, ‘the dignity of a great king’ (*mahā-rāja*), is mentioned in the Aitareya Brāhmaṇa (viii. 6, 5; 12, 4; 15, 3).

Māhitthi, ‘descendant of Mahittha,’ is the patronymic of a teacher mentioned several times in the Śatapatha Brāhmaṇa.<sup>1</sup> He is said to be a pupil of Vāmakakṣayāṇa in the Brāhmaṇaṛāṇyaka Upaniṣad.<sup>2</sup>

<sup>1</sup> vi. 2, 2, 10, viii. 6, 1, 16 *et seq.*, ix. 5, 1, 57, x. 6, 5, 9

<sup>2</sup> vi. 5, 4 Kāṇva

Māhīna occurs in one passage of the Rigveda,<sup>1</sup> which celebrates Asamāti as a king. The word, used in the plural, may be a patronymic referring to the priests who praised Asamāti, or it may be an adjective of uncertain meaning.

<sup>1</sup> x. 60, 1. Cf. Ludwig, Translation of the Rigveda, 3, 138

Mitra denotes ‘friend’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> According to the Taittirīya Saṃhitā<sup>3</sup> a wife is a man’s friend, and in the Śatapatha Brāhmaṇa<sup>4</sup> the value of a friend is insisted upon. Treachery to a friend is reprobated.<sup>5</sup>

<sup>1</sup> Masculine : i. 58, 1; 67, 1; 75, 4, 156, 1; 170, 5; ii. 4, 1, 3, etc. The neuter does not with certainty occur in the sense of ‘friend’ in the Rv.

maṇa, i. 7, 8, 7; Aitareya Brāhmaṇa, vi. 20, 17; viii. 27, 2, Śatapatha Brāhmaṇa, iv. 1, 4, 8; v. 3, 5, 13, xi. 4, 3, 20, etc.

<sup>2</sup> vi. 2, 9, 2.

Masculine : Av. v. 19, 15; xi. 9, 2, Kāthaka Saṃhitā, xxvii. 4; Taittirīya Āraṇyaka, x. 80. Neuter : Taittirīya Saṃhitā, vi. 4, 8, 1, Taittirīya Brā-

<sup>4</sup> i. 5, 3, 17

<sup>5</sup> Cf. Taittirīya Brāhmaṇa, i. 7, 1, 7.

Mitra-bhū Kāśyapa (‘descendant of Kaśyapa’) is the name of a teacher, a pupil of Vibhaṇḍaka Kāśyapa, in the Vāṇīsa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> Indische Studien, 4, 374.

Mitra-bhūti Lauhitya (‘descendant of Lohita’) is mentioned in the Vāṇīsa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as a pupil of Kṛṣṇadatta Lauhitya.

Mitra-varcas Sthairakāyana ('descendant of Sthiraka') is the name of a teacher, a pupil of Supratīta Aulunḍya, in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

Mitra-vinda Kāśyapa ('descendant of Kāśyapa') is the name of a teacher, a pupil of Sunītha, in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

Mitrātithi is mentioned in one hymn of the Rigveda<sup>1</sup> as the father of Kuruśravāṇa and the grandfather of Upamaśravas, all being evidently kings.

<sup>1</sup> x. 33, 7. Cf. Ludwig, Translation of the Rigveda, 3, 165, Geldner, *Vedische Studien*, 2, 150, 184; Keith, *Journal of the Royal Asiatic Society*, 1910,

922, 923; Lanman, *Sanskrit Reader*, 384; Brhaddevatā, vii. 35. 36, with Macdonell's notes

Mukṣījā is found in one passage of the Rigveda,<sup>1</sup> where the sense seems clearly to be 'net' for catching animals. Cf. Padi.

<sup>1</sup> i. 125, 2; Nirukta, v. 19. Cf. Zimmer, *Altindisches Leben*, 244.

i. Muñja denotes a grass, the *Saccharum Muñja*, which is of luxuriant growth, attaining to a height of ten feet. It is mentioned in the Rigveda<sup>1</sup> along with other kinds of grasses as the lurking-place of venomous creatures. In the same text<sup>2</sup> the Muñja grass is spoken of as purifying, apparently being used as the material of a filter for Soma. The grass is often mentioned in the later Saṃhitās<sup>3</sup> and the Brāhmaṇas.<sup>4</sup> It is in the Śatapatha Brāhmaṇa<sup>5</sup> said to be 'hollow' (*suśira*) and to be used for the plaited part of the throne (Āsandī).<sup>6</sup>

<sup>1</sup> i. 191, 3.

<sup>2</sup> i. 161, 8 (*muñja-nejana*, which Sāyaṇa explains as *apagata-tr̥ṇa*, 'with the grass removed').

<sup>3</sup> Av. i. 2, 4; Taittiriya Saṃhitā, v. 1, 9, 5, 10, 5, etc.

<sup>4</sup> Kauśītaki Brāhmaṇa, xvii. 7; Sata-

patha Brāhmaṇa, iv. 3, 3, 16; vi. 6, 1, 23; 2, 15. 16, etc. Cf. St. Petersburg Dictionary, s.v. *mauñja*.

<sup>5</sup> vi. 3, 1, 26.

<sup>6</sup> Śatapatha Brāhmaṇa, xii. 8, 3, 6. Cf. Zimmer, *Altindisches Leben*, 72.

2. Muñja Sāmaśravasa ('descendant of Sāmaśravas') is the name of a man, possibly a king, mentioned in the Jaiminiya Upaniṣad Brāhmaṇa<sup>1</sup> and the Śādviṁśa Brāhmaṇa.<sup>2</sup>

<sup>1</sup> iii. 5, 2.

<sup>2</sup> iv. 1 (*Indische Studien*, 1, 39).

Muñdibha Audanya<sup>1</sup> or Audanyava<sup>2</sup> is the name of a man in the Śatapatha Brāhmaṇa<sup>1</sup> and the Taittirīya Brāhmaṇa.<sup>2</sup>

<sup>1</sup> Śatapatha Brāhmaṇa, xiii. 3, 5, 4. Apparently the word is a patronymic, 'son of Odana' (so St. Petersburg Dictionary, s.v.).  
<sup>2</sup> Taittirīya Brāhmaṇa, iii 9, 15, 3 ('descendant of Udanya').

Mudga, denoting a kind of bean (*Phaseolus Mungo*), occurs in a list of vegetables in the Vājasaneyi Saṃhitā.<sup>1</sup> A 'soup of rice with beans' (*mudgaudana*) is mentioned in the Śāṅkhāyana Āraṇyaka<sup>2</sup> and the Sūtras. Cf. perhaps Mudgala.

<sup>1</sup> xviii. 12.

<sup>2</sup> xii. 8.

Cf. Zimmer, *Altindisches Leben*, 240.

Mudgala and Mudgalāni, 'Mudgala's wife,' both figure in a hopelessly obscure hymn of the Rigveda,<sup>1</sup> variously interpreted by Pischel<sup>2</sup> and Geldner<sup>3</sup> and von Bradke<sup>4</sup> as telling of a real chariot race in which, despite difficulties, Mudgala won by his wife's aid. The Indian tradition is as variant as the interpretations of modern authorities. Śadguruśiṣya<sup>5</sup> explains that Mudgala's oxen were stolen, that he pursued the thieves with the one old ox he had left, and that hurling his hammer (*dru-ghāṭa*) he caught the marauders. Yāska,<sup>6</sup> on the other hand, says that Mudgala won a race with a *drughāṭa* and an ox instead of with two oxen. It is pretty clear that, as Roth<sup>7</sup> observed, the tradition is merely a guess, and a bad one, at the meaning of an obscure hymn, and this view is

<sup>1</sup> x. 102.

<sup>2</sup> *Vedische Studien*, 1, 124.

<sup>3</sup> *Ibid.*, 1, 138; 2, 1-22.

<sup>4</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 445 *et seq.*

<sup>5</sup> Macdonell's edition of the Sarvānu-kramaṇī, p. 158.

<sup>6</sup> Nirukta, ix. 23. 24.

<sup>7</sup> Nirukta, *Erläuterungen*, 129.

accepted by Oldenberg.<sup>8</sup> Bloomfield<sup>9</sup> has interpreted the legend as one of heavenly, not of human, events. Mudgala, probably a variant form of Mudgara,<sup>10</sup> which in the later language means a hammer or a similar weapon, may be meant as a personification of the thunderbolt of Indra, rather than a real man.<sup>11</sup> Later<sup>12</sup> Mudgala is a mythical sage.

<sup>8</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 78.

<sup>9</sup> *Ibid.*, 48, 547.

<sup>10</sup> According to Geldner, *Vedische Studien*, 2, 1, Indrasenā in x. 102, 2, is the name of Mudgalānī; but its sense, 'Indra's bolt,' rather indicates the mythical character of the passage.

<sup>11</sup> If the name means a real man, it

may be connected with *Mudga*, 'bean.' See Zimmer, *Altindisches Leben*, 240.

<sup>12</sup> Av. iv. 29, 6, Āśvalāyana Śrauta Sūtra, xii. 12; Bṛhaddevatā, vi. 46; viii. 12, 90.

Cf. Ludwig, Translation of the Rigveda, 3, 166, 167; Oldenberg, *Religion des Veda*, 280; Keith, *Journal of the Royal Asiatic Society* 1911, 1005, n. 1.

Muni occurs in one hymn of the Rigveda<sup>1</sup> where it seems to denote an ascetic of magic powers with divine afflatus (*deveṣita*), the precursor of the strange ascetics of later India. This agrees with the fact that Aitaśa, the Muni, is in the Aitareya Brähmaṇa<sup>2</sup> regarded by his son as deranged, a view not unjustified if the nonsense which passes as the Aitaśapralāpa,<sup>3</sup> 'Chatter of Aitaśa,' was really his. The Rigveda<sup>4</sup> calls Indra the 'friend of Munis,' and the Atharvaveda<sup>5</sup> refers to a 'divine Muni' (*deva muni*), by whom a similar ascetic may be meant.

In the Upaniṣads<sup>6</sup> the Muni is of a more restrained type: he is one who learns the nature of the Brahman, the Absolute, by study, or sacrifice, or penance, or fasting, or faith (*śraddhā*). It must not of course be thought that there is any absolute distinction between the older Muni and the later: in both cases the man is in a peculiar ecstatic condition, but the ideal of the Upaniṣads is less material than the earlier picture of the Muni, who is more of a 'medicine man' than a sage. Nor would it be wise to conclude from the comparative rareness

<sup>1</sup> x. 136, 2. 4. 5. In verse 1 he is described as 'long-haired.'

<sup>2</sup> vi. 33, 3.

<sup>3</sup> See Bloomfield, *Atharvaveda*, 98 et seq.

<sup>4</sup> viii. 17, 14. Cf. vii. 56, 8; Max Müller, *Sacred Books of the East*, 32, 376.

<sup>5</sup> vii. 74, 1. Cf. Whitney, Translation of the Atharvaveda, 440; Śatapatha Brähmaṇa, ix. 5, 2, 15, and *Munimaraṇa*.

<sup>6</sup> Bṛhadāraṇyaka Upaniṣad, iii. 4, 1; iv. 4, 25; Taittiriya Āraṇyaka, ii. 20.

of the mention of the Muni in the Vedic texts that he was an infrequent figure in Vedic times: he was probably not approved by the priests who followed the ritual, and whose views were essentially different from the ideals of a Muni, which were superior to earthly considerations, such as the desire for children and Dakṣinās.<sup>7</sup>

<sup>7</sup> Cf. Br̥hadāraṇyaka Upaniṣad, iii. 4, 1.

Zeitschrift der Deutschen Morgenländischen Gesellschaft, 49, 480, Buddha,<sup>5</sup> 36

Cf. Oldenberg, Religion des Veda, 406;

Muni-marana, ‘Saints’ Death,’ is the name of the place where, according to the Pañcavimśa Brāhmaṇa (xiv. 4, 7), the Vaikhānasas were slain.

Mulālin (masc.) or Mulālī (fem.) is the name of some part of an edible lotus (perhaps the *Nymphaea esculenta*) in the Atharvaveda.<sup>1</sup>

<sup>1</sup> iv. 34, 5. Cf. Kauśika Sūtra, lxvi 10; Weber, Indische Studien, 18, 138, Zimmer, Altindisches Leben, 70;

Whitney, Translation of the Atharvaveda, 207.

Muṣīvan denotes ‘robber’ in one passage of the Rigveda (i. 42, 3).

Muṣkara occurs in one passage of the Atharvaveda,<sup>1</sup> possibly in the sense of a small animal or insect, as suggested by Roth,<sup>2</sup> who, however, thought the passage corrupt. Bloomfield<sup>3</sup> suggests that the reading of the Paippalāda text puṣkaram, (‘blue lotus’) is the correct form.

<sup>1</sup> vi. 14, 2.

Cf. Whitney, Translation of the Atharvaveda, 297.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> Hymns of the Atharvaveda, 463, 464.

Muṣṭi-han,<sup>1</sup> Muṣṭi-hatyā,<sup>2</sup> in the Rigveda and the Atharvaveda denote, respectively, the ‘hand to hand fighter’—that is, the ordinary warrior as opposed to the charioteer, and the

<sup>1</sup> Rv. v. 58, 4; vi. 26, 2; viii. 20, 20; Av. v. 22, 4.

<sup>2</sup> Rv. i. 8, 2.

'fight' itself. So also in the Atharvaveda<sup>3</sup> the charioteer (*rathin*) is opposed to the foot-soldier (*patti*), and in the Rigveda<sup>4</sup> the chariots are opposed to the troops (*grāma*) of the infantry. The parallel of the Greek and other Āryan races shows that the Kṣatriyas were the fighters from chariots, while the ordinary host fought on foot.

<sup>3</sup> viii. 62, 1.

<sup>4</sup> i. 100, 10.

Cf. Zimmer, *Altindisches Leben*, 297.

Musala denotes a 'pestle' in the later Saṃhitās<sup>1</sup> and in the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Av. x. 9, 26, xi. 3, 3, xii. 3, 13, Taittirīya Saṃhitā, i. 6, 8, 3, etc.

<sup>2</sup> Śāṅkhāyana Aranyaka, xii. 8; Śatapatha Brāhmaṇa, xii. 5, 2, 7; in the

Jaiminiya Brāhmaṇa, i. 42. 44 (*Journal of the American Oriental Society*, 15, 235, 237), *musalin* means a 'man armed with a club'

Muhūrta denotes a division of time, one-thirtieth of a day, or an hour of forty-eight minutes, in the Brāhmaṇas.<sup>1</sup> In the Rigveda<sup>2</sup> the sense of 'moment' only is found. Cf. Ahan.

<sup>1</sup> Taittirīya Brāhmaṇa, iii. 10, 1, 1 (for the names); 9, 7, 12, 9, 6, Śatapatha Brāhmaṇa, x. 4, 2, 18. 25. 27, 3, 20; xii. 3, 2, 5; x. 4, 4, 4, etc.

<sup>2</sup> iii. 33, 5, 53, 8 The sense of

'moment' is also common in the Brāhmaṇas.

Cf. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, 139 et seq.; *Indische Streifen*, 1, 92 et seq.

Mūcīpa or Mūvīpa is the variant in the Śāṅkhāyana Śrauta Sūtra (xv. 26, 6) of the Mūtiba of the Aitareya Brāhmaṇa as the name of a barbarian tribe.

Cf. Weber, *Indische Studien*, 10, 67, n. 1.

Mūjavant is the name of a people who, along with the Mahāvṛṣas, the Gandhāris, and the Balhikas, are mentioned in the Atharvaveda<sup>1</sup> as dwelling far away, and to whom fever is to be banished. Similarly in the Yajurveda Saṃhitās<sup>2</sup> the Mūjavants are chosen as a type of distant folk, beyond

<sup>1</sup> v. 22, 5. 7. 8. 14. Cf. Baudhāyana Śrauta Sūtra, ii. 5.

<sup>2</sup> Taittirīya Saṃhitā, i. 8, 6, 2; Kāṭhaka Saṃhitā, ix. 7; xxxvi. 14;

Maitrāyaṇī Saṃhitā, i. 4, 10. 20; Vājasaneyi Saṃhitā, iii. 61; Śatapatha Brāhmaṇa, ii. 6, 2, 17.

which Rudra with his bow is entreated to depart. In the Rigveda<sup>3</sup> Soma is described as Maujavata, ‘coming from the Müjavants,’ or, as Yāska<sup>4</sup> takes it, ‘from Mount Müjavit.’ The Indian commentators<sup>5</sup> agree with Yāska in taking Müjavant as the name of a mountain, and though Hillebrandt<sup>6</sup> is justified in saying that the identification of Müjavit by Zimmer<sup>7</sup> with one of the lower hills on the south-west of Kaśmīr lacks evidence, it is not reasonable to deny that Müjavit was a hill from which the people took their name. Yāska<sup>8</sup> suggests that Müjavant is equivalent to Muñjavanta, which actually occurs later, in the Epic,<sup>9</sup> as the name of a mountain in the Himālaya.

<sup>3</sup> x. 34, 1.

<sup>4</sup> Nirukta, ix. 8.

<sup>5</sup> Mahidhara on Vājasaneyi Samhitā, loc. cit.; Sāyaṇa on Rv. i. 161, 8; Baudhāyana Śrauta Sūtra and Prayoga, cited by Hillebrandt, *Vedische Mythologie*, i. 63.

<sup>6</sup> Op. cit., i. 65.

<sup>7</sup> *Altindisches Leben*, 29.

<sup>8</sup> Loc. cit. Cf. Siddhānta Kaumudi on Pāṇini, iv. 4, 110, where instead of Maujavata in Rv. x. 34, 1, Mauñjavata is read.

<sup>9</sup> Mahābhārata, x. 785; xiv. 180

Cf. Ludwig, Translation of the Rig-veda, 3, 198

Mūta in the later Saṃhitās and the Brāhmaṇas<sup>1</sup> denotes a ‘woven basket.’ Mūtaka means a ‘small basket.’<sup>2</sup>

<sup>1</sup> Kāthaka Samhitā, xxxvi. 14; Taittirīya Brāhmaṇa, i. 6, 10, 5; Lāṭyāyana Śrauta Sūtra, viii. 3, 8.

<sup>2</sup> Śatapatha Brāhmaṇa, ii. 6, 2, 17.

Mūtiba appears in the Aitareya Brāhmaṇa<sup>1</sup> as the name of one of the barbarous peoples enumerated as nominally Viśvāmitra’s outcast offspring. The Śāṅkhāyana Śrauta Sūtra<sup>2</sup> gives the name as Mūcīpa or Mūvīpa.

<sup>1</sup> vii. 18, 2.

<sup>2</sup> xv. 26, 6.

Cf. Muir, *Sanskrit Texts*, i<sup>2</sup>, 358,

483.

Mūla, Mūlabarhaṇa. See Nakṣatra.

Mūs,<sup>1</sup> Mūśikā,<sup>2</sup> are the names of ‘mouse’ occurring in the Rigveda<sup>1</sup> and the Yajurveda Saṃhitās.<sup>2</sup>

<sup>1</sup> Rv. i. 105, 8 = x. 33, 3; Nirukta, iv. 5.

<sup>2</sup> Maitrāyaṇī Saṃhitā, iii. 14, 17; Vājasaneyi Saṃhitā, xxiv. 36.

Cf. Zimmer, *Altindisches Leben*, 85; Schrader, *Prehistoric Antiquities*, 248.

1. Mṛga has the generic sense of ‘wild beast’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> Sometimes it is qualified by the epithet ‘terrible’ (*bhīma*),<sup>3</sup> which indicates that a savage wild beast is meant. Elsewhere the buffalo is shown to be denoted by the epithet *mahiṣa*,<sup>4</sup> ‘powerful,’ which later becomes the name of the buffalo. More particularly the word has the sense of an animal of the gazelle type.<sup>5</sup> In some passages<sup>6</sup> Roth<sup>7</sup> sees the sense of ‘bird.’ See also Mṛga Hastin, Puruṣa Hastin.

<sup>1</sup> i. 173, 2, 191, 4; viii. 1, 20; 5, 36; x. 146, 6, etc.

<sup>2</sup> Av. iv. 3, 6, x. 1, 26, xii. 1, 48 (*sūkara*, ‘boar’); xix. 38, 2, Pañca-vimśa Brāhmaṇa, vi. 7, 10; xxiv. 11, 2; Aitareya Brāhmaṇa, iii. 31, 2, viii. 23, 3, etc.

<sup>3</sup> Rv. i. 154, 2; 190, 3, ii. 33, 11, 34, 1; x. 180, 2, etc.

<sup>4</sup> Rv viii. 69, 15; ix. 92, 6; x. 123, 4.

<sup>5</sup> Rv. i. 38, 5; 105, 7; vi. 75, 11; ix. 32, 4; Av. v. 21, 4 (not a certain instance); Taittiriya Saṃhitā, vi. 1, 3, 7; Taittiriya Brāhmaṇa, iii. 2, 5 6, Satapatha Brāhmaṇa, xi. 8, 4, 3, etc

<sup>6</sup> Rv. i. 182, 7, x. 136, 6, and perhaps i. 145, 5; vii. 87, 6

<sup>7</sup> St. Petersburg Dictionary, s.v., 1<sup>e</sup>. Cf. Pischel, *Vedische Studien*, i. 99; 2, 122.

2. Mṛga in the Aitareya Brāhmaṇa<sup>1</sup> denotes, according to Sāyaṇa’s commentary, the constellation Mṛgaśiras. But it seems more probable<sup>2</sup> that Mṛga there really covers the whole of Orion, not merely the inconspicuous group of stars in the head of Orion that make up the Nakṣatra Mṛgaśiras, but also the star  $\alpha$  in his shoulder, which is reckoned as Ārdrā, and  $\gamma$  in his left shoulder. Tilak,<sup>3</sup> however, makes Mṛga or Mṛgaśiras into a different group, consisting of the belt of Orion, with two stars in the knees and one in the left shoulder, which he deems to resemble a deer’s head with an arrow through it, an implausible and unlikely theory. Cf. Mṛgavyādhā.

<sup>1</sup> iii. 33, 5.

<sup>2</sup> See Whitney, *Journal of the American Oriental Society*, 16, xcii.

<sup>3</sup> Orion, 99 et seq.

3. Mṛga Hastin, the ‘animal with a hand,’ is mentioned in two passages of the Rigveda,<sup>1</sup> in which Roth<sup>2</sup> recognizes that the elephant is meant, but concludes that the compound name

<sup>1</sup> i. 64, 7; iv. 16, 14.

<sup>2</sup> St. Petersburg Dictionary, s.v.; *Nirukta, Erläuterungen*, 79.

is a proof of the newness of the elephant to the Vedic Indians.<sup>3</sup> Later the adjective *Hastin* alone became the regular name of the animal (like *Mahiṣa* of the ‘buffalo’). The elephant is also denoted in the Rigveda by the descriptive term *Mṛga Vāraṇa*,<sup>4</sup> the ‘wild or dangerous animal,’ the adjective *vāraṇa* similarly becoming one of the names for ‘elephant’ in the later language. Pischel’s view<sup>5</sup> that the catching of elephants by the use of tame female elephants is already alluded to in the Rigveda<sup>6</sup> seems very doubtful. In the Aitareya Brāhmaṇa<sup>7</sup> elephants are described as ‘black, white-toothed, adorned with gold.’

<sup>3</sup> Pischel, *Vedische Studien*, 1, 99, 100, combats the view that the elephant was new to the Vedic Indian, because of the similar use of *mṛga mahisa* and *mṛga sūkara* (Av. xii. 1, 48) to denote the ‘buffalo’ and the ‘boar’ respectively. But *Mahiṣa* seems rather to bear out Roth’s conclusion; while *Sūkara* appears alone in the Rigveda, and *mṛga sūkara*, ‘wild hog,’ seems to be used in one passage of the Av.

(xii. 1, 48) to distinguish it from *Varāha*, ‘boar,’ in the same verse.

<sup>4</sup> Rv. viii. 33, 8; x. 40, 8.

<sup>5</sup> *Vedische Studien*, 2, 121–123; 317–319. Cf. Strabo, pp. 704, 705, Arrian, *Indua*, 13, 14 (from Megasthenes)

<sup>6</sup> viii. 2, 6; x. 40, 8.

<sup>7</sup> viii. 23, 3 (*hiranyena parivrtān kṛṣṇān chukladato mṛgān*). See Pischel, *op. cit.*, 2, 122.

Cf. Zimmer, *Altindisches Leben*, 80.

Mṛgaya occurs in several passages of the Rigveda<sup>1</sup> as defeated by Indra. That he was a human foe, as Ludwig<sup>2</sup> thinks, seems unlikely: more probably he was a demon, as Mṛga unquestionably is.<sup>3</sup>

<sup>1</sup> iv. 16, 13; viii. 3, 19; x. 49, 5.

<sup>2</sup> Translation of the Rigveda, 3, 166.

<sup>3</sup> Rv. i. 80, 7; v. 29, 4, etc.

Mṛgayu, ‘hunter,’ occurs in the later Samhitās<sup>1</sup> and the Brāhmaṇas,<sup>2</sup> but not very often. The Vājasaneyi Samhitā<sup>3</sup> and the Taittirīya Brāhmaṇa,<sup>4</sup> however, in the list of victims at the Puruṣamedha (‘human sacrifice’) include a number of names which seem to be those of persons who make a livelihood by fishing or by hunting, such as the Mārgāra, ‘hunter,’

<sup>1</sup> Av. x. 1, 26; Vājasaneyi Samhitā, xvi. 27; xxx. 7, etc. Cf. *mṛganyu*, Rv.

x. 40, 4.

<sup>2</sup> Taittirīya Brāhmaṇa, i. 5, 1, 1;

iii. 4, 3, 1; Pañcavimśa Brāhmaṇa, xiv. 9, 12, etc.

<sup>3</sup> xxx.

<sup>4</sup> iii. 4.

the Kaivarta or Kevarta, Pauñjiṣṭha, Dāśa, Maināla, 'fisherman,' and perhaps the Bainda and the Ānda,<sup>5</sup> who seem to have been some sort of fishermen.

It is not probable that even in the earliest Vedic period hunting formed the main source of livelihood for any of the Vedic tribes: pastoral pursuits and agriculture (*Kṛṣi*) were, no doubt, the mainstay of their existence. But it would be unreasonable to suppose that not much hunting was done, both for recreation and for purposes of food, as well as for protection of flocks from wild beasts. The Rigveda is naturally our chief source of information in regard to hunting. The arrow was sometimes employed,<sup>6</sup> but, as is usual with primitive man, the normal instruments of capture were nets and pitfalls. Birds were regularly caught in nets (*Pāśa*,<sup>7</sup> *Nidhā*,<sup>8</sup> *Jāla*<sup>9</sup>), the bird-catcher being called *nidhā-pati*,<sup>10</sup> 'master of snares.' The net was fastened on pegs<sup>11</sup> (as is done with modern nets for catching birds). Another name of net is apparently *Mukṣijā*.

Pits were used for catching antelopes (*Rśya*), and so were called *rśya-da*,<sup>12</sup> 'antelope-catching.' Elephants were captured as in Greek times, perhaps through the instrumentality of tame females (see *Mṛga Hastin*). Apparently the boar was captured in the chase, dogs being used,<sup>13</sup> but the passage from which this view is deduced is of uncertain mythological content. There is also an obscure reference<sup>14</sup> to the capture of the buffalo (*Gaura*), but it is not clear whether the reference is to shooting with an arrow or capturing by means of ropes, perhaps a lasso, or a net. The lion was captured in pitfalls,<sup>15</sup> or was surrounded by the hunters and slain;<sup>16</sup> one very obscure passage refers to the lion being caught by ambuscade, which perhaps merely alludes to the use of the hidden pit.<sup>17</sup>

The modes of catching fish are little known, for the only evidence available are the explanations of the various names

<sup>5</sup> Vājasaneyi Saṃhitā, xxx 16; Taittirīya Saṃhitā, iii. 4, 12, 1.

<sup>6</sup> Rv. ii. 42, 2.

<sup>7</sup> Paśin, 'hunter,' Rv. iii. 45, 1.

<sup>8</sup> Rv. ix. 83, 4; x. 73, 11.

<sup>9</sup> Av. x. 1, 30.

<sup>10</sup> Rv. ix. 83, 4.

<sup>11</sup> Av. viii. 8, 5.

<sup>12</sup> Rv. x. 39, 8.

<sup>13</sup> Rv. x. 86, 4.

<sup>14</sup> Rv. x. 51, 6.

<sup>15</sup> Rv. x. 28, 10.

<sup>16</sup> Rv. v. 15, 3.

<sup>17</sup> Rv. v. 74, 4. Cf. Griffith, *Hymns of the Rigveda*, I, 542, n.

mentioned in the Yajurveda. Sāyana<sup>18</sup> says that Dhaivara is one who takes fish by netting a tank on either side; Dāśa and Śauṣkala do so by means of a fish-hook (*bādiśa*); Bainda, Kaivarta, and Maināla by means of a net (*jāla*); Mārgāra catches fish in the water with his hands; Ānda by putting in pegs at a ford (apparently by building a sort of dam); Parṇaka by putting a poisoned leaf on the water. But none of these explanations can claim much authority.

<sup>18</sup> On Taittirīya Brāhmaṇa, iii. 4, | Cf. Zimmer, *Altindisches Leben*, 243-  
12, 1. Cf. Weber, *Zeitschrift der Deutschen* | 245.  
*Morgenländischen Gesellschaft*, 18, 281.

Mṛga-vyādha, 'the hunter,' is the name of Sirius in the legend of Prajāpati's daughter in the Aitareya Brāhmaṇa.<sup>1</sup> Prajāpati (Orion) pursues his daughter (Rohinī), and is shot by the archer Sirius. The transference of the legend of Prajāpati to the sky is no doubt secondary, caused by the obvious similarity of the constellation in question to the idea of an archer.

<sup>1</sup> iii. 33, 5. Cf. Hillebrandt, *Vedische Mythologie*, 2, 205, n. 1, 208, n. 3; Tilak, Orion, 98 et seq.; Sūrya Siddhānta, viii. 10; ix. 12, preserves the name.

Mṛga-śiras, Mṛga-śīrṣa. See Nakṣatra, 1. and 2. Mṛga.

Mṛgākhara in the Taittirīya Samhitā (vii. 5, 21, 1) and Brāhmaṇa (iii. 9, 17, 3) denotes the 'lair of wild beasts.'

Mṛḍa is found only in compounds in the Yajurveda Samhitās,<sup>1</sup> where it seems to denote a small weight of gold. It is uncertain whether the reading should not be Prḍa, as in the grammatical tradition.<sup>2</sup>

<sup>1</sup> *Upacāya-mṛḍaṇi hiranyam*, Kāṭhaka Samhitā, xi. 1; *asṭā-mṛḍaṇi hiranyam*, *ibid.*, xiii. 10; *asṭā-prud-ḍhiranyam*, Taittirīya Samhitā, iii. 4, 1, 4, etc.

<sup>2</sup> See Pāṇini, iii. 1, 123, with the Vārtika; von Schroeder, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 164.

Mṛttikā, 'clay,' is mentioned in the later Samhitās and the Brāhmaṇas.<sup>1</sup> Cf. Mṛḍa.

<sup>1</sup> Vājasaneyi Samhitā, xviii. 13; dogya Upaniṣad, vi. 1, 4, Taittirīya Aitareya Brāhmaṇa, iii. 34, 2; Chāṇ-Āraṇyaka, x. 1, 8. 9.

Mrtyu, 'death,' is repeatedly mentioned in the Rigveda<sup>1</sup> and later<sup>2</sup> as a thing of terror. There are a hundred and one forms of death, the natural one by old age<sup>3</sup> (*jarā*), and a hundred others, all to be avoided.<sup>4</sup> To die before old age (*purā jarasah*)<sup>5</sup> is to die before the allotted span (*purā āyuṣal*),<sup>6</sup> the normal length of life being throughout Vedic literature spoken of as a hundred years.<sup>7</sup> On the other hand, the evils of old age in the loss of physical strength were clearly realized:<sup>8</sup> one of the feats of the Asvins was to restore old Cyavāna to his former youth and powers, and another was the rejuvenation of Kali.<sup>9</sup> The Atharvaveda<sup>10</sup> is full of charms of all sorts to avert death and secure length of years (*āyusya*).

The modes of disposing of the dead were burial and cremation (see *Agnidagdha*). Both existed in the early Vedic period,<sup>11</sup> as in Greece;<sup>12</sup> but the former method was on the whole less favoured, and tended to be regarded with disapproval. The bones of the dead, whether burned or not, were marked by the erection of a tumulus (*Śmaśāna*): the Śatapatha Brāhmaṇa<sup>13</sup> preserves traces of strong differences of opinion as to the mode in which these tumuli should be constructed. There is little or no trace<sup>14</sup> of the custom common in northern lands of sending the dead man to sea in a burning ship: the reference

<sup>1</sup> vii. 59, 12; x. 13, 4; 18, 1. 2; x. 48, 5; 60, 5. So *mṛtyu-bandhu*, 'akin to death,' Rv. viii. 18, 22; x. 95, 18.

<sup>2</sup> Taittiriya Samhitā, i. 5, 9, 4, where the world is said to be 'yoked with death' (*mṛtyu-samyuta*); Taittiriya Brāhmaṇa, i. 5, 9, 6; Aitareya Brāhmaṇa, iii. 8, 2; 14, 1. 2. 3; Śatapatha Brāhmaṇa, x. 6, 5, 1, etc. So often the 'bonds of death' (*mṛtyu-pāśa*), Av. viii. 2, 2; 8, 10, 16; xvii. 1, 30; Taittiriya Brāhmaṇa, iii. 10, 8, 2; Kāthaka Upaniṣad, i. 18, etc.

<sup>3</sup> Av. ii. 13, 2; 28, 2.

<sup>4</sup> Av. i. 30, 3; ii. 28, 1; iii. 11, 5; viii. 2, 27; xi. 6, 16, etc.

<sup>5</sup> Rv. viii. 67, 20; Av. v. 30, 17; x. 2, 30; xiii. 3, 56.

<sup>6</sup> Śatapatha Brāhmaṇa, ii. 1, 4, 1.

<sup>7</sup> Rv. i. 64, 14; 89, 9; ii. 33, 2, etc. Cf. Lanman, *Sanskrit Reader*, 384; Weber, *Indische Studien*, 17, 193; *Festgruss an Roth*, 137.

<sup>8</sup> Rv. i. 71, 10; 179, 1.

<sup>9</sup> x. 39, 8. Cf. Muir, *Sanskrit Texts*, 5, 243.

<sup>10</sup> See Bloomfield, *Atharvaveda*, 62 et seq.

<sup>11</sup> See Hopkins, *Journal of the American Oriental Society*, 16, clii; Winteritz, *Geschichte der indischen Literatur*, 1, 84, 85.

<sup>12</sup> See Lang, *Homer and his Age*, 82 et seq.; cf. Burrows, *Discoveries in Crete*, 209-213.

<sup>13</sup> xiii. 8, 2, 1.

<sup>14</sup> Cf. Zimmer, *Altindisches Leben*, 410; Weinhold, *Altnordisches Leben*, 483 et seq.

to a ship<sup>15</sup> seems to point to mythical perils after death, not to the mode of burial.

The life after death was to the Vedic Indian a repetition of the life in this world. He passed into the next world *sarvatanuh sāṅgah*, 'with whole body and all his members,'<sup>16</sup> enjoying there the same pleasures as he had enjoyed on earth. Even in the Rigveda<sup>17</sup> there are hints of evil awaiting evil-doers, but it is not until the Atharvaveda<sup>18</sup> and the Brāhmaṇas<sup>19</sup> that a hell of punishment is set out, and it is in the Brāhmaṇas<sup>20</sup> that good and evil deeds are said to produce happiness or hell hereafter. But there is no hint of extinction<sup>21</sup> in the Rigveda as the fate of the wicked, as Roth<sup>22</sup> inclined to think. The Vedic poet not being deeply moral, his verses do not convey, as would those of a man convinced of sin, warnings of future judgment.

<sup>15</sup> Rv. x. 63, 10; 135, 4; Av. vii. 6, 3, and cf. Weber, Proceedings of the Berlin Academy, 1895, 856.

<sup>16</sup> Av. v. 6, 11; xviii. 4, 64, Śatapatha Brāhmaṇa, v. 6, 1, 1; xi. 1, 8, 6; xii. 8, 3, 31, and cf. Taittirīya Samhitā, v. 3, 5, 2; 6, 3; 6, 6, 3; Taittirīya Brāhmaṇa, iii. 8, 20, 5, 10, 11, 1.

<sup>17</sup> Rv. ii. 29, 6; iii. 26, 8, iv. 5, 5; 25, 6, vii. 104, 3. II. 17; x. 152, 4.

<sup>18</sup> ii. 14, 3, v. 19, 3; 30, 11; viii. 2, 24; xii. 4, 36; xviii. 3, 3. Cf also v. 19, Vājasaneyi Samhitā, xxx. 5.

<sup>19</sup> Śatapatha Brāhmaṇa, xi. 6, 1,

i et seq.; Weber, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, 240 et seq., Jaiminiya Brāhmaṇa, i. 42-44 (*Journal of the American Oriental Society*, 15, 236 et seq.).

<sup>20</sup> Śatapatha Brāhmaṇa, vi. 2, 2, 27, x. 6, 3, 1; Kauśitaki Brāhmaṇa, xii. 3, etc.

<sup>21</sup> Cf. Macdonell, *Vedic Mythology*, p. 169.

<sup>22</sup> *Journal of the American Oriental Society*, 3. 329-347; Weber, op. cit., 238 et seq.

Mṛd denotes 'clay' in the later Samhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> (cf. Mṛttikā). A 'lump of clay' also occurs in the Brāhmaṇas,<sup>3</sup> and a Mṛt-paca, 'potter,' in the Maitrāyaṇi Upaniṣad.<sup>4</sup> A 'clay vessel,' Mṛtpātra,<sup>5</sup> and vessels (*pātra*) made of clay (*mṛn-maya*),<sup>6</sup> are mentioned, and the grave is called the 'house of clay.'<sup>7</sup>

<sup>1</sup> Taittirīya Samhitā, v. 7, 9, 2; Vājasaneyi Samhitā, xi. 55.

<sup>2</sup> Śatapatha Brāhmaṇa, vi. 1, 1, 13; 2, 34; 3, 3, 1, 22, 32; 3, 1; Maitrāyaṇi Upaniṣad vi. 27, etc.

<sup>3</sup> Śatapatha Brāhmaṇa, vi. 4, 2, 1;

5, 2, 1; xiv. 2, 1, 8; Chāndogya Upaniṣad, vi. 1, 4.

<sup>4</sup> ii. 6; iii. 3.

<sup>5</sup> Kāṭhaka Samhitā, xxxi. 2.

<sup>6</sup> Taittirīya Brāhmaṇa, i. 4, 1, 3, 4, etc.

<sup>7</sup> Rv. vii. 89, 1 (*mṛnmaya gr̥ha*).

Mṛdh in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘enemy.’

<sup>1</sup> i. 131, 6; 138, 2; 182, 4; ii. 22, 3; | xiii. 1, 5. 27; xviii. 2, 59; Taittiriya  
23, 13; 28, 7; iii. 47, 2; v. 30, 7, etc. | Samhitā, ii. 2, 7. 4; 5, 3, 1; Vājasaneyi  
2 Av. v. 20, 12, vi. 2, 2; viii. 5, 8; | Samhitā, v. 37; xi. 18. 72, etc.

Mṛdhra-vāc. See Dasyu and Dāsa.

Mekṣaṇa is the name in the Brāhmaṇas<sup>1</sup> of a wooden ladle used for stirring up the oblation (Caru).

<sup>1</sup> Taittiriya Brāhmaṇa, i. 3, 10, 4, iii. 7, 4, 9, Śatapatha Brāhmaṇa, ii. 4, 2, 13, etc.

Mekhalā denotes ‘girdle’ in the later Samhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup> The Brahmacārin wore a girdle.<sup>3</sup>

<sup>1</sup> Av. vi. 133, 1; Taittiriya Samhitā, i. 3, 3, 5; vi. 2, 2, 7, Kāthaka Samhitā, xxii. 4, xxiv. 9, Māitrāyaṇī Samhitā, iii. 6, 7, etc.

<sup>2</sup> Śatapatha Brāhmaṇa, iii. 2, 1, 10, iv. 4, 5, 2, vi. 2, 2, 39, etc

<sup>3</sup> In the Grhya Sūtras the girdle of the Brahmin is of Muñja, that of the Kṣatriya of a bowstring, and that of the Vaishya of wool or hemp. See Āśvalāyana Grhya Sūtra, i. 19, 12, etc.

Megha denotes ‘cloud’ in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 181, 8.

<sup>2</sup> Av. iv. 15, 7: Śatapatha Brāhmaṇa, iii. 2, 2, 5, xii. 3, 2, 6; mahā-megha, Aitareya Āraṇyaka, iii. 2, 4; Sāṅkhāyana Āraṇyaka, vii. 3; viii. 7. The verb meghay, ‘to make cloudy weather,’

is found in the Taittiriya Samhitā, iv. 4, 5, 1, and meghayantī is the name of one of the seven Kṛttikās, Taittiriya Brāhmaṇa, iii. 1, 4, 1; Weber, Naxatra, 2, 301, 368.

Methi is found in the Atharvaveda<sup>1</sup> denoting ‘post.’ The word is also found in the marriage ritual,<sup>2</sup> when the sense is, according to the St. Petersburg Dictionary, a post to support the pole of a chariot. In one passage of the Rigveda it is perhaps used of posts forming a palisade.<sup>3</sup> In the Pañcavimśa

<sup>1</sup> viii. 5, 20.

<sup>2</sup> Av. xiv. 1, 40. Cf. Taittiriya Samhitā, vi. 2, 9, 4; Kāthaka Samhitā, xxv. 8, Aitareya Brāhmaṇa, i. 29, 22; Satapatha Brāhmaṇa, iii. 5, 3, 21.

<sup>3</sup> viii. 53, 5 (*mita-methibhiḥ* for *-medh-abhiḥ*, conjectured by Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 109).

Brāhmaṇa<sup>4</sup> it appears in the form of Methī to denote the post to which the sacrificial cow is tied. The word is very variously spelt, Medhi and Methī also being found.

<sup>4</sup> xiii. 9, 17. Cf. Jaiminiya Brāhmaṇa, i. 19, 1 (*Journal of the American Oriental Society*, 23, 329).

**Medha** is a word of uncertain sense occurring in a Vālakhilya hymn of the Rigveda.<sup>1</sup> According to the St. Petersburg Dictionary, the proper name of a sacrificer may be meant.

<sup>1</sup> viii. 50, 10 (cf. viii. 49, 10), where, as a rule, the sense of 'sacrifice' is accepted as adequate.

**Medhātithi**,<sup>1</sup> **Medhyātithi**<sup>2</sup> ('having a guest at the sacrifice') appear to be the names of one and the same man, a descendant of **Kaṇva** and a famous Vedic Ṛṣi, to whom the authorship of various hymns<sup>3</sup> is attributed in the Anukramaṇī (Index). To him Indra is said in the Rigveda<sup>4</sup> to have come in the form of a ram: this myth is perpetuated in the Subrahmaṇyā formula<sup>5</sup> recited by the priest while the Soma is being carried within the sacrificial enclosure, when Indra is hailed as 'ram of Medhātithi.' He appears also as a rival of **Vatsa**, whom he accused of low birth, but who convinced him of his error by undergoing a fire ordeal (cf. *Divya*).<sup>6</sup> In the Atharvaveda<sup>7</sup> he is mentioned with many other sages, and occurs elsewhere<sup>8</sup> also as a sage.

<sup>1</sup> This is the form of the later texts and of Rv. viii. 8, 20, where he occurs with **Kaṇva**.

<sup>2</sup> This is the usual form in the Rv.: i. 36, 10. 11, 17; viii. 1, 30; 2, 40; 33, 4; 49, 9; 51, 1; ix. 43, 3.

<sup>3</sup> i. 12-23; viii. 1-3; 22. 23; ix. 41-43. In the ascriptions Medhātithi and Medhyātithi are confused.

<sup>4</sup> viii. 2, 40. Cf. i. 51, 1, where, however, there is no mention of Medhātithi.

<sup>5</sup> Jaiminiya Brāhmaṇa, ii. 79; Śaḍvīṁśa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18; Taittirīya Āranyaka, i. 12, 3. Moreover, the

legend is alluded to in the Śātyāyanaka. See Sāyana on Rv. i. 51, 1; viii. 2, 40, and Oertel, *Journal of the American Oriental Society*, 16, ccxl. On the explanation of the legend, cf. Weber, *Indische Studien*, 9, 38 et seq.

<sup>6</sup> Pañcavimśa Brāhmaṇa, xiv. 6, 6.

<sup>7</sup> iv. 29, 6.

<sup>8</sup> As a Gṛhapatī at the sacrifice of the Vibhindhukīyas, Jaiminiya Brāhmaṇa, iii. 233 (*Journal of the American Oriental Society*, 18, 38); Pañcavimśa Brāhmaṇa, xv. 10, 1; Kauśitaki Brāhmaṇa, xxvii. 2.

Cf. Ludwig, Translation of the Rigveda, 3, 102, 105; Macdonell, *Vedic Mythology*, p. 146

Medhya is the name of a man, an ancient sacrificer, in a hymn of the Rigveda.<sup>1</sup> In the Śāṅkhāyana Śrauta Sūtra<sup>2</sup> he is erroneously transmuted into Pr̥ṣadhra Medhya Mātariśvan, the patron of Praskanya Kāṇva.

<sup>1</sup> viii. 52, 2.

<sup>2</sup> xvi. 11, 26.

Cf. Weber, *Episches im vedischen Ritual*,

39; Ludwig, Translation of the Rig-veda, 3, 163.

Medhyātithi. See Medhātithi.

Menakā. See 2. Menā.

1. Menā in a few passages of the Rigveda denotes 'woman'.<sup>1</sup> The word is also used in the sense of the 'female' of an animal, either mare<sup>2</sup> or cow.<sup>3</sup>

<sup>1</sup> Rv. i. 62, 7; 95, 6, n. 39, 2.

<sup>2</sup> Rv. i. 121, 2

<sup>3</sup> x. 111, 3

Cf. Pischel, *Indische Studien*, 2, 316,

317.

2. Menā<sup>1</sup> or Menakā<sup>2</sup> is mentioned in the Rigveda<sup>3</sup> and in the Brāhmaṇas<sup>4</sup> as the daughter, or perhaps wife, of Vṛṣaṇaśva. The meaning of the legend connected with her is quite unknown. Cf. Maināka or Maināga.

<sup>1</sup> This is the ordinary form of the name.

<sup>2</sup> So Śaḍvimsa Brāhmaṇa, i. 1, where the masculine form Mena is the epithet of Vṛṣaṇaśva.

<sup>3</sup> Rv. i. 51, 13, where Sāyaṇa tells the legend from the Śātyāyanaka. Cf. Uertel, *Journal of the American Oriental Society*, 16, ccxl.

<sup>4</sup> Śaḍvimsa Brāhmaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18; Taittiriya Āraṇyaka, i. 12, 3; Lāṭyāyana Śrauta Sūtra, i. 3, 17.

Cf. Eggeling, *Sacred Books of the East*, 26, 81, n.

Meṣa denotes 'ram' in the Rigveda<sup>1</sup> and later,<sup>2</sup> while Meṣi means 'sheep'.<sup>3</sup> Both words are also used to denote the

<sup>1</sup> i. 43, 6; 116, 16; viii. 2, 40; x. 27, 17, etc.

<sup>2</sup> Av. vi. 49, 2; Vājasaneyi Saṃhitā, iii. 59; xix. 90; xxiv. 30; Taittiriya Saṃhitā, vii. 4, 12, 1; Śaḍvimsa Brāhma-

ṇaṇa, i. 1; Śatapatha Brāhmaṇa, iii. 3, 4, 18, etc.

<sup>3</sup> Rv. i. 43, 6; Vājasaneyi Saṃhitā, iii. 59; xxiv. 1; Taittiriya Brāhmaṇa, i. 6, 4, 4, etc.

‘wool’<sup>4</sup> of the sheep, especially as employed for the Soma filter. A wild (*āranya*) ram is mentioned in the Vājasaneyī Saṃhitā.<sup>5</sup>

<sup>4</sup> *Mesa*, RV. viii. 86, 11, *Mēṣī* ix. 8, 5, 86, 47; 107, 11.

<sup>5</sup> xxiv. 30.

Cf. Hopkins, *Journal of the American Oriental Society*, 17, 66, 67.

Mehatnū is the name of a stream in the Nadīstuti (‘Praise of Rivers’) in the Rigveda.<sup>1</sup> It must apparently have been a tributary of the Sindhu (Indus), entering that river before the Krumu (Kurum) and Gomatī (Gomal). It may conceivably have been a tributary of the Krumu.

<sup>1</sup> x. 75, 6 Cf. Zimmer, *Altindisches Leben*, 14, Muir, *Sanskrit Texts*, 5, 344.

**Maitrāyaṇī Brāhmaṇa** is the name of a text mentioned in the Śulba Sūtra of Baudhāyana.<sup>1</sup>

<sup>1</sup> Baudhāyana Śrauta Sūtra, xxii. 8. Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 41, who cannot trace the citation in the Maitrāyaṇī Saṃhitā.

**Maitreya** is the patronymic or metronymic<sup>1</sup> of Kauśārava in the Aitareya Brāhmaṇa.<sup>2</sup> It is also applied to Glāva in the Chāndogya Upaniṣad.<sup>3</sup>

<sup>1</sup> Patronymic from Mitrayu, according to Pāṇini, vi. 4, 174, vii. 3, 2; metronymic from Mitrā, according to the commentator on Chāndogya Upaniṣad, i. 12, 1.

<sup>2</sup> viii. 28, 18.  
<sup>3</sup> i. 12, 1, Gopatha Brāhmaṇa, i. 1, 31 *et seq.*, Bloomfield, *Atharvaveda*, 110.

**Maitreyī** is the name of one of the wives of Yājñavalkya according to the Bṛhadāraṇyaka Upaniṣad (ii. 4, 1 *et seq.*; iv. 5, 2 *et seq.*).

**Maināka**, ‘descendant of Menakā,’ is the name of a mountain among the Himālayas in the Taittirīya Āraṇyaka.<sup>1</sup> There is a various reading Maināga.

<sup>1</sup> i. 31, 2. Cf. Weber, *Indische Studien*, 1, 78; *Indian Literature*, 93.

Maināla occurs in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup> It seems clearly to mean 'fisherman' from Mīna, 'fish,' as Sāyaṇa<sup>2</sup> and Mahīdhara<sup>3</sup> explain it.

<sup>1</sup> Vājasaneyī Saṃhitā, xxx 16; Taittirīya Brāhmaṇa, loc. cit.

<sup>2</sup> On Taittirīya Brāhmaṇa, loc. cit.

<sup>3</sup> On Vājasaneyī Saṃhitā, loc. cit.

Maujavata. See Mūjavant.

Maudgalya, 'descendant of Mudgala,' is the patronymic of several persons, Nāka,<sup>1</sup> Śatabalākṣa,<sup>2</sup> and Lāṅgalāyana.<sup>3</sup> A Brahmacārin of the name is mentioned in the Gopatha Brāhmaṇa<sup>4</sup> as disputing with Glāva Maitreya.

<sup>1</sup> Śatapatha Brāhmaṇa, xii. 5, 2, 1; Bṛhadāraṇyaka Upaniṣad, vi. 4, 4; Taittirīya Upaniṣad, i. 9, 1.

<sup>2</sup> Nirukta, xi 6.

<sup>3</sup> Aitareya Brāhmaṇa, v. 3, 8.

<sup>4</sup> i. 1, 31; Bloomfield, *Atharvaveda*, 110. Cf. also Caland, *Über das rituelle Sūtra des Baudhāyana*, 35.

Mauna, 'descendant of Muni,' is the patronymic of Anīcīn in the Kauśītaki Brāhmaṇa (xxiii. 5).

Mauṣikī-putra, 'son of a female descendant of Mūṣikā,' is the name of a teacher, a pupil of Hārikarṇīputra in the last Vāṇīśa (list of teachers) in the Mādhyamīḍina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 30).

Mleccha occurs in the Śatapatha Brāhmaṇa<sup>1</sup> in the sense of a barbarian in speech. The Brahmin is there forbidden to use barbarian speech. The example<sup>2</sup> given of such speech is *he 'lavo*, explained by Sāyaṇa as *he 'rayah*, 'ho, foes.' If this is correct—the Kāṇva recension has a different reading<sup>3</sup>—the barbarians referred to were Āryan speakers, though not speakers of Sanskrit, but of a Prākṛita form of speech.<sup>4</sup> Cf. Vac.

<sup>1</sup> iii. 2, 1, 24.

<sup>2</sup> iii. 2, 1, 23.

<sup>4</sup> Weber, *Indian Literature*, 180; cf. Keith, *Aitareya Āraṇyaka*, 179, 180, 196.

<sup>3</sup> See Eggeling, *Sacred Books of the East*, 26, 31, n. 3.

## Y.

Yakṣa is found several times in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> in passages in which Ludwig<sup>3</sup> sees the meaning of a feast or holy practice in accordance with the native commentators. It is, however, very doubtful whether this sense ever occurs.<sup>4</sup>

<sup>1</sup> i. 190, 4; iv. 3, 13; v. 70, 4,  
vii. 56, 16; 61, 5; x. 88, 13.

<sup>2</sup> viii. 9, 25; x. 2, 32, 7, 38; 8, 43,  
xi. 2, 24, etc.

<sup>3</sup> Translation of the Rigveda, 3, 262.

<sup>4</sup> Cf. St. Petersburg Dictionary, s.v.,  
and Geldner's full discussion, *Vedische  
Studien*, 3, 126–143.

Yakṣu is mentioned, once in the singular and once in the plural, in the hymn of the Rigveda<sup>1</sup> which celebrates Sudāś' battle with the ten kings. Who they were and what part they played in that conflict is quite uncertain. They seem, from the wording of the text, to have taken part in two conflicts, as Zimmer<sup>2</sup> says—one on the Paruṣṇī (Ravi), and one on the Yamunā (Jumna)—with the aid of the Ajas and Śigrus, under the leadership of Bheda. It is, however, at least possible that in the former passage Yadu should be read for Yakṣu, or, at any rate, Yakṣu be deemed a contemptuous substitute of the name of a possibly un-Āryan or unimportant tribe (as their allies, the Ajas and Śigrus, clearly were) for the name of the certainly famous Yadus, as is suggested by Hopkins.<sup>3</sup> Cf. Turvaśa.

<sup>1</sup> vii. 18, 6. 19.

<sup>2</sup> *Altindisches Leben*, 126, 127.

<sup>3</sup> *Journal of the American Oriental Society*, 15, 259 *et seq.* It is not clear,

however, whether Hopkins thinks that the Yadus are alluded to, but it seems probable.

Yakṣma in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> frequently denotes 'illness,' in general, perhaps as rendering the body emaciated. A hundred kinds of Yakṣma are referred to in the Vājasaneyi Saṃhitā,<sup>3</sup> and *a-yakṣma* in the Kāṭhaka Saṃhitā,<sup>4</sup>

<sup>1</sup> i. 122, 9; x. 85, 31; 97, 11. 12;  
137, 4; 163, 1-6.

<sup>2</sup> ii. 10, 5. 6; iii. 31, 1, v. 4, 9;

<sup>3</sup> 30, 6; viii. 7, 2; ix. 8, 3. 7. 10; xii. 2,  
12; 4, 8; xix. 36, 1; 38, 1.

<sup>4</sup> xii. 97.

<sup>4</sup> xvii. 11.

denotes 'free from disease.' In the Yajurveda Samhitā<sup>5</sup> an account is given of the origin of Yakṣma, which is distinguished as of three kinds—Rāja-yakṣma, 'royal Yakṣma,' Pāpa-yakṣma, 'evil Yakṣma,' and Jāyenya, most probably 'syphilis.' The second of the series is elsewhere unknown, and can hardly be defined, for it merely means 'serious or deadly disease.' Cf. also Ajñātayakṣma.

<sup>5</sup> Taittiriya Samhitā, ii. 3, 5, 2; 5, 6, 5, Kāthaka Samhitā, xi. 3; Maitrāyanī Samhitā, ii. 2, 7; Śatapatha Brāhmaṇa, iv. 1, 3, 9 | Cf. Zümmmer, *Altindisches Leben*, 375 et seq.; Grohmann, *Indische Studien*, 9, 400; Bloomfield, *Atharvaveda*, 60, Jolly, *Medicin*, 89.

**Yajata** occurs in a hymn of the Rigveda,<sup>1</sup> where he is apparently a Ṛṣi or a sacrificer.

<sup>1</sup> v. 44, 10. 11. Cf. Ludwig, Translation of the Rigveda, 3, 138

**Yajur-veda**, the 'Veda of the sacrificial utterance' (Yajus), is mentioned frequently in the Brāhmaṇas<sup>1</sup> and Upaniṣads.<sup>2</sup>

<sup>1</sup> Taittiriya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1; Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9. | ro. iv. 1, 2; 5, 11; Chāndogya Upaniṣad, i. 3, 7; iii. 2, 1, 2; 15, 7; vii. 1, 2, 4; 2, 1; 7, 1; Āśvalāyana Srauta Sūtra, x. 7, 2; Sāṅkhāyana Srauta Sūtra, xvi. 2, 6, etc.

<sup>2</sup> Aitareya Āraṇyaka, iii. 2, 3, 5; Sāṅkhāyana Āraṇyaka, viii. 3, 8; Brhadāraṇyaka Upaniṣad, i. 5, 5; ii. 4, |

**Yajus** is repeatedly distinguished from the Rc and the Sāman in Vedic literature.<sup>1</sup> The Yajus is the utterance accompanying the sacrifice, and may have the form of verse or prose, the term covering both.

<sup>1</sup> Rv. x. 90, 9; Av. v. 26, 1; ix. 6, 2; Taittiriya Samhitā, v. 5, 3, 1; 9, 4; Vājasaneyi Samhitā, i. 30; iv. 1, xix. 28; Aitareya Brāhmaṇa, i. 29, 21; viii. 13, 2; Śatapatha Brāhmaṇa, i. 2, 1, 7; vi. 5, 1, 2; 3, 4, etc. In the Brhadāraṇyaka Upaniṣad, vi. 4, 33, there is a reference to the *sukhāni Yajūṇsi*, 'white or pure Yajus,' as promulgated by Vājasaneyi Yajūṇvalkyā, whence the Vājasaneyi Samhitā is popularly known as the 'White

Yajurveda.' The theory that this is due to the fact that in the Vājasaneyi the Mantra parts of the text are not accompanied by Brāhmaṇa passages is, though accepted by Weber, *Indian Literature*, 103, 104; Eggeling, *Sacred Books of the East*, 12, xxvii, and others, now to be abandoned. In the Taittiriya Āraṇyaka, v. 10, the expression *sukhāyajūṇsi* seems to refer to books iv. and v. of that text. Cf. also Winternitz, *Geschichte der indischen Literatur*, 1, 149, n.

*Yajña-gāthā* denotes a verse (*Gāthā*) containing a maxim as to the sacrifice of any kind or sort,<sup>1</sup> or, as it is expressed in the *Mahābhārata*,<sup>2</sup> a ‘verse sung regarding the sacrifice’ (*gāthā yajña-gītā*).

<sup>1</sup> *Aitareya Brāhmaṇa*, iii. 43, 5; | *Sāṅkhāyana Śrauta Sūtra*, xvi. 8, 26; *Āśvalāyana Śrauta Sūtra*, ii. 12, 6; | 9, 6, etc.

<sup>2</sup> xii. 791 2316.

*Yajña-vacas Rājastambāyana*, ‘descendant of Rājastamba,’ is the name of a teacher, a pupil of Tura Kāvaṣeya, according to the *Śatapatha Brāhmaṇa*.<sup>1</sup> He is also mentioned in the *Maitrāyaṇī Samhitā*.<sup>2</sup>

<sup>1</sup> x. 4, 2, 1; 6, 5, 9; *Bṛhadāraṇyaka Upaniṣad*, vi. 5, 4 *Kāṇva*.

<sup>2</sup> iii. 10, 3; iv. 8, 2.

*Yajña-sena* is the name of a teacher with the patronymic *Caitra* or *Caitriyāyana* mentioned in the *Yajurveda Samhitās*.<sup>1</sup>

<sup>1</sup> *Taittiriya Samhitā*, v. 3, 8, 1 (*Caitriyāyana*), *Kāthaka Samhitā*, xxi. 4 (*Caitra*).

*Yajñeṣu* is the name of a man in the *Taittiriya Brāhmaṇa*.<sup>1</sup> He was made to prosper by his priest *Mātsya*, who knew the exact moment of sacrificing.

<sup>1</sup> i. 5, 2, 1. Cf. *Weber, Naxatra*, 2, 306.

*Yajñopavīta* denotes the ‘wearing of the Brahminical thread over the left shoulder at the sacrifice,’ and is mentioned as early as the *Taittiriya Brāhmaṇa*.<sup>1</sup> Tilak,<sup>2</sup> however, urges that it was not originally a thread that was worn, but a garment of cloth (*Vāsas*) or of deerskin (*Ajina*). This seems quite probable.

<sup>1</sup> iii. 10, 9, 12. Cf. *Taittiriya Samhitā*, ii. 5, xi. 1; *Satapatha Brāhmaṇa*, ii. 4, 2, 1; 6, 1, 12; and *Prācīnāvīta*

<sup>2</sup> *Orion*, 145 et seq., quoting *Taittiriya Āraṇyaka*, ii. 1, and the view of the Mīmāṃsists, *Jaiminiyāyamālā*.

vistara, iii. 4, 1. This view is not prejudiced by the quite implausible conjectures as to Orion’s belt with which it is combined. Cf. Eggeling, *Sacred Books of the East*, 12, 361, 424.

Yati is the name of an ancient clan which is connected with the Bhṛgus in two passages of the Rigveda,<sup>1</sup> where the Yatis certainly seem to be real persons. In another hymn,<sup>2</sup> however, they already appear as almost mythical. In the Yajurveda Saṃhitās,<sup>3</sup> and elsewhere,<sup>4</sup> the Yatis are a race whom Indra, in an evil moment, gave over to the hyænas (*Sālāvṛka*): exactly what is referred to is uncertain. Yati is mentioned with Bhṛgu in a verse of the Sāmaveda.<sup>4</sup>

<sup>1</sup> viii. 3, 9, 6, 18; Weber, *Indische Studien*, 3, 465, n.

<sup>2</sup> x. 72, 7.

<sup>3</sup> Taittirīya Samhitā, ii. 4, 9, 2, vi. 2, 7, 5; Kāthaka Samhitā, viii. 5; xi. 10, xxv. 6; xxxvi. 7; Pañcavimśa Brähmaṇa, viii. 1, 4; xiii. 4, 16, Aitareya Brähmaṇa, vii. 28, 1; Kausītaki Upaniṣad, 1. 3, etc., Muir, *Sanskrit Texts*, 1<sup>2</sup>, 437 *et seq.*

<sup>4</sup> ii. 304. In the parallel passage, Av. ii. 5, 3, the reading *Yatīr* is found, possibly an error for *Yatīn*, or merely a blunder. Cf. Muir, *op. cit.* 5, 49, n. 92; Whitney, Translation of the Atharvaveda, 44, Āśvalāyana Śrauta Sūtra, vi. 3, 1.

Cf. Macdonell, *Vedic Mythology*, p. 146.

Yadu is the name of a tribe and of the king of the tribe. They are mentioned repeatedly in the Rigveda,<sup>1</sup> normally in conjunction with Turvaśa. They seem to have taken part in the great battle against Sudās:<sup>2</sup> the Yadu and the Turvaśa kings seem to have escaped with their lives, while the Anu and the Druhyu kings perished. This is at least the most natural explanation of several passages,<sup>3</sup> though these passages possibly refer to a successful raid across the Sarayu, and a defeat of two princes, Arṇa and Citraratha.<sup>4</sup> That Turvaśa was the Yadu king, as Hopkins<sup>5</sup> holds, is most improbable.

<sup>1</sup> i. 36, 18; 54, 6; 174, 9, iv. 30, 17, v. 31, 8; vi. 45, 1; viii. 4, 7; 7, 18; 9, 14; 10, 5; 45, 27, ix. 61, 2; x. 49, 8; plural, 1. 108, 8. See Turvaśa, and Hopkins, *Journal of the American Oriental Society*, 15, 258 *et seq.*

<sup>2</sup> Whether Yadu should be read in Rv. vii. 18, 6, or not, the Yadus seem to be meant. Cf. Yakṣu.

<sup>3</sup> Rv. i. 174, 9; iv. 30, 17; v. 31, 8; vi. 20, 12.

<sup>4</sup> Rv. iv. 30, 18.

<sup>5</sup> Loc. cit.

Cf. Zimmer, *Altindisches Leben*, 122, 124; Ludwig, Translation of the Rigveda, 3, 205; 5, 142; Weber, *Episches im vedischen Ritual*, 37.

Yantr in the Rigveda<sup>1</sup> and in the Sūtras<sup>2</sup> denotes a ‘driver’ of horses or ‘charioteer.’

<sup>1</sup> i. 162, 19; x. 22, 5.

<sup>2</sup> Kātyāyana Śrauta Sūtra, xv. 6, 29, etc.

Yama denotes ‘twins,’ the birth of which is frequently alluded to in Vedic literature.<sup>1</sup> Twins of different sex seem to be indicated by the expression *yamau mithunau*.<sup>2</sup> There are traces of the belief—widely spread among negro and other races—that twins are uncanny and of evil omen,<sup>3</sup> but there are also vestiges of the opposite opinion, that twins are lucky.<sup>4</sup>

<sup>1</sup> Rv. i. 66, 4; 164, 15; ii. 39, 2; iii. 39, 3; v. 57, 4, vi. 59, 2; x. 13, 2; 117, 9, Pañcavimśa Brāhmaṇa, xvi. 4, 10, etc.

<sup>2</sup> Kāṭhaka Samhitā, xiii. 4, Nirukta, xii. 10.

<sup>3</sup> Av. iii. 28, Aitareya Brāhmaṇa, vii. 9, 8, Kātyāyana Śrauta Sūtra,

xxv. 4, 35; Śāṅkhāyana Śrauta Sūtra, iii. 4, 14, etc. Cf. Yamasū; Yuktāśva.

<sup>4</sup> Taittirīya Samhitā, vii. 1, 1, 3; Pañcavimśa Brāhmaṇa, xxiv. 12, 3; Śatapatha Brāhmaṇa, v. 3, 1, 8, and cf. Rv. iii. 39, 3.

Cf. Weber, *Indische Studien*, 17, 298-300; Naxatra, 2, 314, n.

### Yama-nakṣatra. See Nakṣatra.

Yama-sū, a ‘bearer of twins,’ is one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Samhitā, xxx. 15; Taittirīya Brāhmaṇa, iii. 4, 11, 1.

Yamunā, ‘twin,’ the name of a river, so called as running parallel with the Ganges, is mentioned thrice in the Rigveda,<sup>1</sup> and not rarely later. According to the Rigveda,<sup>2</sup> the Tṛtsus and Sudās won a great victory against their foes on the Yamunā; there is no reason<sup>3</sup> whatever to accept Hopkins’<sup>4</sup> view that the Yamunā here was another name of the Paruṣṇī (Ravi). In the Atharvaveda<sup>5</sup> the salve (Āñjana) of the Yamunā (*Yāmuna*) is mentioned along with that of Trikakud (*Traikakuda*) as of value. In the Aitareya<sup>6</sup> and the Śatapatha<sup>7</sup> Brāhmaṇas the Bharatas are famed as victorious on the Yamunā. Other Brāhmaṇas<sup>8</sup>

<sup>1</sup> v. 52, 17; vii. 18, 19; x. 75, 5.

<sup>2</sup> vii. 18, 19. See Bharata and Kuru.

<sup>3</sup> The Tṛtsus’ territory lay between the Yamunā and the Sarasvatī on the east and the west respectively.

<sup>4</sup> *India, Old and New*, 52.

<sup>5</sup> iv. 9, 10.

<sup>6</sup> viii. 23.

<sup>7</sup> xiii. 5, 4, 11.

<sup>8</sup> Pañcavimśa Brāhmaṇa, ix. 4, 11 (cf. Pāravata); xxv. 10, 24; 13, 4; Śāṅkhāyana Śrauta Sūtra, xiii. 29, 25, 33; Kātyāyana Śrauta Sūtra, xxiv. 6, 10, 39; Lātyāyana Śrauta Sūtra, x. 19, 9, 10; Āśvalāyana Śrauta Sūtra, xii. 6, 28, etc.

also mention this river. In the Mantrapāṭha<sup>9</sup> the Sālvās are spoken of as dwelling on its banks.

<sup>9</sup> ii. 11, 12.

Cf. Zimmer, *Altindisches Leben*, 5; 32, 323.

Max Müller, *Sacred Books of the East*, 32, 323.

Yayāti is mentioned twice in the Rigveda,<sup>1</sup> once as an ancient sacrificer, and once as Nahuṣya, ‘descendant of Nahuṣa,’ apparently a king. There is no trace whatever of his connexion with Pūru, as in the Epic,<sup>2</sup> the tradition of which must be deemed to be inaccurate.

<sup>1</sup> i. 31, 17; x. 63, 1.

<sup>2</sup> Cf. Ludwig, *Translation of the* 1<sup>a</sup>, 232.

Rigveda, 3. 147; Muir, *Sanskrit Texts*

1<sup>a</sup>, 232.

1. Yava in the Rigveda<sup>1</sup> appears to be a generic term for any sort of ‘grain,’ and not merely ‘barley.’ The latter sense is probably found in the Atharvaveda,<sup>2</sup> and is regular later. The barley harvest came after spring,<sup>3</sup> in the summer.<sup>4</sup> That barley was cultivated in the period of the Rigveda<sup>5</sup> is not certain, but on the whole very probable.<sup>6</sup>

<sup>1</sup> i. 23, 15; 66, 3; 117, 21; 135, 8; 176, 2; ii. 5, 6; 14, 11; v. 85, 3; vii. 3, 4; viii. 2, 3; 22, 6; 63, 9; 78, 10, etc.

<sup>2</sup> ii. 8, 3; vi. 30, 1; 50, 1, 2; 91, 1; 141, 2; 142, 1, 2; viii. 7, 20; ix. 1, 22; 6, 14; xii. 1, 42; Taittirīya Saṃhitā, vi. 2, 10, 3, 4, 10, 5; vii. 2, 10, 2; Kāthaka Saṃhitā, xxv. 10, xxvi. 5; Maitrāyaṇī Saṃhitā, iv. 3, 2; Vājasaneyī Saṃhitā, v. 26; xviii. 12; xxiii. 30; Taittirīya Brāhmaṇa, i. 8, 4, 1; Śatapatha Brāhmaṇa, i. 1, 4, 20; ii. 5, 2, 1, iii. 6, 1, 9, 10, iv. 2, 1, 11; xii. 7, 2, 9; Chāndogya Upaniṣad,

iii. 14, 3, etc.; Kauṣītaki Brāhmaṇa, iv. 12.

<sup>3</sup> Kauṣītaki Brāhmaṇa, iv. 13.

<sup>4</sup> Taittirīya Saṃhitā, vii. 2, 10, 2.

<sup>5</sup> Hopkins, *Journal of the American Oriental Society*, 17, 86, n.

<sup>6</sup> Sowing (*vāp*) grain is referred to in Rv. i. 117, 21; ripening of grain in 135, 8; ploughing (*kṛṣ*) in i. 176, 2. Grain rejoicing in rain is alluded to in ii. 5, 6. See Kṛṣṇa.

Cf. Schrader, *Prehistoric Antiquities*, 282; Kuhn, *Indische Studien*, i, 355, 356; Zimmer, *Altindisches Leben*, 238, 239.

## 2. Yava. See Māsa.

Yavasa in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘grass’ on which animals feed, and which is burned by the forest fire.<sup>3</sup>

<sup>1</sup> i. 38, 5; 91, 13; iii. 45, 3; iv. 41, 10; 42, 5; vii. 18, 10; 87, 2; 93, 2; 102, 1, etc.

<sup>2</sup> Vājasaneyī Saṃhitā, xxi. 43, etc.

<sup>3</sup> Cf. Agni, *yavasād*, in Rv. i. 94, 11.

Cf. Zimmer, *Altindisches Leben*, 47; Max Müller, *Sacred Books of the East*, 32, 87.

*Yavāgū* means ‘barley-gruel,’<sup>1</sup> but is also used of weak decoctions of other kinds of grain.<sup>2</sup>

<sup>1</sup> *Taittiriya Samhitā*, vi. 2, 5, 2; *Kāthaka Samhitā*, xi. 2; *Taittiriya Āranyaka*, ii. 8, 8, *Kauśitaki Brāhmaṇa*, iv. 13, etc

<sup>2</sup> Of *Jartila* and *Gavīdhuka*, *Taittiriya Samhitā*, v. 4, 3, 2.

*Yavāśir* is used in the Rigveda<sup>1</sup> as an epithet of *Soma*, meaning ‘mixed with grain.’

<sup>1</sup> i. 187, 9; ii. 22, 1; iii. 42, 7, | *Mythologie*, i. 227; *Zimmer, Altindisches Leben*, 279  
viii. 94, 4. Cf. *Hillebrandt, Vedische Leben*, 279

*Yavāṣa*. See *Yevāṣa*.

*Yavya* in the *Śatapatha Brāhmaṇa* (i. 7, 2, 46) denotes ‘month’ (lit., ‘containing a first half,’ see 2. *Yava*).

*Yavyāvatī* is the name of a river in the Rigveda<sup>1</sup> and in the *Pañcavimśa Brāhmaṇa*.<sup>2</sup> Hillebrandt<sup>3</sup> thinks that the river is one in Iran, the *Djob* (*Zhobe*), near the *Iryāb* (*Haliāb*), but there is no reason to accept this identification.

<sup>1</sup> vi. 27, 6.

<sup>2</sup> xxv. 7, 2.

<sup>3</sup> *Vedische Mythologie*, 3, 268, n. 1

Cf. *Zimmer, Altindisches Leben*, 18,

19; *Ludwig, Translation of the Rigveda*, 3, 204; *Kaegi, Rigveda*, n. 338; *Oldenberg, Rigveda-Noten*, i, 168, n. 1.

*Yaśasvin Jayanta Lauhitya* (‘descendant of Lohita’) is the name of a teacher, a pupil of *Kṛṣṇarāṭa Triveda Lauhitya* in the *Vāṇśa* (list of teachers) in the *Jaiminīya Upaniṣad Brāhmaṇa* (iii. 42, 1).

*Yaṣṭi*, ‘staff,’ is mentioned in the latest parts of the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> *Śatapatha Brāhmaṇa*, ii. 6, 2, 17 | *Upaniṣad*, vi. 4, 7; *Kauśitaki Upaniṣad* of *veṇu*, ‘bamboo’); *Bṛhadāraṇyaka* iv. 19, etc.

Yaska is the name of a man. The Yaskas, descendants of Girikṣit (*Gairikṣitāḥ*) are mentioned in the Kāṭhaka Saṃhitā.<sup>1</sup> Cf. Yāska.

<sup>1</sup> xii. 12. Cf. Weber, *Indische Studien*, 3, 475 et seq.; 8, 245 et seq.; *Indian Literature*, 41, n. 30.

Yājñā-tura, ‘descendant of Yajñatura,’ is the patronymic of 2. R̄śabha in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xii. 8, 3, 7, xiii. 5, 4, 15, Śāṅkhāyana Śrauta Sūtra, xvi. 9, 8 10

Yājñā-valkya, ‘descendant of Yajñavalkya,’ is repeatedly mentioned in the Śatapatha Brāhmaṇa<sup>1</sup> as an authority on questions of ritual. He is, however, also given as an authority on questions of philosophy in the Bṛhadāraṇyaka Upaniṣad,<sup>2</sup> but Oldenberg<sup>3</sup> is, no doubt, right in thinking that no possible importance can be attached to the mention of Yājñavalkya in the latter capacity. He is said to have been a pupil of Uddālaka Āruṇi,<sup>4</sup> whom he opposed successfully in a dispute.<sup>5</sup> His two wives, Maitreyī and Kātyāyanī, are mentioned in the Bṛhadāraṇyaka Upaniṣad,<sup>6</sup> which concludes<sup>7</sup> with a passage ascribing to Yājñavalkya Vājasaneyā the ‘white Yajus’ (*śuklāni yajūṇi*). It is remarkable that Yājñavalkya is never mentioned in any other Vedic text outside the Śatapatha Brāhmaṇa except the Śāṅkhāyana Āraṇyaka,<sup>8</sup> where, however, both references are merely transcripts from the Śatapatha.<sup>9</sup> It has

<sup>1</sup> i. 1, 1, 9; 3, 1, 21. 26; 9, 3, 16; ii. 3, 1, 21; 4, 3, 2, 5, 1, 2 (where he is said to be in contradiction with the Rigveda); iii. 1, 1, 4; 2, 21; 3, 10; 8, 2, 24 (cursed by a Caraka teacher); iv. 2, 1, 7; 6, 1, 10; 8, 7, etc. There are no references to Yājñavalkya in books v-ix, which, on the contrary, owe their doctrine to Tura Kāvaṣeyā and Śāṇḍilya; but the fame of Yājñavalkya revives in books x-xiv—e.g., xi. 3, 1, 2; 4, 2, 17, 3, 20; 6, 2, 1; 3, 1; xii. 4, 1, 10, etc.

<sup>2</sup> iii. 1, 2 et seq.; 2, 10 et seq.; 3, 1; 4, 1; 5, 1; 6, 1; 7, 1, etc.

<sup>3</sup> Buddha,<sup>5</sup> 34, n. 1.

<sup>4</sup> vi. 4, 33 (Mādhyāndina = vi. 5, 4 Kāṇva).

<sup>5</sup> iii. 7, 1.

<sup>6</sup> ii. 4, 1; iv. 5, 1 et seq.

<sup>7</sup> vi. 4, 33 (Mādhyāndina = vi. 5, 4 Kāṇva).

<sup>8</sup> ix. 7; xiii. 1.

<sup>9</sup> Weber, *Indian Literature*, 132, n. \*; Keith, *Journal of the Royal Asiatic Society*, 1908, 374.

been supposed by Oldenberg<sup>10</sup> and others that Yājñavalkya belonged to Videha, but despite the legend of Janaka's patronage of him, his association with Uddalaka, the Kuru-Pañcāla, renders this doubtful.

<sup>10</sup> *Buddha*,<sup>5</sup> 34, n. 1.

Cf. Weber, *Indian Literature*, 120 et seq.; *Indische Studien*, I, 173; 13, 265-

269; Eggeling, *Sacred Books of the East*, 12, xxx et seq.; von Schroeder, *Indiens Literatur und Cultur*, 188.

Yājyā (scil. ṛc, 'verse') denotes the words uttered at the moment of offering the sacrifice, 'consecrating sacrificial formula,' in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittiriya Saṃhitā, i. 5, 2, 1; 6, 10, 5; Vājasaneyi Saṃhitā, xix. 20; v. 12, etc.

<sup>2</sup> Aitareya Brāhmaṇa, i. 4, 8; ii. 10;

ii. 13, 2; 26, 3. 5. 6; 40, 8, iii. 32, 1; Śatapatha Brāhmaṇa, i. 4, 2, 19, 111. 4, 4, 2; vii. 2, 7, 11, etc.

Yātu-dhāna in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a 'sorcerer,' 'wizard,' or 'magician.' The sense of the Rigveda<sup>3</sup> is clearly unfavourable to sorcery. The feminine, Yātudhānī, is also found in the Rigveda and later.<sup>4</sup>

<sup>1</sup> i. 35, 10; x. 87, 2. 3. 7. 10, 120, 4.

<sup>2</sup> Av. i. 7, 1; iv. 3, 4; vi. 13, 3; 32, 2; vii. 70, 2; xix. 46, 2, Kāṭhaka Saṃhitā, xxxvii. 14; Vājasaneyi Saṃhitā, xii. 7, Śatapatha Brāhmaṇa, vii. 4, 1, 29, etc.

<sup>3</sup> vii. 104, 15.

<sup>4</sup> Rv. i. 191, 8; x. 118, 8; Av. i. 28, 24; ii. 14, 3, iv. 9, 9; 18, 17; xix. 37, 8, etc.

Cf. Bloomfield, *Atharvaveda*, 26, 65 et seq.

Yātu-vid, denoting in the plural 'those who know sorcery,' designates the Atharvaveda in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> x. 5, 2, 20. Cf Bloomfield, *Hymns of the Atharvaveda*, xxii.; *Atharvaveda*, i. 8, 9, 23.

Yādva, 'descendant of Yadu,' is used of the Yadu prince in one passage of the Rigveda,<sup>1</sup> while the largesse of the Yādvas<sup>2</sup> is alluded to elsewhere. In another passage a beast (*paśu*) of the Yadus or Yādvas is mentioned.<sup>3</sup> Cf. Yadu.

<sup>1</sup> vii. 19, 8.

<sup>2</sup> Rv. viii. 6, 46. Cf. Ludwig, Translation of the Rigveda, 5, 142.

<sup>3</sup> Rv. viii. 1, 31.

Cf. Weber, *Indian Literature*, 3; *Episches im vedischen Ritual*, 37.

Yāna denotes ‘vehicle’ in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> iv. 43, 6.

<sup>2</sup> Śatapatha Brāhmaṇa, v. 5, 3, 7; | Saḍvimśa Brāhmaṇa, vi. 3, 10; Chān-

dogyā Upaniṣad, viii. 12, 3, etc.

Yāma, used in the plural, denotes in one passage of the Atharvaveda,<sup>1</sup> according to Roth,<sup>2</sup> the planets among which the sun (*bhaga*) wanders. But both Bloomfield<sup>3</sup> and Whitney<sup>4</sup> accept the sense—the regular one in the later language—of ‘night watches.’

<sup>1</sup> vi. 21, 2

<sup>2</sup> St Petersburg Dictionary, s.v. *id.*

<sup>3</sup> *Hymns of the Atharvaveda*, 30.

<sup>4</sup> Translation of the Atharvaveda,

396.

Yāman denotes in the Rigveda<sup>1</sup> a ‘march’ or ‘expedition’ in war.

<sup>1</sup> iv. 24, 2, vii. 66, 5; 85, 1; ix. 64, 10; x. 78, 6, 80, 5.

Yāyāvara<sup>1</sup> denotes a person of no fixed abode in the Yajur-veda Samhitās.<sup>2</sup>

<sup>1</sup> Literally, ‘wandering about,’ from the intensive of *yā*, ‘to go.’

<sup>2</sup> Taittirīya Samhitā, v. 2, 1, 7; Kāṭhaka Samhitā, xi. 12.

Yāva. See Māsa.

Yāska (‘descendant of Yaska’) is mentioned in the first two Vaṃśas (lists of teachers) of the Brāhmaṇāraṇyaka Upaniṣad<sup>1</sup> as a contemporary of Āsurāyaṇa and a teacher of Bhāradvāja. Whether Yāska, author of the Nirukta,<sup>2</sup> was the same person, it is, of course, impossible to say.

<sup>1</sup> ii. 5, 21; iv. 5, 27 (Mādhyāndina = ii. 6, 3; iv. 6, 3 Kāṇva). Cf. Weber, *Indian Literature*, 128.

Weber, *op. cit.*, 25, 26, etc.; *Indische Studien*, I, 17, 103; 3, 396; 8, 243, etc.; *Indian Literature*, 41, n. 30.

<sup>2</sup> Rigveda Prātiśākhya, xvii. 25;

Yu, appearing in the dual in the Śatapatha Brāhmaṇa (iii. 7, 4, 10), seems to mean ‘yoke animals.’

Yukta in the Śatapatha Brāhmaṇa (vi. 7, 4, 8; xii. 4, 1, 2) denotes a ‘yoke’ of oxen. Cf. 1. Yuga.

**Yuktāśva** is the name of a man who is mentioned in the Pañcavimśa Brāhmaṇa<sup>1</sup> as the seer of a Sāman, or chant. He is said to have exposed a pair of twins,<sup>2</sup> but Hopkins<sup>3</sup> thinks that the reference is only to an exchange of children.

<sup>1</sup> xi. 8,

<sup>2</sup> Cf. Weber, *Nazatra*, 2, 314, n., whose view is that of Sāyaṇa on the passage. Cf. Yama.

<sup>3</sup> *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 61, 62.  
Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

1. Yuga in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘yoke.’ Cf. Ratha.

<sup>1</sup> i. 115, 2, 184, 3, ii. 39, 4; iii. 53, 17, viii. 80, 7, x. 60, 8; 101, 3, etc.

<sup>2</sup> Av. iv. 1, 40; Śatapatha Brā-

māṇa, iii. 5, 1, 24 34, Taittiriya Brāhmaṇa, i. 5, 1, 3, etc.

2. Yuga in the Rigveda<sup>1</sup> frequently denotes a ‘generation’; but the expression *daśame yuge* applied to Dīrghatamas in one passage<sup>2</sup> must mean ‘tenth decade’ of life.

There is no reference in the older Vedic texts to the five-year cycle (see *Samvatsara*). The quotation from the Pañcavimśa Brāhmaṇa<sup>3</sup> given in the St. Petersburg Dictionary, and by Zimmer<sup>4</sup> and others, is merely a citation from a modern text in the commentary on that work.

Nor do the older Vedic texts know of any series of Yugas or ages such as are usual later. In the Atharvaveda<sup>5</sup> there are mentioned in order a hundred years, an *ayuta* (10,000?), and then two, three, or four Yugas: the inference from this seems to be that a Yuga means more than an *ayuta*, but is not very

<sup>1</sup> *Yuge-yuge*, ‘in every age,’ i. 139, 8; iii. 26, 3; vi. 8, 5; 15, 8; 36, 5; ix. 94, 12; *uttarāyugāni*, ‘future ages,’ iii. 33, 8; x. 10, 10; *pūrvāṇi yugāni*, vii. 70, 4; *uttare yuge*, x. 72, 1, etc. In i. 92, 11; 103, 4; 115, 2; 124, 2; 144, 4, etc., the phrase ‘generations of men’ (*manasyā, manusā, manusah, janānām*) are referred to. See Muir, *Sanskrit Texts*, I<sup>2</sup>, 45, 46.

<sup>2</sup> i. 158, 6. Wilson, Translation, 2, 104, n., suggests that *yuga* here means a lustrum of five years; but the tenth decade is far more likely, as Dīrghatamas is said to be ‘aged’ (*jujurvān*).

<sup>3</sup> xvii. 13, 17.

<sup>4</sup> *Altindisches Leben*, 368.

<sup>5</sup> viii. 2, 21.

certain. Zimmer<sup>6</sup> adduces a passage from the Rigveda,<sup>7</sup> but the reference there, whatever it may be,<sup>8</sup> is certainly not to the four ages (*cf.* also *Triyuga*).<sup>9</sup> The Taittiriya Brähmana<sup>10</sup> recognizes long periods of time—e.g., one of 100,000 years.

To the four ages, Kali, Dvāpara, Tretā, and Krta, there is no certain reference in Vedic literature, though the names occur as the designations of throws at dice (see *Aksa*). In the Aitareya Brähmana<sup>11</sup> the names occur, but it is not clear that the ages are really meant. Haug<sup>12</sup> thought that the dice were meant: this view is at least as probable as the alternative explanation, which is accepted by Weber,<sup>13</sup> Roth,<sup>14</sup> Wilson,<sup>15</sup> Max Müller,<sup>16</sup> and Muir.<sup>17</sup> Roth, indeed, believes that the verse is an interpolation; but in any case it must be remembered that the passage is from a late book of the Aitareya Brähmana. Four ages—Puṣya, Dvāpara, Khārvā, and Krta—are mentioned in the late Śaḍviṁśa Brähmana,<sup>18</sup> and the Dvāpara in the Gopatha Brähmana.<sup>19</sup>

<sup>6</sup> *Op. cit.*, 371

<sup>7</sup> viii. 101, 4 = Av. x. 8, 3.

<sup>8</sup> Cf. Aitareya Āraṇyaka, ii. 1, 1, with Keith's note, Griffith, *Hymns of the Rigveda*, 2, 253.

<sup>9</sup> In Rv. x. 72, 2, *devānām pūrveye yuge*, 'in the earlier age of the gods,' occurs.

<sup>10</sup> iii. 12, 9, 2 Cf. Muir, i<sup>2</sup>, 42, n. 66.

<sup>11</sup> vii. 15, 4 (in the description of the merits of exertion): 'A man while lying is the Kali; moving himself, he is the Dvāpara; rising, he is the Tretā; walking, he becomes the Krta' (*Kalip śayāno bhavati saṃjihānas tu Dvāparah | uttiṣṭhāns Tretā bhavati, Krtaṃ saṃpad-yate caran ||*)

<sup>12</sup> Aitareya Brähmana, 2, 464, criticized by Weber, *Indische Studien*, 9, 319.

<sup>13</sup> *Indische Studien*, 1, 286; 9, 315 et seq.

<sup>14</sup> *Indische Studien*, 1, 460.

<sup>15</sup> *Journal of the Royal Asiatic Society*, 1851, 99.

<sup>16</sup> *Ancient Sanskrit Literature*, 412.

<sup>17</sup> *Sanskrit Texts*, i<sup>2</sup>, 48, n. 86

<sup>18</sup> v. 6.

<sup>19</sup> i. 1, 28; Weber, *Indian Literature*, 151, n. 166; Windisch, *Buddha und Māra*, 151.

Cf. Zimmer, *Altindisches Leben*, 367-371; Weber, *Indische Streifen*, 1, 91. A quite different theory of the Yugas is given by Shamasastri, *Gavām Ayana*, 141 *et seq.*, but his whole theory is quite impossible. Weber once (*Indian Literature*, 113, n. 127) found the mention of the quinquennial Yuga in Rv. iii. 55, 18, but that passage refers to the five or six seasons (see Griffith, *Hymns of the Rigveda*, 1, 382, n.), while i. 25, 8, merely alludes to the intercalary month. Weber also (*op. cit.*, 70, 247) considers that the Yugas are derived from the phases of the moon, but this idea was long since disposed of by Roth, *Die Lehre von den vier Weltaltern* (Tübingen, 1860).

Yuddha in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘battle.’ The more usual word earlier<sup>3</sup> is Yudh.

<sup>1</sup> x. 54, 2.

<sup>2</sup> Taittirīya Brāhmaṇa, i. 5, 9, 1; Aitareya Brāhmaṇa, iii. 39, 1. 2; vi. 36, 2; Śatapatha Brāhmaṇa, xiii. 1, 5, 6; Kauśitaki Upaniṣad, iii. 1, etc.

<sup>3</sup> Rv. i. 53, 7; 59, 1, v. 25, 6, vi. 46, 11, etc.; Av. i. 24, 1; iv. 24, 7; vi. 66, 1; 103, 3, etc.; Śatapatha Brāhmaṇa, v. 2, 4, 16, etc.

Yudhāṁśrauṣṭi Augra-sainya (‘descendant of Ugrasena’) is the name, in the Aitareya Brāhmaṇa,<sup>1</sup> of a king who was anointed by Parvata and Nārada.

<sup>1</sup> viii. 21, 7. Cf. Weber, *Eptisches im vedischen Ritual*, 8. The Paurāṇic form is Yuddha-muṣti.

Yudhyāmadhi is apparently the name of a king who was defeated by Sudās. The mention of him occurring only in the verses added at the end of the hymn celebrating the victory of Sudās over the ten kings<sup>1</sup> can claim little authenticity as a notice of Sudās.

<sup>1</sup> Rv. vii. 18, 24. Cf. Ludwig, Translation of the Rigveda, 3, 173.

Yuvati is the ordinary expression for a ‘young woman’ or ‘maiden’ in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 118, 5; ii. 35, 4; iii. 54, 14; iv. 18, 8; v. 2, 1. 2; ix. 86, 16; x. 30, 5. <sup>2</sup> Av. xiv. 2, 61; Taittirīya Brāhmaṇa, iii. 1, 1, 9; 2. 4; Śatapatha Brāhmaṇa, xiii. 1, 9, 6; 4, 3, 8, etc.

Yūtha is the word for ‘herd’ of cows in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 10, 2; 81, 7; iii. 55, 17; iv. 2, 18; 38, 5; v. 41, 19; ix. 71, 9, etc. <sup>2</sup> Cf. *yūthya*, ‘of the herd,’ viii. 56, 4; ix. 15, 4; x. 23, 4.

<sup>2</sup> Av. v. 20, 3; Taittirīya Saṃhitā, v. 7, 2, 1, etc.

Yupa in the Rigveda<sup>1</sup> and later<sup>2</sup> means a ‘post,’ usually that to which the sacrificial victim was tied. It also designates the post to which the door of the house was attached (**Durya**).<sup>3</sup>

<sup>1</sup> v. 2, 7 (of Sunahsepa).

<sup>2</sup> Av. ix. 6, 22; xii. 1, 38; xiii. 1, 47; Taittirīya Saṃhitā, vi. 3, 4, 1; vii. 2, 1, 3; Vājasaneyi Saṃhitā, xix. 17;

Pañcavimśa Brāhmaṇa, ix. 10, 2, etc.

<sup>3</sup> Rv. i. 51, 14. Cf. Zimmer, *Altindisches Leben*, 153.

**Yūṣan**, occurring in the description of the horse-sacrifice in the Rigveda<sup>1</sup> and the Yajurveda Saṃhitās,<sup>2</sup> denotes the ‘broth’ which was made from the flesh of the sacrificial animal, and was no doubt used as food. Vessels employed for holding it, Pātra and Āsecana, are mentioned. Another form of the word, found in the Taittirīya Saṃhitā,<sup>3</sup> is Yūs, which corresponds to the Latin *jus*.

<sup>1</sup> i. 162, 13.

<sup>2</sup> Taittirīya Samhitā, vi. 3, 11, 1. 4; Vājasaneyi Samhitā, xv. v 9

<sup>3</sup> vi. 3, 11, 1. 4.

Cf. Zimmer, *Altindisches Leben*, 271, Schrader, *Prehistoric Antiquities*, 316.

**Yevāṣa** is the name of a destructive insect in the Atharvaveda.<sup>1</sup> The form Yavāṣa is found in the Kāthaka Saṃhitā.<sup>2</sup> Cf. Vṛṣa.

<sup>1</sup> v. 23, 7. 8.

<sup>2</sup> xxx. 1 (*Indische Studien*, 3, 462). The same form occurs in the Gaṇas, kumudādi and prekṣādi (Pāṇini, iv. 2, 8o). Cf. Maitrāyaṇī Samhitā, iv. 8, 1,

where Yavāṣa should be read; Kapiṣṭala Samhitā, xlvi. 4.

Cf. Zimmer, *Altindisches Leben*, 98; St. Petersburg Dictionary, s.v.

**Yoktra** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘thongs’ used for yoking the chariot or cart.

<sup>1</sup> iii. 33, 13; v. 33, 2.

<sup>2</sup> Av. iii. 30, 6; vii. 78, 1; Taittirīya Samhitā, i. 6, 4, 3, Taittirīya Brāh-

mara, iii. 3, 3, 3, Śatapatha Brāhmaṇa, i. 3, 1, 13; vi. 4, 3, 7, etc.

**Yoga** denotes the yoke of oxen or horses drawing a car in the Atharvaveda<sup>1</sup> and the Bṛhadāraṇyaka Upaniṣad.<sup>2</sup>

<sup>1</sup> vi. 91, 1 (yokes of six or eight); Kāthaka Samhitā, xv. 2, etc. Cf. Sīra.

<sup>2</sup> iv. 3, 11 (*ratha-yogāḥ*, ‘chariot teams’).

**Yojana** occurs frequently in the Rigveda<sup>1</sup> and later<sup>2</sup> as a measure of distance,<sup>3</sup> but there is no reference defining its real

<sup>1</sup> i. 123, 8; ii. 16, 3; x. 78, 7; 86, 20, etc.

<sup>2</sup> Av. iv. 26, 1; Maitrāyaṇī Saṃhitā, ii. 9, 9; iii. 8, 4; Taittirīya Brāhmaṇa, ii. 4, 2, 7, etc. Cf. Zimmer, *Altindisches Leben*, 363, who finds in Rv. i. 123, 8,

*yojana* as a division of time equivalent to the *Muhūrtā*. But this is most improbable.

<sup>3</sup> That is, the distance driven in one ‘harnessing’ (without unyoking), a ‘stage.’

length. Later it is reckoned at four *Krośas*, or about nine miles.<sup>4</sup>

<sup>4</sup> Sometimes calculated at 8 krośas, or 18 miles. The estimate of 2½ miles is also found.

Yodha in the Rigveda<sup>1</sup> means ‘fighter,’ ‘warrior,’ ‘soldier.’

<sup>1</sup> i. 143, 5; iii. 39, 4; vi. 25, 5; x. 78, 3

Yoṣan, Yoṣanā, Yoṣā, Yoṣit, all denote ‘young woman,’ ‘maiden,’ as an object of affection, and as meet for wedlock.<sup>1</sup> So these terms are often opposed in the Brāhmaṇas to Vṛṣan, ‘male,’ in the general sense of ‘female,’<sup>2</sup> but they also occur in the sense of ‘wife,’<sup>3</sup> or ‘daughter,’<sup>4</sup> or merely ‘girl.’<sup>5</sup> See Strī.

<sup>1</sup> Yoṣan, Rv. iv. 5, 5; Yoṣanā, iii. 52, 3, 56, 5; 62, 8; vii. 95, 3, etc.; Yoṣā, i. 48, 5; 92, 11; iii. 33, 10; 38, 8, etc.; Av. xii. 3, 29; xiv. 1, 56, etc.; Yoṣit, Rv. ix. 28, 4; Av. vi. 101, 1, etc. Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*. 418.

<sup>2</sup> Śatapatha Brāhmaṇa, i. 2, 5, 15 (yoṣā), and often in the Brāhmaṇas.

<sup>3</sup> Av. xii. 3, 29 (yoṣā).

<sup>4</sup> So yoṣā in Rv. i. 117, 20 Cf. Zimmer, *Altindisches Leben*, 310

<sup>5</sup> Śatapatha Brāhmaṇa, i. 8, 1, 7.

Yaugam-dhari, ‘descendant of Yugamdhara,’ is the name of a king of the Sālvas in the Mantrapāṭha (ii. 11, 12).

Yauvana, ‘youth,’ is found in the Atharvaveda (xviii. 4, 50), where it is opposed to ‘old age.’

## R.

Rakṣitṛ, ‘protector,’ ‘guardian,’ occurs in the Rigveda<sup>1</sup> and later,<sup>2</sup> usually in a metaphorical sense.

<sup>1</sup> i. 89, 1. 5; ii. 39, 6; guardian of Soma, vi. 7, 7; of the dogs of Yama, x. 14, 11, etc.

<sup>2</sup> Av. iii. 27, 1; xii. 3, 55; xix. 15, 3; Śatapatha Brāhmaṇa, xiii. 4, 2, 5, etc.

Raghaṭ occurs once in the plural in the Atharvaveda,<sup>1</sup> where the Paippalāda recension reads *vaghaṭah*. Roth<sup>2</sup> once con-

<sup>1</sup> viii. 7, 24.

<sup>2</sup> St. Petersburg Dictionary, s.v., 1a.

jected *raghavah*, ‘ swift,’ as the correct reading. Bloomfield,<sup>3</sup> who in his translation explains the word as ‘ falcons,’ in his notes inclines to think Roth’s conjecture likely. Ludwig<sup>4</sup> suggests ‘ bees’ as the meaning. Possibly some kind of bird may be intended.<sup>5</sup>

<sup>3</sup> *Hymns of the Atharvaveda*, 580.

<sup>4</sup> Translation of the R̄igveda, 3, 504.

<sup>5</sup> Bohthlungk, Dictionary, s.v. Cf.

Whitney, Translation of the Atharvaveda, 501.

**Rajata** as an adjective with **Hiranya**<sup>1</sup> designates ‘ silver,’ and ornaments (**Rukma**),<sup>2</sup> dishes (**Pātra**),<sup>3</sup> and coins (**Niṣka**)<sup>4</sup> ‘ made of silver’ are mentioned. The word is also used alone as a substantive to denote ‘ silver.’<sup>5</sup>

<sup>1</sup> Taittiriya Samhitā, i. 5, 1, 2; Kāthaka Samhitā, x. 4; Satapatha Brähmaṇa, xii. 4, 4, 7, xiii. 4, 2, 10, xiv. 1, 3, 4, etc.

<sup>2</sup> Satapatha Brähmaṇa, xii. 8, 3, 11.

<sup>3</sup> Taittiriya Brähmaṇa, ii. 2, 9, 7, iii. 9, 6, 5.

<sup>4</sup> Pañcavimśa Brähmaṇa, xvii. 1, 14.

<sup>5</sup> Av. v. 28, 1; xiii. 4, 51; Aitareya

Brähmaṇa, vii. 12, 2; Chāndogya Upaniṣad, iv. 17, 7; Jamunīya Upaniṣad Brähmaṇa, iii. 17, 3; Śadvimśa Brähmaṇa, vi. 6.

Cf. Schrader, *Prehistoric Antiquities*, 180; Zimmer, *Altindisches Leben*, 56; Macdonell, *Sanskrit Literature*, 151, 152; Vincent Smith, *Indian Antiquary*, 34, 230.

**Rajana Koṇeya**, or **Kauṇeya**, is the name of a teacher mentioned in the Yajurveda Samhitās.<sup>1</sup> It is said in the Kāthaka Samhitā<sup>2</sup> that **Kratujit Jānaki** successfully sacrificed for him when he desired to obtain eyesight. He is also mentioned in the Pañcavimśa Brähmaṇa,<sup>3</sup> where the name of his son, **Ugradeva Rājani**, also occurs.<sup>4</sup>

<sup>1</sup> Taittiriya Samhitā, ii. 3, 8, 1; Kāthaka Samhitā, xxvii. 2 (*Indische Studien*, 3, 474).

<sup>2</sup> xi. 1 (*Indische Studien*, 3, 474).

<sup>3</sup> xiii. 4, 11. Cf. Hopkins, *Transac-*

*tions of the Connecticut Academy of Arts and Sciences*, 15, 58, n. 2.

<sup>4</sup> He was a leper, and the **Rajani** is used against leprosy, Bloomfield, *Hymns of the Atharvaveda*, 266.

**Rajanī** is found in one passage of the Atharvaveda,<sup>1</sup> where it denotes some sort of plant, probably so called because of its

<sup>1</sup> i. 23, 1. Cf. Roth in Whitney’s *Translation of the Atharvaveda*, 24; Bloomfield, *Hymns of the Atharvaveda*, 267.

power of ‘colouring’ (from *rañj*, ‘to colour’). The species cannot be identified owing to the untrustworthiness of the later authorities who attempt its identification.

Rajayitri, a ‘female dyer,’ is included in the list of victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Samhitā, xxx. 12, Taittirīya Brāhmaṇa, iii. 4, 7, 1.

1. Rajas denotes the region of the atmosphere between heaven and earth in the Rigveda<sup>1</sup> and later.<sup>2</sup> The atmosphere, like the sky (Div), is divided into three regions,<sup>3</sup> but more normally into two, the ‘earthly’ (*pārthiva*)<sup>4</sup> and the ‘heavenly’ (*divya* or *divah*).<sup>5</sup> In some passages<sup>6</sup> the word refers in the plural to the dusty fields on earth.

<sup>1</sup> i. 56, 5; 62, 5; 84, 1; 124, 5; 168, 6; 187, 4; ii. 40, 3, vi. 62, 9, etc.

<sup>2</sup> Av. iv. 25, 2; vii. 25, 1; 41, 1, x. 3, 9; xiii. 2, 8 43; Taittirīya Samhitā, iii. 5, 4, 2; Vājasaneyi Samhitā, xiii. 44, etc.

<sup>3</sup> Rv. iv. 53, 5; v. 69, 1; ix. 74, 6; x. 45, 3; 123, 8, Av. xiii. 1, 11, etc

In Rv. i. 164, 6, six ‘regions’ are mentioned

<sup>4</sup> Rv. i. 81, 5, 90, 7; 154, 1; vi. 49, 3; viii. 88, 5; ix. 72, 8, etc.

<sup>5</sup> Rv. iv. 53, 3, i. 110, 6. Cf. Macdonell, *Vedic Mythology*, p. 10; St. Petersburg Dictionary, s.v.

<sup>6</sup> Rv. i. 166, 3; iii. 62, 16; x. 75, 7.

2. Rajas in one passage of the Yajurveda Samhitās<sup>1</sup> clearly means ‘silver,’ like Rajata. It is also taken in this sense in one passage of the Rigveda<sup>2</sup> by Zimmer,<sup>3</sup> but this interpretation is doubtful.

<sup>1</sup> *Rajah-suya*, Vājasaneyi Samhitā, v. 8; *rajūṣuya*, Taittirīya Samhitā, i. 2, 11, 2 (Sāyana on Aitareya Brāhmaṇa,

i. 23, 2); Maitrāyaṇī Samhitā, i. 2, 7; Kāthaka Samhitā, ii. 8.

<sup>2</sup> x. 105, 7.

<sup>3</sup> *Altindisches Leben*, 55, 56.

Rajasa occurs once in the Atharvaveda,<sup>1</sup> apparently as the name of a kind of ‘fish.’ Roth,<sup>2</sup> however, understood it as an adjective meaning ‘impure.’

<sup>1</sup> x. 2, 25.

<sup>2</sup> St. Petersburg Dictionary, s.v. Cf. Bloomfield, *Hymns of the Atharvaveda*,

621; Whitney, Translation of the Atharvaveda, 624.

Raji occurs in the Rigveda<sup>1</sup> seemingly as the name of a king, or perhaps demon, slain by Indra for Piṭhīnas.

<sup>1</sup> vi. 26, 6. Cf. Ludwig, Translation | Dictionary, s.v., where Roth compares of the Rigveda, 3, 156; St. Petersburg | a conjecture in Av. xx, 128, 13.

Rajjavya in the Śatapatha Brāhmaṇa (vi. 7, 1, 28) denotes a ‘cord’ or ‘rope.’

Rajju in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘rope.’ In the Atharvaveda<sup>3</sup> the serpent is called the ‘toothed rope’ (*rajju datvatī*).

<sup>1</sup> i. 162, 8 (*sīrsanyā raśanā rajjuḥ*, referring to the horse presumably means the head harness).

<sup>2</sup> Av. iii. 11, 8; vi. 121, 2; Taittirīya Saṃhitā, ii. 5, 1, 7; Śatapatha Brāhmaṇa, i 3, 1, 14; x. 2, 3, 8; xi. 3, 1, 1, etc.

<sup>3</sup> iv. 3, 2; xix. 47, 7. 8, Bloomfield, *Hymns of the Atharvaveda*, 368.

Rajju-dāla is the name of a tree (*Cordia myxa* or *latifolia*) in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xiii. 4, 4, 6. Cf. Eggeling, *Sacred Books of the East*, 44, 373, n. 2

Rajju-sarja, ‘rope-maker,’ is one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Rāṇa denotes properly the ‘joy’ of battle, then ‘battle,’ ‘combat’ itself in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 61, 1. 9; 74, 3; 119, 3; vi. 16, 15, etc.

<sup>2</sup> Av. v. 2, 4, etc.

Ratna in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a precious object, not specifically a ‘jewel,’ as in post-Vedic literature.

<sup>1</sup> i. 20, 7; 35, 8; 41, 6; 125, 1; | <sup>2</sup> Av. v. 1, 7; vii. 14, 4; Śatapatha 140, 11, 141, 10; ii. 38, 1, etc. | Brāhmaṇa, v. 3, 1, 1.

Ratni, ‘ell,’ occurring in the Śādviṁśa Brāhmaṇa (iv. 4) is a corruption of Aratni.

Ratnī, ‘receiving gifts,’ is the term applied to those people of the royal entourage in whose houses the Ratna-havis, a

special rite, was performed in the course of the Rājasūya or 'royal consecration.' The list given in the Taittirīya Saṃhitā<sup>1</sup> and the Taittirīya Brāhmaṇa<sup>2</sup> consists of the Brahman (*i.e.*, the Purohita), the Rājanya, the Mahiṣī (the first wife of the king), the Vāvāta (the favourite wife of the king), the Parivṛktī (the discarded wife), the Senānī, 'commander of the army'; the Sūta, 'charioteer'; the Grāmaṇī, 'village headman'; the Kṣattrī, 'chamberlain'; the Saṃgrahītṛ, 'charioteer' or 'treasurer'; the Bhāgadugha, 'collector of taxes' or 'divider of food'; and the Akṣāvāpa, 'superintendent of dicing' or 'thrower of dice.' In the Śatapatha Brāhmaṇa<sup>3</sup> the order is Senānī; Purohita; Mahiṣī; Sūta; Grāmaṇī; Kṣattrī; Saṃgrahītṛ; Bhāgadugha; Akṣāvāpa; Go-nikartana, 'slayer of cows' or 'huntsman'; and Pālāgala, 'courier'; the 'discarded wife' being mentioned as forbidden to stay at home<sup>4</sup> on the day of the ceremony of offering a pap for Nirṛti in her house. In the Maitrāyanī Saṃhitā<sup>5</sup> the list is Brahman (*i.e.*, Purohita); Rājan; Mahiṣī; Parivṛktī; Senānī; Saṃgrahītṛ; Kṣattrī; Sūta; Vaiśyagrāmaṇī; Bhāgadugha; Takṣa-Rathakārau, 'carpenter and chariot-maker'; Akṣāvāpa; and Go-vikarta. The Kāṭhaka Saṃhitā<sup>6</sup> substitutes Go-vyacha for Govikarta, and omits Takṣa-Rathakārau.

It will be seen that the list is essentially that of the royal household, and of the king's servants in the administration of the country, though the exact sense of Saṃgrahītṛ, Bhāgadugha, Sūta, Grāmaṇī, Kṣattrī, is open to reasonable doubt, mainly as to whether public officers or private servants<sup>7</sup> are meant, for the names are of uncertain significance. A briefer list of eight Viras, 'heroes,' as among the friends of the king,

<sup>1</sup> i. 8, 9, 1 *et seq.*

<sup>2</sup> i. 7, 3, 1 *et seq.*

<sup>3</sup> v. 3, 1, 1 *et seq.*

<sup>4</sup> According to Kātyāyana Śrauta Sūtra, xv. 3, 35, she goes to a Brahmin's house, where she shares his inviolability and exemption from jurisdiction.

<sup>5</sup> ii. 6, 5; iv. 3, 8.

<sup>6</sup> xv. 4.

<sup>7</sup> Similarly Akṣāvāpa is either the

man who dices for the king—*i.e.*, a professional dicer who plays with the king or watches his play—or a public officer who superintends the gambling halls of the state and collects the revenue, as was regularly done later on. Early English history shows similar evolution of household officers into ministers of state.

is given in the Pañcavimśa Brāhmaṇa :<sup>8</sup> brother, son, Purohita, Mahiṣī, Sūta, Grāmaṇī, Kṣattrī, and Samgrahītrī.

<sup>8</sup> xix. 1, 4.

Cf. Weber, *Indische Studien*, 17, 200, *Über den Rājasūya*, 4; Hopkins, *Journal of the American Oriental Society*, 13, 128;

Eggeling, *Sacred Books of the East*, 41, 58-65; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30, n. 2.

Ratha in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes 'chariot' as opposed to *Anas*, 'cart,' though the distinction is not absolute. Of differences in the structure of the two we have no information, except that the *Kha*, or nave hole, in the wheel of the chariot was greater than in that of the cart.<sup>3</sup>

The chariot has, as a rule, two wheels (*Cakra*), to which reference is frequently made.<sup>4</sup> The wheel consisted of a rim (*Pavi*), a felly (*Pradhi*), spokes (*Ara*),<sup>5</sup> and a nave (*Nabhya*). The rim and the felly together constitute the *Nemi*. The hole in the nave is called *Kha*: into it the end of the axle was inserted; but there is some uncertainty whether *Āni* denotes the extremity of the axle that was inserted in the nave, or the lynch-pin used to keep that extremity in the wheel. Sometimes a solid wheel was used.<sup>6</sup>

The axle (*Akṣa*) was, in some cases, made of Araṇu wood;<sup>7</sup> round its ends the wheels revolved. To the axle was attached the body of the chariot (*Koṣa*). This part is also denoted by the word *Vandhura*, which more precisely means the 'seat' of the chariot. The epithet *tri-vandhura* is used of the chariot of the Aśvins, seemingly to correspond with another of its epithets, *tri-cakra*: perhaps, as Weber<sup>8</sup> thinks, a chariot with three seats and three wheels was a real form of vehicle; but Zimmer<sup>9</sup> considers that the vehicle was purely mythical. *Garta* also denotes the seat of the warrior.

<sup>1</sup> i. 20, 3; iii. 15, 5, iv. 4, 10; 16, 20, 36, 2; 43, 25, etc.

<sup>2</sup> Av. v. 14, 5; x. 1, 8: Aitareya Brāhmaṇa, vii. 12, 3, etc.

<sup>3</sup> viii. 91, 7, with Sāyana's note; *Vidische Studien*, 2, 333.

<sup>4</sup> Cf. Chāndogya Upaniṣad, iv. 16, 5; Jaiminīya Upaniṣad Brāhmaṇa, iii. 16, 7; Kauśitaki Upaniṣad, i. 4.

<sup>5</sup> Cf. Rv. i. 32, 15; 141, 9; v. 13, 6;

58, 5; viii. 20, 14, 77, 3; x. 78, 4, Kāthaka Samhitā, x. 4, etc.

<sup>6</sup> Cf. *Pradhi*.

<sup>7</sup> Rv. viii. 46, 27; Zimmer, *Altindisches Leben*, 247, n.

<sup>8</sup> *Proceedings of the Berlin Academy*, 1898, 564; Virchow, *Zeitschrift für Ethnologie*, 5, 200. Cf. note 21.

<sup>9</sup> *Op. cit.*, viii.

At right angles to the axle was the pole of the chariot (*Īśā, Prauga*). Normally there was, it seems, one pole, on either side of which the horses were harnessed, a yoke (*Yuga*) being laid across their necks; the pole was passed through the hole in the yoke (called *Kha*<sup>10</sup> or *Tardman*<sup>11</sup>), the yoke and the pole then being tied together.<sup>12</sup>

The horses were tied by the neck (*grīvā*), where the yoke was placed, and also at the shoulder, presumably by traces fastened to a bar of wood at right angles to the pole, or fastened to the ends of the pole, if that is to be regarded, as it probably should, as of triangular shape, wide at the foot and coming to a point at the tip.<sup>13</sup> The traces seem to be denoted by *Raśmi* and *Raśanā*. These words also denote the 'reins,' which were fastened to the bit (perhaps *śiprā*) in the horse's mouth. The driver controlled the horses by reins, and urged them on with a whip (*Kaśā*).<sup>14</sup> The girths of the horse were called *Kakṣyā*.<sup>15</sup>

The normal number of horses seems to have been two, but three or four<sup>16</sup> were often used. It is uncertain whether, in these cases, the extra horse was attached in front or at the side; possibly both modes were in use. Even five steeds could be employed.<sup>17</sup> Horses were normally used for chariots, but the ass (*gardabha*)<sup>18</sup> or mule (*aśvatarī*)<sup>19</sup> are also mentioned. The ox was employed for drawing carts, and in fact derived its

<sup>10</sup> This seems to be the sense of RV. viii. 91, 7; but it has also been taken as the opening in the yoke through which the ox's head passed (the Homeric *κενύλη*). See Cowell's note on Wilson's translation; Griffith, *Hymns of the Rigveda*, 2, 237, n.

<sup>11</sup> Av. xiv. 1, 40.

<sup>12</sup> RV. iii. 6, 6; v. 56, 4; x. 60, 8.

<sup>13</sup> Zimmer, *op. cit.*, 249, thinks that *vāñī* in RV. i. 119, 5, denotes the two bars of wood to which the traces were fastened. This is also the view of Roth, St. Petersburg Dictionary, s.v., Bohtlingk's Lexicon, and Grassmann. The word may mean 'two voices' (Griffith, *Hymns of the Rigveda*, 1, 162).

<sup>14</sup> RV. v. 83, 3; vi. 75, 6.

<sup>15</sup> RV. x. 10, 13; *kakṣya-prā*, 'filling

out the girths' (i.e., 'well fed'), is an epithet of Indra's horses, i. 10, 3.

<sup>16</sup> Three horses are mentioned in RV. x. 33, 5, and *Pra,ti* in RV. i. 39, 6; viii. 7, 28, etc., may have the sense of 'third horse.' See also Śatapatha Brāhmaṇa, v. 1, 4, 11; 2, 4, 9, etc.; Pañcavिंśa Brāhmaṇa, xvi. 13, 12. For four horses, cf. RV. ii. 18, 1; Śatapatha Brāhmaṇa, v. 4, 3, 17; 1, 4, 11; Eggeling, *Sacred Books of the East*, 41, 21, n. 1.

<sup>17</sup> *Rathāḥ pañcavāhi*, Kāthaka Samhitā, xv. 2; Maitrāyanī Samhitā, ii. 6, 3. In the parallel passage the Taittiriya Samhitā, i. 8, 7, 2, has *praśivāhi*.

<sup>18</sup> Aitareya Brāhmaṇa, iv. 9, 4.

<sup>19</sup> Chāndogya Upaniṣad, iv. 2, 1; 1, 13, 2; Aitareya Brāhmaṇa, iv. 9, 1.

name, *Anadvāh*, from this use. Sometimes a poor man had to be content with a single steed, which then ran between two shafts.<sup>20</sup>

In the chariot the driver stood on the right, while the warrior was on the left, as indicated by his name, *Savyeṣṭha* or *Savyaṣṭhā*.<sup>21</sup> He could also sit when he wanted, for the chariot had seats, and an archer would naturally prefer to sit while shooting his arrows.

The dimensions of the chariot are given in the *Śulba Sūtra*<sup>22</sup> of Āpastamba at 188 *Āngulis* (finger-breadths) for the pole, 104 for the axle, and 86 for the yoke. The material used in its construction was wood, except for the rim of the wheel.<sup>23</sup>

Many other parts of the chariot are mentioned, their names being often obscure in meaning: see *Āṅka*, *Nyāṅka*, *Uddhi*, *Pakṣas*, *Pātalya*, *Bhurij*, *Rathopastha*, *Rathavāhana*.

<sup>20</sup> Rv. x. 101, 11, 131, 3, and vi. 15, 19; Pañcavimśa Brāhmaṇa, xvi. 13, 12; xxii. 13, 8, etc.

<sup>21</sup> This is the case in Av. viii. 8, 23, with *Savyaṣṭhā*, and in the Taittirīya Samhitā, i. 7, 9, 1, *savyeṣṭha-sārathi* occurs as a compound where the sense is certainly 'the warrior and the charioteer.' See also Śatapatha Brāhmaṇa, v. 3, 1, 8, and Eggeling, *Sacred Books of the East*, 41, 62, n. 1. The Greek notices speak of two warriors and a charioteer. Cf. the Aśvins' car with its three seats. See von Schroeder, *Indiens Literatur und Cultur*, 435.

<sup>22</sup> vi. 5 (Burk, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 344, 345).

<sup>23</sup> Śatapatha Brāhmaṇa, v. 4, 3, 16. The chariot used at the bridal procession was made of Śalmali wood, Rv. x. 85, 20.

For the chariot in the Epic, see Hopkins, *Journal of the American Oriental Society*, 13, 235-262; and cf. Schrader, *Prehistoric Antiquities*, 338, 339; Zimmer, *Altindisches Leben*, 245-252, Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 38, n. 1.

**Ratha-kāra**, 'chariot-maker,' is mentioned in the Atharvaveda<sup>1</sup> as one of those who are to be subject to the king, seeming to stand generally as an example of the industrial population. He is also referred to in the Yajurveda Samhitās<sup>2</sup> and in the Brāhmaṇas:<sup>3</sup> in all these passages, as well as probably in the Atharvaveda also, the Rathakāra already forms a caste. The

<sup>1</sup> iii. 5, 6.

<sup>2</sup> Kāthaka Samhitā, xvii. 13; Maitrāyaṇī Samhitā, ii. 9, 5; Vājasaneyi Samhitā, xvi. 17; xxx. 6.

<sup>3</sup> Taittirīya Brāhmaṇa, i. 1, 4, 8; iii. 4, 2, 1; Śatapatha Brāhmaṇa, xiii. 4, 2, 17.

later system<sup>4</sup> regards the Rathakāra as the offspring of a Māhiṣya (the son of a Kṣatriya husband and a Vaiśya wife) and a Karanī (the daughter of a Vaiśya husband and a Śūdra wife), but it is unreasonable to suppose that such an origin is historically accurate. The Rathakāras must rather be deemed to have been a functional caste. Hillebrandt<sup>5</sup> suggests that the Anu tribe formed the basis of the Rathakāra caste, referring to their worship of the R̥bhus, who are, of course, the chariot-makers *par excellence*. But there is little ground for this view.

<sup>4</sup> Yājñavalkya, i. 95. On the special position, in the later ritual, of the Rathakāra as a caste below the Vaiśya, but superior to the Śūdra, cf. Weber, *Indische Studien*, 10, 12, 13, and cf. | *Varna*, see also Fick, *Die sociale Gliederung*, 209, 210.

<sup>5</sup> *Vedische Mythologie*, 3, 152, 153.

Cf. Weber, *Indische Studien*, 17, 196 et seq.

Ratha-gṛtsa in the Vājasaneyi Samhitā (xv. 15) and the Aitareya Brāhmaṇa (iii. 48, 9) denotes a ‘skilled charioteer.’<sup>1</sup>

<sup>1</sup> Cf. Taittiriya Samhitā, iv. 4, 3, 1, ‘kṛtsna, Maitrāyaṇi Samhitā, ii. 8, 10, kṛtsa, Kāthaka Samhitā, xvii. 9.

Ratha-cakra, ‘chariot wheel,’ is often mentioned in the Brāhmaṇas.<sup>1</sup> See **Ratha** and **Cakra**.

<sup>1</sup> Aitareya Brāhmaṇa, iii. 43, 4; | patha Brāhmaṇa, ii. 3, 3, 12; v. 1, 5, 2; Taittiriya Brāhmaṇa, i. 1, 6, 8; Śata- | xi 8, 1, 11, etc.

Ratha-carṣaṇa occurs once in the Rigveda,<sup>1</sup> where the sense is doubtful. Roth<sup>2</sup> thought that some part of the chariot was meant, but the sense is perhaps only the ‘pathway of the chariot.’<sup>3</sup>

<sup>1</sup> viii. 5, 19.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> Cf. also the citation and explana-

tion in Durga’s commentary on the Nirukta, v. 12.

Ratha-jūti in the Atharvaveda (xix. 44, 3) is either an adjective meaning ‘driving swiftly in a chariot,’<sup>1</sup> or a proper name, as Roth in the St. Petersburg Dictionary suggests.

<sup>1</sup> ‘Of chariot-swiftness’ according to Whitney, Translation of the Athar- | vaveda, 967. Cf. his note on the passage.

Ratha-nābhi, the ‘nave of the chariot-wheel,’ is mentioned in the Vājasaneyi Saṃhitā<sup>1</sup> and in the Upaniṣads.<sup>2</sup>

<sup>1</sup> xxxiv. 5.

<sup>2</sup> Brhadāraṇyaka Upaniṣad, ii. 5 5; Aitareya Āraṇyaka, iii. 2, 4; Kauśītaki

Upaniṣad, iii. 8, Chāndogya Upaniṣad, vii. 15, 1, etc.

Ratha-prota Dārbhya (‘descendant of Darbha’) is mentioned in the Maitrāyaṇī Saṃhitā (ii. 1, 3) perhaps as a king, but possibly as a priest.

Ratha-proṣṭha occurs as the name of a princely family in the Rigveda (x. 60, 5). See Subandhu.

Ratha-mukha in the later Saṃhitās<sup>1</sup> denotes the fore-part of a chariot. Cf. Rathaśīrṣa.

<sup>1</sup> Av. viii. 8, 23; Taittiriya Saṃhitā, iii. 4, 8, 2; v. 4, 9, 3, etc

Ratharvī is the name of a snake in the Atharvaveda (x. 4, 5).

Ratha-vāhana is the name in the Rigveda<sup>1</sup> and later<sup>2</sup> for a movable stand to hold the chariot. According to Roth,<sup>3</sup> it corresponds to the Greek *βωμός*, on which the chariot rested when out of use. The word Rathavāhana-vāha is employed in the sense of the two horses that draw the stand.<sup>4</sup> Weber<sup>5</sup> thinks it was used to convey the war chariot to the scene of action.

<sup>1</sup> vi. 75, 8.

<sup>2</sup> Av. iii. 17, 3 = Taittiriya Saṃhitā, iv. 2, 5, 5 = Kāṭhaka Saṃhitā, xvi. 11 = Maitrāyaṇī Saṃhitā, ii. 7, 12 = Vāsiṣṭha Dharmasūtra, ii. 34, 35. See also Kāṭhaka Saṃhitā, xxi. 10; Taittiriya Brāhmaṇa, i. 7, 9, 6; Śatapatha Brāhmaṇa, v. 4, 3, 23 et seq.

<sup>3</sup> Festgruss an Böhtlingk, 95 et seq.; Whitney, Translation of the Atharvaveda, 116.

<sup>4</sup> Taittiriya Saṃhitā, i. 8, 20, 1;

Taittiriya Brāhmaṇa, i. 8, 4, 3; Kāṭhaka Saṃhitā, xv. 9; Maitrāyaṇī Saṃhitā, ii. 2, 1.

<sup>5</sup> Über den *Vijapeya*, 27, n. 2, followed by Geldner, *Vedische Studien*, 2, 275. Weber, however, admits that the Rathavāhana may at times have served as a mere stand, like the Homeric *βωμός*, while Geldner expresses the opinion that it never has that sense. The use of the term Rathavāhanavāha shows that the stand was movable.

**Rathavīti Dārbhya** ('descendant of Darbha') is mentioned once in the Rigveda<sup>1</sup> as residing in places abounding in kine (*gomatir anu*) far away among the hills, possibly the Himālayas, and as the patron of the singer of the hymn. Later the tradition<sup>2</sup> makes him the king, whose daughter Śyāsvāśva won for his wife by his father's and the Maruts' aid.

<sup>1</sup> v. 61, 17. 19.

<sup>2</sup> See Sieg, *Die Sagenstoffe des Rigveda*, 50 *et seq.*, 62, n. 2, and the criticism

in Oldenberg, *Rigveda-Noten*, I, 353, 354,

Max Muller, *Sacred Books of the East*, 32, 359, 362.

**Ratha-sīrsa**, the 'head of the chariot'—that is, its fore-part—is mentioned in the Satapatha Brāhmaṇa (ix. 4. 1, 13).

**Ratha-saṅga** in the Rigveda (ix. 53, 2) denotes the hostile encounter of chariots.

**Rathākṣa** in the Yajurveda Saṃhitās<sup>1</sup> denotes the 'axle of the chariot.' Its length is given by the scholiast on the Kātyāyana Śrauta Sūtra<sup>2</sup> as 104 Āṅgulas ('finger-breadths'), which agrees with the statement in the Āpastamba Śulba Sūtra.<sup>3</sup> See **Ratha**.

<sup>1</sup> Taittirīya Samhitā, vi. 6, 4, 1; Kāthaka Samhitā, xxix. 8.

<sup>2</sup> viii. 8, 6.

<sup>3</sup> vi. 5 (Bürk, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 344, 345).

**Rathāhnya** in the Satapatha Brāhmaṇa (xii. 2, 3, 12) denotes a 'day's journey by chariot.'

**Rathin** and **Rathī** in the Rigveda<sup>1</sup> and later<sup>2</sup> denote 'one who goes in a chariot,' an expression which includes both the driver and the warrior who accompanied him.

<sup>1</sup> Rathin, i. 122, 8; v. 83, 3; vi. 47, 31; viii. 4, 9; x. 40, 5; 51, 6; Rathī, i. 25, 3; ii. 39, 2; iii. 3, 6; v. 87, 8; vii. 39, 1, etc.

<sup>2</sup> Rathin, Av. iv. 34, 4; vii. 62, 1;

73, 1; xi. 10, 24; Taittirīya Samhitā, v. 2, 2, 3; Vājasaneyi Samhitā, xvi. 26; Satapatha Brāhmaṇa, viii. 7, 3, 7, etc.; Rathī, Taittirīya Samhitā, iv. 7, 15, 3.

Cf. Zimmer, *Altindisches Leben*, 296.

Rathitara ('good charioteer') is the name of a teacher mentioned in the Baudhāyana Śrauta Sūtra<sup>1</sup> and the Brāhadevatā.<sup>2</sup>

<sup>1</sup> xxii. 11

<sup>2</sup> i. 26; iii. 40; vii. 145 (ed. Macdonell).

Rathe-ṣṭhā, 'standing on the chariot,' denotes in the Rigveda<sup>1</sup> the warrior who fights from the chariot, 'car-fighter.'

<sup>1</sup> i. 173, 4. 5; ii. 17, 3; vi. 21, 1; | ix. 97, 49; Vājasaneyi Samhitā, xxii. 32 22, 5; 29, 1; viii. 4, 13; 33, 14; | Cf. Zimmer, *Altindisches Leben*, 296.

Rathopastha, 'lap of the chariot,' in the Atharvaveda<sup>1</sup> and the Brāhmaṇas<sup>2</sup> seems to denote the 'bottom' or lower part on which the driver and the fighter stand.

<sup>1</sup> viii. 8, 23  
<sup>2</sup> Aitareya Brāhmaṇa, viii. 10, 2; | Cf. Hopkins, *Journal of the American Oriental Society*, 13, 238, n  
 Satapatha Brāhmaṇa, ii. 3, 3, 12, etc.

Randhra seems, in the phrase Uksṇo Randhra occurring in one passage of the Rigveda (viii. 7, 26), to be the name of a place, but the sense is very doubtful. In the Pañcavimśa Brāhmaṇa (xiii. 9, 13) Uksṇo randhra is the name of a man.

Rabhi, occurring once in the Rigveda (viii. 5, 29), designates some part of the chariot. The term perhaps means 'supporting shaft.'

Rambha seems to mean a 'staff' or 'support' in one passage of the Rigveda (viii. 45, 20). In another place (ii. 15, 9) a man is described as Rambhin, apparently as carrying a staff to support himself in old age; Sāyaṇa explains this word as 'door-keeper' (like one of the senses of *dandin*, 'staff-bearer,' in later Sanskrit).

Rambhinī occurs in one passage of the Rigveda<sup>1</sup> as being on the shoulders of the Maruts. A 'spear' seems to be meant, perhaps conceived as clinging (*rambh=rabh*, 'clasp') to the shoulders of a man.

<sup>1</sup> i. 168, 3. Cf. i. 167, 3, and see Max Müller, *Sacred Books of the East*, 32, 283.

Rayi is the common word for 'wealth' in the Rigveda<sup>1</sup> and later.<sup>2</sup> Special mention is often made of wealth in 'heroes' (*vīra*)—i.e., in 'good sons,'<sup>3</sup> in horses,<sup>4</sup> in cattle,<sup>5</sup> etc.

1 i. 73, 1; 159, 4, ii. 21, 6; iii. 1, 19; iv. 2, 7; 34, 10; 36, 9, vi. 6, 7; 31, 1, etc.	saneyi Samhitā, ix. 22; xiv. 22; xxvii. 6, etc
2 Av. iii. 14, 1; vi. 33, 3; vii. 80, 2;	3 Rv. ii. 11, 13; 30, 11; iv. 51, 10, etc.
Taittiriya Samhitā, vii. 1, 72, Vāja-	4 Rv. v. 41, 5; viii. 6, 9, etc.

5 Rv. v. 4, 11, etc.

Raśanā means generally 'cord' or 'rope.' In the Rigveda the word often refers to various fastenings of a horse. In one passage<sup>1</sup> the expression śīrṣaṇyā raśanā, 'head rope,' perhaps means not so much 'reins' as 'headstall.' In others<sup>2</sup> the sense of 'traces' seems certain, though sometimes<sup>3</sup> 'reins' or 'traces' may equally well be intended. Elsewhere the more general sense of 'rope' for stening is meant.<sup>4</sup>

1 i. 162, 8. Cf Rajju.

2 Rv. i. 163, 2, 5; x. 79, 7

3 Rv. iv. 1, 9; ix. 87, 1; x. 18, 14. Cf. Taittiriya Samhitā, i. 6, 4, 3.

4 Rv. ii. 28, 5; Av. viii. 78, 1; x. 9, 2; Vājasaneyi Samhitā, xxi. 46; xxii. 2;

xxviii. 33; Taittiriya Samhitā, vi. 6, 4, 3; Śatapatha Brāhmaṇa, iii. 6, 3, 10, etc. Cf. the use of Raśanā as equivalent to 'finger' in Rv. x. 4, 6.

Cf. Zimmer, *Altindisches Leben*, 249.

1. Raśmi is not rarely found in the sense of 'rope'<sup>1</sup> generally; but more usually it denotes either the 'reins' or the 'traces'<sup>2</sup> of a chariot, either sense being equally good in most passages.

1 Rv. i. 28, 4; iv. 22, 8, viii. 25, 18, etc.; Aitareya Brāhmaṇa, iv. 19, 3, etc.

2 Rv. viii. 7, 8; x. 130, 7, etc.; Taittiriya Samhitā, i. 6, 4, 3; Vājasaneyi Samhitā, xxiii. 14, Taittiriya

Brāhmaṇa, i. 2, 4, 2, etc. In Aitareya Brāhmaṇa, ii. 37, 1, the two inner (*antara*) reins or traces of the chariot are mentioned.

Cf. Zimmer, *Altindisches Leben*, 249.

2. Raśmi in the Rigveda<sup>1</sup> and later<sup>2</sup> regularly denotes a 'ray' of the sun.

1 i. 35, 7; iv. 52, 7; vii. 36, 1; 77, 3, etc.

2 Av. ii. 32, 1; xii. 1, 15; Taittiriya

Brāhmaṇa, iii. 1, 1, 1; Śatapatha Brāhmaṇa, ix. 2, 3, 14, etc.

Rasā is found in three passages of the Rigveda,<sup>1</sup> clearly as the name of a real stream in the extreme north-west of the Vedic territory. Elsewhere<sup>2</sup> it is the name of a mythic stream at the ends of the earth, which as well as the atmosphere it encompasses. It is reasonable to assume that, as in the case of the Sarasvatī, the literal is the older sense, and to see in the river a genuine stream, perhaps originally the Araxes or Jaxartes, because the Vendidad mentions the Rañhā, the Avestan form of Rasā. But the word seems originally to allude merely to the ‘sap’ or ‘flavour’ of the waters,<sup>3</sup> and so could be applied to every river, like Sarasvatī.

<sup>1</sup> i. 112, 12; v. 53, 9; x. 75, 6. In v. 53, 9, the phrase *rasāmitabha* is found. Ludwig, Translation of the Rigveda, 3, 202, is inclined to regard *anitabha* as an epithet of Rasā, perhaps for *amitabha*, ‘of unmeasured splendour,’ but this is hardly probable. It seems better to take *Anitabha* as the name of an otherwise unknown river. Cf. Max Müller, *India*, 166, 173, n.

<sup>2</sup> RV. v. 41, 15; ix. 41, 6; x. 108, 1. 2 (cf. Jaimitiya Brāhmaṇa, ii. 348; *Journal of the American Oriental Society*, 19, 100 et seq.); 121, 4.

<sup>3</sup> RV. iv. 43, 6; viii. 72, 13.

Cf. Zimmer, *Altindisches Leben*, 15, 16; Max Müller, *Sacred Books of the East*, 32, 323; Brunnhofer, *Iran und Turan*, 86; Weber, *Proceedings of the Berlin Academy*, 1898, 567-569.

Rasāśir as an epithet of Soma in the Rigveda<sup>1</sup> means ‘mixed with juice’—i.e., with milk.

<sup>1</sup> iii. 48, 1, where Sāyaṇa explains *rasa* as ‘milk.’ Cf. Hillebrandt, *Vedische Mythologie*, 1, 211, n. 5.

Raha-sū, ‘bearing in secret,’ is a term applied in one passage of the Rigveda (ii. 29, 1) to an unmarried mother. Cf. Pati and Dharmā.

Rahasyu Deva-malimluc is the name, in the Pañcavimśa Brāhmaṇa (xiv. 4, 7), of a mythical person who at Munimaraṇa slew the saintly Vaikhānases.

Rahū-gaṇa is the name of a family mentioned in the plural in one passage of the Rigveda.<sup>1</sup> According to Ludwig,<sup>2</sup> they were connected with the Gotamas, as is shown by the name Gotama Rahūgāna.

<sup>1</sup> i. 78, 5.

<sup>2</sup> Translation of the Rigveda, 3, 110. | Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 236, n. 1.

Rākā in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the full moon day as a personification. Cf. Candramās.

<sup>1</sup> ii. 32, 4; v. 42, 12.

<sup>2</sup> Taittirīya Samhitā, i. 8, 8, 1; iii. 4, | Aitareya Brāhmaṇa, iii. 37, 2, 6; 47, 4, etc.; Pañcavīṇśa Brāhmaṇa, xvi. 13, 1, 9, 1. 6; Kāṭhaka Samhitā, xii. 8; | etc.

Rāja-kartr̄,<sup>1</sup> or Rāja-kṛt,<sup>2</sup> ‘king-maker,’ is the term applied in the Atharvaveda and the Brāhmaṇas to those who, ‘not themselves kings,’<sup>3</sup> aid in the consecration of the king. In the Śatapatha<sup>2</sup> the persons meant and specified are the Sūta, ‘charioteer,’ and the Grāmanī, ‘village chief,’ probably a representative chief from the village nearest to the place of consecration, as Eggeling<sup>4</sup> suggests. In the Aitareya Brāhmaṇa,<sup>1</sup> according to the commentator’s explanation, the father, brother, etc., are meant; in the Atharvaveda,<sup>2</sup> also, the meaning of the expression is not stated in the text.

<sup>1</sup> Aitareya Brāhmaṇa, viii. 17, 5.

<sup>2</sup> Av. iii. 5, 7; Śatapatha Brāhmaṇa, iii. 4, 1, 7; xii. 2, 2, 18.

<sup>3</sup> Loc. cit.

<sup>4</sup> *Sacred Books of the East*, 41, 60, n.

Cf. Weber, *Indische Studien*, 17, 199 et seq.

Rāja-kula, a ‘kingly family,’ is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 28, 4), where, it is to be noted, such a family is ranked after, not before, a Brāhmaṇa Kula, a ‘Brahmin family.’

i. Rajan, ‘king,’ is a term repeatedly occurring in the Rigveda<sup>1</sup> and the later literature.<sup>2</sup> It is quite clear that the normal, though not universal form of government, in early India was that by kings, as might be expected in view of the fact that the Āryan Indians were invaders in a hostile territory: a situation which, as in the case of the Āryan invaders of Greece and of the German invaders of England, resulted almost necessarily in strengthening the monarchic element of the constitution.<sup>3</sup> The mere patriarchal organization of society is not sufficient, as Zimmer<sup>4</sup> assumes, to explain the Vedic kingship.

<sup>1</sup> iii. 43, 5, v. 54, 7, etc.

<sup>2</sup> Av. iv. 22, 3. 5; viii. 7, 16, etc.

<sup>3</sup> Cf. Stubbs, *Constitutional History of*

*England*, 59 et seq.

<sup>4</sup> *Altindisches Leben*, 162.

*Tenure of Monarchy.*—Zimmer<sup>5</sup> is of opinion that while the Vedic monarchy was sometimes hereditary, as is indeed shown by several cases where the descent can be traced,<sup>6</sup> yet in others the monarchy was elective, though it is not clear whether the selection by the people was between the members of the royal family only or extended to members of all the noble clans. It must, however, be admitted that the evidence for the elective monarchy is not strong. As Geldner<sup>7</sup> argues, all the passages cited<sup>8</sup> can be regarded not as choice by the cantons (*Viś*), but as acceptance by the subjects (*viś*): this seems the more probable sense. Of course this is no proof that the monarchy was not sometimes elective: the practice of selecting one member of the family to the exclusion of another less well qualified is exemplified by the legend in Yāska<sup>9</sup> of the Kuru brothers, Devāpi and Śantanu, the value of which, as evidence of contemporary views, is not seriously affected by the legend itself being of dubious character and validity.

Royal power was clearly insecure: there are several references to kings being expelled from their realms, and their efforts to recover their sovereignty,<sup>10</sup> and the Atharvaveda contains spells in the interest of royalty.<sup>11</sup>

*The King in War.*—Naturally the Vedic texts, after the Rig-veda, contain few notices of the warlike adventures that no doubt formed a very considerable proportion of the royal functions. But the Taittiriya Brāhmaṇa<sup>12</sup> contains the statement that the Kuru-Pañcāla kings, who, like the Brahmins of

<sup>5</sup> *Op. cit.*, 162 *et seq.* So Weber, *Indische Studien*, 17, 188; Bloomfield, *Hymns of the Atharvaveda*, 336.

<sup>6</sup> E.g., Vadhryaśva, Divodāsa, Pijavāna, Sudāśa; or Purukutsa, Trasadasu, Mitrātithi, Kuruśravāṇa, Upamaśravas, etc.; Lanman, *Sanskrit Reader*, 386. So a 'kingdom of ten generations' (*Daśapuruṣamprājya*) is mentioned in the Satapatha Brāhmaṇa, xii. 9, 3, 3; and cf. v. 4, 2, 8; Aitareya Brāhmaṇa, viii. 12, 17.

<sup>7</sup> *Vedische Studien*, 2, 303.

<sup>8</sup> Rv. x. 124, 8; 173; Av. i. 9; iii. 4; iv. 22.

<sup>9</sup> Nirukta, ii. 10.

<sup>10</sup> The technical term is *apa-ruddha*. Cf. Av. iii. 3, 4; Kāthaka Samhitā, xxviii. 1; Taittiriya Samhitā, ii. 3, 1; Maitrāyaṇi Samhitā, ii. 2, 1; Pañcavimśa Brāhmaṇa, xii. 12, 6; Śatapatha Brāhmaṇa, xii. 9, 3, 3, etc.; Kausīka Sūtra, xvi. 30; Caland, *Altindisches Zauberritual*, 37 *et seq.*

<sup>11</sup> Especially iii. 3. Cf. Bloomfield, *Hymns of the Atharvaveda*, 111 *et seq.*

<sup>12</sup> i. 8, 4, 1.

those tribes, stand as representatives of good form, used to make their raids in the dewy season. The word *Udāja*, too, with its variant *Nirāja*, records that kings took a share of the booty of war. The Rigveda<sup>13</sup> has many references to Vedic wars: it is clear that the *Kṣatriyas* were at least as intent on fulfilling their duty of war as the Brahmins on sacrificing and their other functions. Moreover, beside offensive war, defence was a chief duty of the king: he is emphatically the 'protector of the tribe' (*gopā janasya*), or, as is said in the *Rājasūya* ('royal consecration'), 'protector of the Brahmin.'<sup>14</sup> His *Purohita* was expected to use his spells and charms to secure the success of his king's arms. The king no doubt fought in person: so *Pratardana* met death in war according to the *Kauśītaki Upaniṣad*;<sup>15</sup> and in the *Rājasūya* the king is invoked as 'sacker of cities' (*purāṇ bhettā*).

*The King in Peace.*—In return for his warlike services the king received the obedience<sup>16</sup>—sometimes forced<sup>17</sup>—of the people, and in particular their contributions for the maintenance of royalty. The king is regularly<sup>18</sup> regarded as 'devouring

<sup>13</sup> E.g., the *Dāśarājña*, Rv. vii. 18. 33. 83, and cf. Rv. iii. 33. 53.

<sup>14</sup> Rv. iii. 43. 5. References to attacks on aborigines are common in the Rigveda—e.g., ii. 12, 11, iv. 26, 3; vi. 26, 5; 33, 4, etc. For later references to war, cf. *Kāthaka Samhitā*, ix. 17; x. 3; xxviii. 2; *Taittirīya Samhitā*, vi. 4, 8, 3; *Kauśītaki Brāhmaṇa*, v. 5; *Śatapatha Brāhmaṇa*, ii. 6, 4, 2 et seq.; and Hopkins, *Journal of the American Oriental Society*, 13, 187, 215. In the *Rājasūya* the protection of the Brahmin is compensated with the 'eating' of the *Viś*, the latter interesting the king more than the older duty of protection. See *Aitareya Brāhmaṇa*, viii. 12. 17.

<sup>15</sup> iii. 1.

<sup>16</sup> See, e.g., Janaka's offer of the *Videhas* as slaves to *Yajñavalkya*, *Bṛhadāraṇyaka Upaniṣad*, iv. 4, 30, and see *ibid.*, ii. 1, 20; *Maitrāyaṇī Samhitā*, i. 6, 10, etc.; Rv. i. 67, 1; iv. 50, 8.

<sup>17</sup> Rv. ix. 7, 5. Cf. vii. 6, 5, etc.; *Taittirīya Brāhmaṇa*, ii. 7, 18, 2.

<sup>18</sup> See *Bali*, and cf. Rv. i. 65, 4; Av. iv. 22, 7; *Aitareya Brāhmaṇa*, vii. 29; viii. 12. 17; *Kauśītaki Brāhmaṇa*, iv. 12; *Śatapatha Brāhmaṇa*, i. 8, 2, 17; iv. 2, 1, 3. 17; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 2, 9, 6. 8, etc.; Weber, *Indische Studien*, 18, 93, n.; Ludwig, Translation of the Rigveda, 3, 246; Pischel and Geldner, *Vedische Studien*, 1, xvi; Winternitz, *Geschichte der indischen Litteratur*, I, 173, 174; Keith, *Aitareya Aranyaka*, 161. It is to this form of taxation that the share of village (*grāme*), horses (*asvēṣu*), and kine (*gosu*) of Av. iv. 22, 2, is to be referred. It is significant that the village and cattle are put on the same footing, as tending to refute the argument that the king was supreme land-owner. See n. 31 below. For the rate of taxation, which later was one-sixth, cf. Hopkins, *Journal of the American Oriental Society*, 13, 85, 86; *India, Old and New*, 238 et seq.; 333; Mrs. Rhys Davids, *Journal of the Royal Asiatic Society*, 1901, 860.

the people,' but this phrase must not be explained as meaning that he necessarily oppressed them. It obviously has its origin in a custom by which the king and his retinue were fed by the people's contributions, a plan with many parallels. It is also probable that the king could assign the royal right of maintenance to a Kṣatriya, thus developing a nobility supported by the people. Taxation would not normally fall on Kṣatriya or Brahmin; the texts contain emphatic assertions of the exemption of the goods of the latter from the royal bounty.<sup>19</sup> In the people, however, lay the strength of the king.<sup>20</sup> See also Bali.

In return the king performed the duties of judge. Himself immune from punishment (*a-dāṇḍya*), he wields the rod of punishment (*Dāṇḍa*).<sup>21</sup> It is probable that criminal justice remained largely in his actual administration, for the Sūtras<sup>22</sup> preserve clear traces of the personal exercise of royal criminal jurisdiction. Possibly the jurisdiction could be exercised by a royal officer, or even by a delegate, for a Rājanya is mentioned as an overseer (*adhyakṣa*) of the punishment of a Śūdra in the Kāthaka Saṃhitā.<sup>23</sup> In civil justice it may be that the king played a much less prominent part, save as a court of final appeal, but evidence is lacking on this head. The Madhyamaśi of the Rigveda was probably not a royal, but a private judge or arbitrator. A wide criminal jurisdiction is, however, to some extent supported<sup>24</sup> by the frequent mention of Varuṇa's spies, for Varuṇa is the divine counterpart of the human king.<sup>25</sup> Possibly such spies could be used in war also.<sup>26</sup>

There is no reference in early Vedic literature to the exercise of legislative activity by the king, though later it is an essential

<sup>19</sup> Śatapatha Brāhmaṇa, xiii. 6, 2, 18; 7, 1, 13. See also Brāhmaṇa (above, 2, 83) for the claim of the Brahmins to serve only king Soma, not the temporal king.

<sup>20</sup> Cf., e.g., Maitrāyaṇī Saṃhitā, ii. 1, 8; iii. 11, 8; iv. 4, 3; Śatapatha Brāhmaṇa, v. 4, 4, 11; Taittirīya Brāhmaṇa, ii. 6, 5.

<sup>21</sup> Śatapatha Brāhmaṇa, v. 4, 4, 7.

<sup>22</sup> E.g., Gautama Dharmasūtra, xii. 43 *et seq.*

<sup>23</sup> xxvii. 4. Cf. Kṣatriya, n. 18.

<sup>24</sup> Cf. RV. i. 25, 13; iv. 4, 3; vi. 67, 5; vii. 61, 3; 87, 3; x. 10, 8 (= Av. xviii. 1, 9); Av. iv. 16, 4.

<sup>25</sup> See Foy, *Die königliche Gewalt*, 80 *et seq.*

<sup>26</sup> Cf. RV. viii. 47, 11; Foy, *op. cit.*, 84. The reference is not certain.

part of his duties.<sup>27</sup> Nor can we say exactly what executive functions devolved on the king.

In all his acts the king was regularly advised by his Purohita; he also had the advantage of the advice of the royal ministers and attendants (see Ratnī). The local administration was entrusted to the Grāmanī, or village chief, who may have been selected or appointed by the king. The outward signs of the king's rank were his palace<sup>28</sup> and his brilliant dress.<sup>29</sup>

*The King as Landowner.*—The position of the king with regard to the land is somewhat obscure. The Greek notices,<sup>30</sup> in which, unhappily, it would be dangerous to put much trust, since they were collected by observers who were probably little used to accurate investigations of such matters, and whose statements were based on inadequate information, vary in their statements. In part they speak of rent being paid, and declare that only the king and no private person could own land, while in part they refer to the taxation of land. Hopkins<sup>31</sup> is strongly of opinion that the payments made were paid for protection —i.e., in modern terminology as a tax, but that the king was recognized as the owner of all the land, while yet the individual or the joint family also owned the land. As against Baden-Powell,<sup>32</sup> who asserted that the idea of the king as a landowner was later, he urges for the Vedic period that the king, as we have seen, is described as devouring the people, and that, according to the Aitareya Brāhmaṇa,<sup>33</sup> the Vaiśya can be devoured at will and maltreated (but, unlike the Śūdra, not killed); and for the period of the legal Sūtras and Śāstras he cites Brhaspati and Nārada as clearly recognizing the king's overlordship, besides a passage of the Mānava Dharma Śāstra<sup>34</sup> which describes the king as 'lord of all,' a phrase which

<sup>27</sup> See Foy, *op. cit.*, chap. iii.

<sup>28</sup> Cf. Varuna's palace, Rv. ii. 41, 5; vii. 88, 5. The throne, Āsandī, is used to form the name of Janamejaya's royal city, Āsandīvant. Cf. also Satapatha Brāhmaṇa, v. 4, 4, 1 *et seq.*; Aitareya Brāhmaṇa, viii. 12, 3-5.

<sup>29</sup> See, e.g., Rv. i. 85, 8, viii. 5, 38; x. 78, 1, etc. So the king is the great lord of riches (*dhanā-patir dhanānām*), Av. iv. 22, 3, and in the Aitareya

Brāhmaṇa, vii. 31, he is likened to the Nyagrodha tree.

<sup>30</sup> See Diodorus, ii. 40; Arrian, *Indica*, 11; Strabo, p. 703, and Hopkins, *Journal of the American Oriental Society*, 13, 87 *et seq.*

<sup>31</sup> *India, Old and New*, 221 *et seq.*

<sup>32</sup> *Village Communities in India*, 145; *Indian Village Community*, 207 *et seq.*

<sup>33</sup> vii. 29, 3.

<sup>34</sup> viii. 39.

Bühler<sup>35</sup> was inclined to interpret as a proof of landowning. The evidence is, however, inadequate to prove what is sought. It is not denied that gradually the king came to be vaguely conceived—as the English king still is—as lord of all the land in a proprietorial sense, but it is far more probable that such an idea was only a gradual development than that it was primitive. The power of devouring the people is a political power, not a right of ownership; precisely the same feature can be traced in South Africa,<sup>36</sup> where the chief can deprive a man arbitrarily of his land, though the land is really owned by the native. The matter is ultimately to some extent one of terminology, but the parallel cases are in favour of distinguishing between the political rights of the crown, which can be transferred by way of a grant, and the rights of ownership. Hopkins<sup>37</sup> thinks that the gifts of land to priests, which seems to be the first sign of land transactions in the Brāhmaṇas, was an actual gift of land; it may have been so in many cases, but it may easily also have been the grant of a superiority: the Epic grants are hardly decisive one way or the other.

For the relations of the king with the assembly, see *Sabhā*; for his consecration, see *Rājasūya*. *A-rāja-tā*, ‘lack of a king,’ means ‘anarchy.’<sup>38</sup>

<sup>35</sup> In his note on Manu, *loc. cit.*, *Sacred Books of the East*, 25, 259.

<sup>36</sup> See Keith, *Journal of the African Society*, 6, 202 *et seq.* The evidence, so far as it goes, of other Aryan peoples does not support the theory of original kingly ownership. Such ownership did not exist, as far as can be seen, in Anglo-Saxon times (*English Historical Review*, viii. 1-7), nor in Homeric Greece (Lang, *Homeric and His Age*, 236 *et seq.*), nor at Rome.

<sup>37</sup> *Loc. cit.*

<sup>38</sup> Taittirīya Brāhmaṇa, i. 5, 9, 1; Aitareya Brāhmaṇa, i. 14, 6; Lévi, *La Doctrine du Sacrifice*, 74.

Cf. Zimmer, *Altindisches Leben*, 162 *et seq.*; Hopkins, *Journal of the American Oriental Society*, 13, 84 *et seq.*; Foy, *Die königliche Gewalt nach den Dhurnasūtren* (Leipzig, 1895); Rhys Davids, *Buddhist India*, 46 *et seq.*; *Journal of the Royal Asiatic Society*, 1901, 860, 861.

2. Rājan in several passages<sup>1</sup> means no more than a ‘noble of the ruling house,’ or perhaps even merely a ‘noble,’ there being

<sup>1</sup> Cf. Rv. i. 40, 8; 108, 7; x. 42, 10; 97, 6; Taittirīya Saṃhitā, iv. 6, 8, 3; v. 7, 6, 4; Kāṭhaka Saṃhitā, xl. 13; Vājasaneyi Saṃhitā, xviii. 48; xxvi. 2; Av. xix. 62, 1, and possibly ii. 6, 4, etc.; Ludwig, *Translation of the Rigveda*, 3,

236, 237. Possibly *rājñāḥ* in Jaiminiya Upaniṣad Brāhmaṇa, i. 4, 5, may be taken in this sense. The king there is said to be a non-Aryan, but the reading is corrupt, and Oertel’s conjecture is not probable. Cf. *Rājya*, n. 2.

no decisive passage. Zimmer<sup>2</sup> sees traces in one passage of the Rigveda<sup>3</sup> that in times of peace there was no king in some states, the members of the royal family holding equal rights. He compares this with the state of affairs in early Germany.<sup>4</sup> But the passage merely shows that the nobles could be called Rājan, and is not decisive for the sense ascribed to it by Zimmer. Of course this state of affairs is perfectly possible, and is exemplified later in Buddhist times.<sup>5</sup>

<sup>2</sup> *Altindisches Leben*, 176, 177.

<sup>3</sup> x. 97, 6. He also compares Av. i. 9; iii. 4; iv. 22, where the king is referred to as superior to the other royal personages.

<sup>4</sup> The case of the Cherusci and

Arminius' attempt to make himself king, which his relatives, the royal family, foiled (see Tacitus, *Annals*, ii. 88).

<sup>5</sup> Cf. Rhys Davids, *Buddhist India*, 19.

Rājani, 'descendant of Rajana,' is the patronymic of Ugra-deva in the Pañcavimśa Brāhmaṇa (xiv. 3, 17; xxiii. 16, 11) and the Taittirīya Āraṇyaka (v. 4, 12).

Rājanya is the regular term in Vedic literature<sup>1</sup> for a man of the royal family, probably including also those who were not actually members of that family, but were nobles, though it may have been originally restricted to members of the royal family. This, however, does not appear clearly from any passage; the term may originally have applied to all the nobles irrespective of kingly power. In the Śatapatha Brāhmaṇa<sup>2</sup> the Rājanya is different from the Rājaputra, who is literally a son of the king. The functions and place of the Rājanya are described under Kṣatriya, which expression later normally takes the place of Rājanya as a designation for the ruling class. His high place is shown by the fact that in the Taittirīya Saṃhitā<sup>3</sup> he is ranked with the learned Brahmin and the

<sup>1</sup> Only once in the Rv. in the late Puruṣa-sūkta, x. 90, 12; but often in the Av.: v. 17, 9; 18, 2; vi. 38, 4; x. 10, 18; xii. 4, 32 *et seq.*; xv. 8, 1; xix. 32, 8; Taittirīya Saṃhitā, ii. 4, 13, 1; 5, 4, 4; 10, 1; v. 1, 10, 3, etc. Even in the Śatapatha Brāhmaṇa,

where, on the whole, the later use of Kṣatriya prevails, the Rājanya is often mentioned. See Eggeling's index, *Sacred Books of the East*, 44, 561.

<sup>2</sup> Cf. xiii. 4, 2, 17, with xiii. 1, 6, 2.

<sup>3</sup> ii. 5, 4, 4.

Grāmanī (who was a Vaiśya) as having reached the height of prosperity (*gata-śri*).

Cf. Muir, *Sanskrit Texts*, 1<sup>2</sup>, 258 et seq.; Zimmer, *Altindisches Leben*, 191. It is quite likely that the noble families not related to the royal family

were families of minor princes whose rule was merged in that of the king on the formation of a powerful tribe, as was the case in Germany.

Rājanya-bandhu denotes a Rājanya, but usually with a depreciating sense. Thus in the Śatapatha Brāhmaṇa<sup>1</sup> Janaka is called by the Brahmins, whom he defeated in disputation, ‘a fellow of a Rājanya’; the same description is applied to Pravāhanā Jaivali in the Bṛhadāraṇyaka Upanisad<sup>2</sup> for a similar reason. On the other hand, in one passage<sup>3</sup> where reference is made to men eating apart from women, princes are said to do so most of all: the term Rājanyabandhu cannot here be deemed to be contemptuous, unless, indeed, it is the expression of Brahmin contempt for princes, such as clearly appears in the treatment of Nagnajit in another passage.<sup>4</sup> Again, in a passage<sup>5</sup> in which the four castes are mentioned, the Vaiśya precedes the Rājanyabandhu, a curious inversion of the order of the second and third castes.<sup>6</sup>

<sup>1</sup> xi. 6, 2, 5.

<sup>2</sup> vi. 1, 5.

<sup>3</sup> Śatapatha Brāhmaṇa, x. 5, 2, 10, where cf. Eggeling's note, *Sacred Books of the East*, 43, 370, n. 1. A similar case is apparently i. 2, 4, 2,

where any special contempt cannot be meant.

<sup>4</sup> viii. 1, 4, 10. Cf. Muir, *Sanskrit Texts*, 1<sup>2</sup>, 515.

<sup>5</sup> i. 1, 4, 12.

<sup>6</sup> Eggeling, *op. cit.*, 12, 28.

Rājanya-rsi, ‘royal sage,’ is a term applied to Sindhukṣit in the Pañcavimśa Brāhmaṇa.<sup>1</sup> The story about him is, however, purely mythical.

<sup>1</sup> xii. 12, 6. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 3, and see Varṇa (p. 261).

Rāja-pati, ‘lord of kings,’ is found in the Śatapatha Brāhmaṇa (xi. 4, 3, 9) as an epithet of Soma. It is not used elsewhere as a title of imperial temporal supremacy: see Rājya.

Rāja-pitr is one of the titles given to the king in the rite of the Rājasūya ('royal consecration') according to the Aitareya Brāhmaṇa (viii. 12, 5; 17, 5). It probably designates the king as 'father of a king,' and indicates the hereditary character of the monarchy. Possibly the later plan<sup>1</sup> of associating the king's son in the monarchy prevailed in earlier times also.

<sup>1</sup> Hopkins, *Journal of the American Oriental Society*, 13, 139. The sense of 'having a king as father' is also possible.

Rāja-putra, 'king's son,' 'prince,' seems to be capable of being interpreted literally in every passage of the older literature<sup>1</sup> in which it is found, though it may also be capable of a wider interpretation.<sup>2</sup> Later the Rājaputra degenerates into a mere 'landowner.'<sup>3</sup>

<sup>1</sup> Rv. x. 40, 3; Aitareya Brāhmaṇa, vii. 17, 6 (of Viśvāmitra, but probably in a mythical sense), Pañcavimśa Brāhmaṇa, xix. 1, 4; Kāthaka Saṃhitā, xiv. 8; Taittirīya Brāhmaṇa, iii. 8, 5, 1; Śatapatha Brāhmaṇa, xiii. 4, 2, 5; 5, 2, 5, etc.

<sup>2</sup> Kāthaka Saṃhitā, xxviii. 1, may

be cited as identifying the Rājanya and the Rājaputra.

<sup>3</sup> Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 514, who points out that in the Rājataranginī, vii. 360, traces of the older position of the Rājaputra are seen.

Rāja-puruṣa denotes a 'royal servant' in the Nirukta (ii. 3). Cf. Pūruṣa.

Rāja-bhrāṭṛ, the 'brother of the king,' is mentioned as one of the eight Vīras, or supporters of the monarchy, in the Pañcavimśa Brāhmaṇa.<sup>1</sup> He is also alluded to elsewhere.<sup>2</sup>

<sup>1</sup> xix. 1, 4. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30, n. 2.

<sup>2</sup> Aitareya Brāhmaṇa, i. 13, 18, etc.

Rāja-mātra is found in the Kauśitaki Brāhmaṇa (xxvii. 6) and the Śāṅkhāyana Śrauta Sūtra (xvii. 5, 3-4; 15, 3), where it seems to include 'the whole class of persons (who could be called) Rājan'—i.e., the Rājaputras and the Rājanyas.

Rāja-yakṣma, 'royal sickness,' is mentioned in the Rigveda<sup>1</sup> and several times later on.<sup>2</sup> Zimmer<sup>3</sup> identifies it with consumption: this identification seems certain, being supported by the later view of the disease.<sup>4</sup> Bloomfield<sup>5</sup> suggests 'king's evil,' or syphilis, as the sense, but this is not probable.

<sup>1</sup> i. 161, 1.

<sup>2</sup> Av. xi. 3, 39; xii. 5, Taittirīya Saṃhitā, ii. 3, 5, 2; Kāthaka Saṃhitā, xi. 3; xxvii. 3, Maitrāyaṇī Saṃhitā, ii. 2, 7.

<sup>3</sup> *Altindisches Leben*, 375 et seq.

<sup>4</sup> Cf. Wise, *System of Hinu Medicine*,

321 et seq.; Jolly, *Medicin*, 88, 89, n. 2, who takes Rājayakṣma as denoting the worst of diseases, not the disease cured by the king. Cf. Rājāsva.

<sup>5</sup> *Hymns of the Atharvaveda*, 697. But contrast *ibid.*, 415.

Rāja-sūya is the name in the Atharvaveda<sup>1</sup> and the later literature<sup>2</sup> of the ceremony of the 'royal consecration.' The rite is described at great length in the Sūtras,<sup>3</sup> but its main features are clearly outlined in the Brāhmaṇas,<sup>4</sup> while the verses used in the ceremony are preserved in the Saṃhitās of the Yajurveda.<sup>5</sup> Besides much mere priestly elaboration, the ritual contains traces of popular ceremonial. For example, the king is clothed in the ceremonial garments of his rank, and provided with bow and arrow as emblems of sovereignty. He is formally anointed; he performs a mimic cow raid against a relative of his;<sup>6</sup> or engages in a sham fight with a Rājanya.<sup>7</sup> A game of dice is played in which he is made to be the victim;<sup>8</sup> he symbolically ascends the quarters of the sky as an indication of his universal rule; and steps on a tiger skin, thus gaining the strength and the pre-eminence of the tiger.

<sup>1</sup> iv. 8, 1; xi. 7, 7.

<sup>2</sup> Taittirīya Saṃhitā, v. 6, 2, 1; Aitareya Brāhmaṇa, vii. 15, 8; Sata-patha Brāhmaṇa, v. 1, 1, 12, etc.

<sup>3</sup> See Weber, *Über die Königsweihe, den Rājasūya*; Hillebrandt, *Rituallitteratur*, 144-147; Oldenberg, *Religion des Veda*, 472, 491. The relation of the Śunah-śepa episode formed part of the ritual. That this points to human sacrifice having once formed part of the ritual of the Rājasūya as supposed by Hillebrandt, loc. cit.; Weber, 47; and Oldenberg, 366, n. 1, seems very doubtful.

Cf. Keith, *Journal of the Royal Asiatic Society*, 1907, 844, 845.

<sup>4</sup> Especially Satapatha Brāhmaṇa, v. 2, 3, 1 et seq. See also Maitrāyaṇī Saṃhitā, iv. 3, 1 et seq.; Taittirīya Saṃhitā, i. 8, 1, 1 et seq.

<sup>5</sup> See Taittirīya Saṃhitā, i. 8; Kāthaka Saṃhitā, xv; Maitrāyaṇī Saṃhitā, ii. 6; Vājasaneyi Saṃhitā, x.

<sup>6</sup> Satapatha Brāhmaṇa, v. 4, 3, 1 et seq.

<sup>7</sup> Cf. Taittirīya Saṃhitā, i. 8, 15 with commentary; Eggeling, *Sacred Books of the East*, 41, 100, n. 1.

<sup>8</sup> See 2. Akṣa (p. 3).

A list of the consecrated kings is given in the Aitareya Brāhmaṇa,<sup>9</sup> where the royal inauguration is called the ‘great unction’ (*mahābhiseka*) connected with Indra. It corresponds generally with a list of Aśvamedhins, ‘performers of the horse sacrifice,’ given in the Śatapatha Brāhmaṇa<sup>10</sup> and the Śāṅkhāyana Śrauta Sūtra.<sup>11</sup>

<sup>9</sup> viii. 21-23. Cf. Weber, *Epicles im vedischen Ritual*, 8.

<sup>10</sup> xiii. 5, 4.

<sup>11</sup> xvi. 9.

Cf. Eggeling, *Sacred Books of the East*, 41, xxiv, xxv.

Rāja-stambāyana, ‘descendant of Rājastamba,’ is the patronymic of Yajñavacas in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> x. 4, 2, 1 (oxytone), 6, 5, 9 (pro-paroxytone). No stress need be laid | on the accents of the Satapatha Brāhmaṇa.

Rājādhirāja, ‘king of kings,’ later a title of paramount sovereignty, is only found in Vedic literature in the late Taittirīya Āraṇyaka (i. 31, 6) as a divine epithet.

Rājāśva (‘king’s horse’) in the Atharvaveda (vi. 102, 2) seems merely to denote a powerful horse.

Rājñī, ‘queen,’ is found in the Yajurveda Saṃhitās<sup>1</sup> and in the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittirīya Saṃhitā, iv. 3, 6, 2; 4, 2, 1; Maitrāyaṇi Saṃhitā, ii. 8, 3. 9; Kāṭhaka Saṃhitā, xvii. 3, 8; Vājasaneyi Saṃhitā, xiv. 13; xv. 10.

<sup>2</sup> Taittirīya Brāhmaṇa, ii. 2, 6, 2; iii. 11, 3, 1; Aitareya Brāhmaṇa, v. 23, 2, etc.

Rājya in the Atharvaveda<sup>1</sup> and later<sup>2</sup> regularly denotes ‘sovereign power,’ from which, as the Śatapatha Brāhmaṇa<sup>3</sup> notes, the Brahmin is excluded.

In addition to Rājya, the texts give other expressions of sovereign power. Thus the Śatapatha Brāhmaṇa<sup>4</sup> contends

<sup>1</sup> iii. 4, 2; iv. 8, 1; xi. 6, 15; xii. 3, 31; xviii. 4, 31.

<sup>2</sup> Taittirīya Saṃhitā, ii. 1, 3, 4; 6, 5; vii. 5, 8, 3, etc.; Aitareya Brāhmaṇa, vii. 23, etc.; Jaiminiya

Upaniṣad Brāhmaṇa, i. 4, 5, as emended by Roth, *Journal of the American Oriental Society*, 16, ccxliii.

<sup>3</sup> v. 1, 1, 12.

<sup>4</sup> v. 1, 1, 3.

that the Rājasūya sacrifice is that of a king, the Vājapeya that of a Samrāj or emperor, the status of the latter (Sāmrājya) being superior to that of the former (Rājya). The sitting on a throne (Āsandī) is given in the same text<sup>5</sup> as one of the characteristics of the Samrāj. Elsewhere<sup>6</sup> Svārājya, ‘uncontrolled dominion,’ is opposed to Rājya. In the ritual of the Rājasūya the Aitareya Brāhmaṇa<sup>7</sup> gives a whole series of terms: Rājya, Sāmrājya, Bhaujya, Svārājya, Vairājya, Pārameṣṭhya, and Māhārājya, while Ādhipatya, ‘supreme power,’ is found elsewhere.<sup>8</sup> But there is no reason to believe that these terms refer to essentially different forms of authority. A king might be called a Mahārāja or a Samrāj, without really being an overlord of kings; he would be so termed if he were an important sovereign, or by his own entourage out of compliment, as was Janaka of Videha.<sup>9</sup> That a really great monarchy of the Aśoka or Gupta type ever existed in the Vedic period seems highly improbable.<sup>10</sup>

<sup>5</sup> xii. 8, 3, 4.

<sup>6</sup> Kāthaka Samhitā, xiv. 5; Maṇṭrāyaṇī Samhitā, i. 11, 5. Cf. Taittirīya Brāhmaṇa, i. 3, 2, 2.

<sup>7</sup> viii. 12, 4. 5. Cf. Śāṅkhāyana Śrauta Sūtra, xvii. 16, 3.

<sup>8</sup> Pañcavimśa Brāhmaṇa, xv. 3, 35; Chāndogya Upaniṣad, v. 2, 6.

<sup>9</sup> Satapatha Brāhmaṇa, xi. 3, 1, 2 6; 2, 2, 3, etc.

<sup>10</sup> Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 30.

Rātrī is the most usual word in the Rigveda<sup>1</sup> and later<sup>2</sup> for ‘night.’ Cf. Māsa.

<sup>1</sup> i. 35, 1; 94, 7; 113, 1, etc.

<sup>2</sup> Av. i. 16, 1; v. 5, 1, etc.

Rāthītara, ‘descendant of Rathītara,’ is the patronymic of Satyavacas in the Taittirīya Upaniṣad (i. 9, 1), and occurs several times as the name of a teacher in the Baudhāyana Śrauta Sūtra (vii. 4, etc.).

Rāthītari-putra, ‘son of a female descendant of Rathītara,’ is the name of a teacher in the last Varṇśa (list of teachers) of the Brāhmaṇa Upaniṣad, the pupil of Bhālukī-putra, according to the Kāṇva recension (vi. 5, 1), of the Krauñceki-putras according to the Mādhyamīdina (vi. 4, 32).

Rādha Gautama ('descendant of Gotama') is the name of two teachers in the Vāṁśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373, 384.

Rādheya, 'descendant of Rādhā,' is the metronymic of a teacher in the Śāṅkhāyana Āraṇyaka (vii. 6).

*Cf.* Keith, *Journal of the Royal Asiatic Society*, 1908, 372

1. Rāma is the name of a man in the Rigveda.<sup>1</sup> Ludwig<sup>2</sup> thinks that he bore the patronymic Māyava,<sup>3</sup> but this is doubtful.

<sup>1</sup> x. 93, 14.    <sup>2</sup> Translation of the Rigveda, 3, 166.    <sup>3</sup> RV. x. 93, 15.

2. Rāma Aupa-tasvini ('descendant of Upatasvina') is the name of a teacher in the Śatapatha Brāhmaṇa (iv. 6, 1, 7).

3. Rāma Krātu-jāteya ('descendant of Kratu-jāta') Vaiyā-ghra-padya ('descendant of Vyāghrapad') is the name of a teacher, a pupil of Śāṅga Śātyāyani Ātreya, who is mentioned in two Vāṁśas (lists of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1; iv. 16, 1).

4. Rāma Mārga-veya is the name of a man of the priestly family of the Śyāparṇas in the Aitareya Brāhmaṇa.<sup>1</sup>

<sup>1</sup> vii. 27, 3. *Cf.* Eggeling, *Sacred Books of the East*, 43, 345, n.; Muir *Sanskrit Texts*, 1<sup>2</sup>, 438.

Rāmakāyana. See Basta.

Rāmā in a few passages<sup>1</sup> seems to have the sense of a 'hetaera.'

<sup>1</sup> Taittirīya Saṃhitā, v. 6, 8, 3; | Saṃhitā, xxii. 7. *Cf.* Weber, *Indische Taittirīya Āraṇyaka*, v. 8, 13; Kāṭhaka | *Studien*, 10, 74, 84.

Rāyo-vāja is the name of a seer of Sāmans or chants in the Pañcavimśa Brāhmaṇa (viii. 1, 4; xiii. 4, 17; cf. xxiv. 1, 7).

Rāṣṭra in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘kingdom’ or ‘royal territory.’

1 iv. 42, 1; vii. 34, 11; 84, 2; x. 109, 3; 124, 4, etc. 2 Av x. 3, 12; xii. 1, 8; xiii. 1, 35; Vājasaneyi Samhitā, ix. 23; xx. 8;	Taittirīya Samhitā, i. 6, 10, 3; iii. 5, 7, 3; v. 7, 4, 4; Taittirīya Brāhmaṇa, i. 2, 1, 13, etc.; Maitrāyaṇī Samhitā, iii. 3, 7; 7, 4; 8, 6, iv. 6, 3.
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Rāṣṭra-gopa, ‘protector of the realm,’ is the epithet applied, in the Aitareya Brāhmaṇa (viii. 25), to the Purohita, whose special charge it was to preserve the king and realm from harm by his spells and rites.

Rāśabha in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes an ‘ass.’

1 i. 34, 9; 116, 2; 162, 21; iii. 53, 5; viii. 85, 7. 2 Taittirīya Brāhmaṇa, v. 1, 5, 7; Kauśitaki Brāhmaṇa, xviii. 1; Śatapa-tha Brāhmaṇa, vi. 1, 1 11; 3, 1, 23; 2, 3; 4, 4, 3, etc.	Cf. Zimmer, <i>Altindisches Leben</i> , 233; Geldner, <i>Rigveda, Glossar</i> , 149, who suggests ‘mule’ as a possible sense in Rv. iii. 53, 5.
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Rāśnā in the Yajurveda Samhitās<sup>1</sup> and the Śatapatha Brāhmaṇa denotes ‘girdle’ or ‘band,’ like Raśanā and Raśmi.

1 Vājasaneyi Samhitā, i. 30; xi. 59; xxxviii. 1; Taittirīya Samhitā, i. 1, 2, 2; iv. 1, 5, 4; Kāshaka Samhitā, i. 2; xvi. 5; xix. 6, etc.	2 vi. 2, 2, 25; 5, 2, 11. 13. Cf. <i>rāśnāva</i> , ‘girdled,’ iv. 1, 5, 19.
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Rāhu, the demon that eclipses the sun, seems to be referred to in one passage of the Atharvaveda.<sup>1</sup> The reading here is somewhat uncertain, but Rāhu is probably meant.

<sup>1</sup> xix. 9, 10. Cf. Kauśika Sūtra, 100; *Indische Studien*, 1, 87; Whitney, Translation of the Atharvaveda, 914.

Rāhū-gāna, ‘descendant of Rahū-gāna,’ is the patronymic of Gotama in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> i. 4, 1, 10. 18; xi. 4, 3, 20. Cf. also Sāyana on Rv. i. 81, 3; Geldner, *Vedische Studien*, 3, 151, 152; Weber, *Indische Studien*, 2, 8.

Riktha is found in the Rigveda<sup>1</sup> and later<sup>2</sup> denoting 'inheritance.'<sup>1</sup>

<sup>1</sup> iii. 31, 2, on which cf. Nirukta, iii. 5, Geldner, *Rigveda, Kommentar*, 49, 50; Oldenberg, *Rigveda-Noten*, i, 239 *et seq.*

<sup>2</sup> Aitareya Brähmana, vii. 18, 9 (of Sunahṣepa's double inheritance, which,

according to that text, is the learning of the Gāthins and the sovereignty of the Jahnus; but see Weber, *Episches im vedischen Ritual*, 16, who thinks the real succession was to the two houses, the Āṅgirasa and the Kusika).

Ripu is a common word for 'foe,' 'enemy,' in the Rigveda.<sup>1</sup> It occurs in the Atharvaveda<sup>2</sup> also.

<sup>1</sup> i. 36, 16; 147, 3; 148, 5, ii. 23, 16, 27, 16, 34, 9, etc.    <sup>2</sup> xix. 49, 9.

Rukma in the Rigveda<sup>1</sup> denotes an ornament, probably of gold, usually worn on the breast. Being in several passages used of the sun, it probably had the form of a disk. In the Brähmanas<sup>2</sup> it designates a gold plate. See also Rajata.

<sup>1</sup> i. 166, 10; iv. 10, 5; v. 53, 4; 56, 1, etc. So *rukma-vaksas*, 'wearing golden ornaments on the breast.' ii. 34, 2, 8; v. 55, 1; 57, 5, etc.; *rukmin*, i. 66, 6; ix. 15, 5. Cf. Taittiriya Samhitā, ii. 3, 2, 3; v. 1, 10, 3; Vājasaneyi Samhitā, xiii. 40, etc.

<sup>2</sup> Śatapatha Brähmana, iii. 5, 1, 20; v. 2, 1, 21; 4, 1, 13; Taittiriya Bräh-

mana, i. 8, 2, 3; 9, 1, etc. So *rukmin* in Śatapatha Brähmana, xiii. 5, 4, 2; Aitareya Brähmana, viii. 21, 3.

Cf. Zimmer, *Altindisches Leben*, 260, 263; Geldner, *Rigveda, Glossar*, 160, who suggests as a possible sense 'gold coin'; Max Müller, *Sacred Books of the East*, 32, 112, 290.

Rukma-pāśa<sup>1</sup> denotes the 'cord' on which 'the gold plate' is hung.

<sup>1</sup> Śatapatha Brähmana, vi. 7, 1, 7. 27; 3, 8; vii. 2, 1, 15, etc.

Rudra-bhūti Drāhyāyana is the name of a teacher, a pupil of Trāṭa in the Vāṇī Brähmana.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

Ruma is mentioned in one hymn of the Rigveda (viii. 4, 2) with Ruśama, Śyāvaka, and Kṛpa as a favourite of Indra.

Ruru is one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.<sup>1</sup> A kind of deer is meant. The Rigveda<sup>2</sup> mentions 'deer-headed' (*ruru-śīrṣan*) arrows, meaning such as have points made of deer's horn.

<sup>1</sup> Taittiriya Samhitā, v. 5, 19, 1; Vājasaneyi Samhitā, xxiv. 27, 39; Maitrāyaṇi Samhitā, iii. 14, 9. <sup>2</sup> vi. 75, 15. Cf. Zimmer, *Altindisches Leben*, 83.

Ruśama is mentioned three times in the Rigveda<sup>1</sup> as a protégé of Indra. The Ruśamas occur in another passage of the Rigveda<sup>2</sup> with their generous king Rñamcaya; they are also referred to, with their king Kaurama, in a passage of the Atharvaveda.<sup>3</sup>

<sup>1</sup> viii. 3, 13; 4, 2; 51, 9.

<sup>2</sup> v. 30, 12-15.

<sup>3</sup> xx. 127, 1.

Cf. Zimmer, *Altindisches Leben*, 129; Ludwig, Translation of the Rigveda,

3, 154; Oldenberg, *Buddha*, 409; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214; Bloomfield, *Hymns of the Atharvaveda*, 690.

Ruśamā is mentioned in the Pañcavimśa Brāhmaṇa (xxv. 13, 3), where she is said to have run round Kurukṣetra, and so to have defeated Indra, who understood her challenge to refer to the earth proper. The story indicates the connexion of the Ruśamas with the Kurus.

Ruśatī in one passage of the Rigveda<sup>1</sup> denotes, according to Ludwig,<sup>2</sup> a maiden who was married to Śyāva. On the other hand, Roth<sup>3</sup> treats the word as *ruśatī*, 'white,' and *ruśatīm* seems clearly to be the reading of the text. It is doubtful what the meaning is, and whether Śyāva is a proper name at all.<sup>4</sup>

<sup>1</sup> i. 117, 8.

<sup>2</sup> Translation of the Rigveda, 3, 150.

<sup>3</sup> St. Petersburg Dictionary, s.v. *ruśant*.

<sup>4</sup> Cf. Oldenberg, *Rigveda-Noten*, 1, 110, who suggests that Kṣona may be a man's name.

Rekñas in the Rigveda<sup>1</sup> denotes 'inherited property,' and then 'property' in general.

<sup>1</sup> i. 31, 14; 121, 5; 158, 1; 162, 2; vi. 20, 7; vii. 4, 7; 40, 2, etc.

Renu is the name of a son of Viśvāmitra in the Aitareya Brāhmaṇa (vii. 17, 7) and the Śāṅkhāyana Śrauta Sūtra (xv. 26, 1).

1. Rebha in the Rigveda<sup>1</sup> denotes a ‘singer’ of praise, a ‘panegyrist.’

<sup>1</sup> i. 127, 10; vi. 3, 6, 11, 3; vii. 63, 3; viii. 97, 11; ix. 7, 6, etc Cf. Av. xx. 127, 4.

2. Rebha occurs in the Rigveda<sup>1</sup> as the name of a protégé of the Aśvins, who saved him from the waters and from imprisonment.<sup>2</sup>

<sup>1</sup> i. 112, 5; 116, 24; 117, 4; 118, 6; 119, 6; x. 39, 9.

Revā, a name of the Narmadā (Nerbudda) river, otherwise occurring only in post-Vedic literature, is seen by Weber<sup>1</sup> in the word Revottaras, which is found in the Śatapatha Brāhmaṇa,<sup>2</sup> and is certainly a man’s name.

<sup>1</sup> Indian Literature, 123 (‘a native of the country south of the Revā’). Cf. Indian Antiquary, 30, 273, n. 17.

<sup>2</sup> xii. 8, 1, 17; 9, 3, 1.

Revatī. See Nakṣatra.

Revottaras is the name of Pāṭava Cākra Sthapati,<sup>1</sup> who was expelled, with Duṣtarītu Paumśāyana, by the Śrñjayas, and who was in part instrumental in the restoration of his master to power, despite the opposition of Balhika PrātiPiya, the Kuru king.

<sup>1</sup> Śatapatha Brāhmaṇa, xii. 9, 3, 1 *et seq.* Cf. xii. 8, 1, 17.

Reşman in the Atharvaveda (vi. 102, 2; xv. 2, 1), the Maitrāyaṇī Saṁhitā (iii. 15, 2), and the Vājasaneyi Saṁhitā (xxv. 2) denotes a ‘whirlwind.’

Raikva is the name of a man who is mentioned several times in the Chāndogya Upaniṣad (iv. 1, 3. 5. 8; 2, 2. 4).

Raikva-parṇa, masc. plur., is the name of a locality in the Mahāvṛṣa country according to the Chāndogya Upaniṣad.<sup>1</sup>

<sup>1</sup> iv. 2, 5. Cf. Zimmer, *Altindisches Leben*, 130.

Raibhī, fem. plur., occurs in the Rigveda<sup>1</sup> and the Taittirīya Saṃhitā,<sup>2</sup> together with Gāthā and Nārāśamsī, as a form of literature. Later on<sup>3</sup> the Raibhī verses are identified with certain verses of the Atharvaveda,<sup>4</sup> but that this identification holds<sup>5</sup> in the Rigveda and the Taittirīya Saṃhitā seems very doubtful.<sup>6</sup>

<sup>1</sup> x. 85, 6.

<sup>2</sup> vii. 5, 11, 2; Kāthaka, Aśvamedha, v. 2.

<sup>3</sup> Aitareya Brāhmaṇa, vi. 32, 1; Kauśītaki Brāhmaṇa, xxx. 5, etc.

<sup>4</sup> xx. 127, 4-6 = Khila, v. 9.

<sup>5</sup> Bloomfield, *Hymns of the Atharvaveda*, 68g.

<sup>6</sup> Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 238.

Raibhya, ‘descendant of Rebha,’ is the name of a teacher in the first two Vamśas (lists of teachers) in the Mādhyamādina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26), where he is said to be a pupil of Pautimāśyāyaṇa and Kaundin-yāyana.

Roga in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes ‘disease’ generally.

<sup>1</sup> i. 2, 4; ii. 3, 3; iii. 28, 5; vi. 44, 1; 120, 3; of the head (*śivānya*), ix. 8, 1, 21 *et seq.*

<sup>2</sup> Chāndogya Upaniṣad, vii. 26, 2.

Ropanākā is the name of a bird mentioned in the Rigveda<sup>1</sup> and the Atharvaveda.<sup>2</sup> The ‘thrush’ seems to be meant;<sup>3</sup> but Keśava, the commentator on the Kauśīka Sūtra,<sup>4</sup> is inclined to understand the word to mean a sort of wood.

<sup>1</sup> i. 50, 12.

<sup>2</sup> i. 22, 4. Cf. Taittirīya Brāhmaṇa, iii. 7, 6, 22.

<sup>3</sup> Śāvikā, Sāyaṇa on Rv., loc. cit. On Av. i. 22, 4, he explains it as *kāṣṭha-suka*, perhaps a kind of parrot.

<sup>4</sup> xxvi. 20.

Cf. Zimmer, *Altindisches Leben*, 92; Bloomfield, *Hymns of the Atharvaveda*, 266; Caland, *Altindisches Zauberritual*, 76, n. 13; Whitney, Translation of the Atharvaveda, 23.

Romaśā is mentioned in the Bṛhaddevatā<sup>1</sup> as the wife of king Bhāvayavya, and is credited with the authorship of a Rigvedic verse.<sup>2</sup> But in reality the word *romaśā* in that verse, which is the source of the legend, is merely an adjective meaning ‘hairy.’

<sup>1</sup> iii. 156 *et seq.*, with Macdonell's notes. <sup>2</sup> i. 126, 7.  
*Cf.* Oldenberg, *Rgveda-Noten*, I, 128.

1. Rohinī in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a ‘red cow.’

<sup>1</sup> viii. 93, 13; 101, 13 (reading *rohiṇyāḥ* with Roth, St. Petersburg Dictionary, s.v.). <sup>2</sup> Av. xiii. 1, 22; Taittirīya Saṃhitā, vi. 1, 6, 2; Satapatha Brāhmaṇa, ii. 1, 2, 6; iv. 5, 8, 2, etc.

2. Rohinī. See Nakṣatra.

Rohit in some passages of the Rigveda<sup>1</sup> denotes, according to the St. Petersburg Dictionary, a ‘red mare,’ while later<sup>2</sup> it denotes a ‘red doe.’

<sup>1</sup> i. 14, 12; 100, 16; v. 56, 5; vii. 42, 2. <sup>2</sup> Taittirīya Saṃhitā, vi. 1, 6, 5; Maitrāyaṇī Saṃhitā, iii. 14, 11, 18; Vajasaneyī Saṃhitā, xxiv. 30, 37; Av.

iv. 4, 7; Aitareya Brāhmaṇa, ii. 33, 1 (*cf.* Bloomfield, *Journal of the American Oriental Society*, 15, 178, n.).

*Cf.* Zimmer, *Altindisches Leben*, 82.

1. Rohita denotes a ‘red horse’ in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 94, 10; 134, 9; ii. 10, 2; iii. 6, 6, etc.

Pañcavimśa Brāhmaṇa, xiv. 3, 12, etc. So Rohita in Av. xiii. 1, 1 *et seq.*, represents the sun as a ‘red horse.’

<sup>2</sup> Taittirīya Saṃhitā, i. 6, 4, 3;

2. Rohita is a son of Hariścandra in the famous tale of Śunahṣepa in the Aitareya Brāhmaṇa (vii. 14) and the Śāṅkhā-yana Śrauta (xv. 18, 8).

Rohitaka occurs in the Maitrāyaṇī Saṃhitā (iii. 9, 3) with a variant Rohitaka,<sup>1</sup> as the name of the tree *Andersonia Rohitaka*.

<sup>1</sup> So Āpastamba Śrauta Sūtra, i. 5, 8.

Rohitaka-kūla is in the Pañcavimśa Brāhmaṇa<sup>1</sup> the name of a locality after which a Sāman or chant was called.

<sup>1</sup> xiv. 3, 12. *Cf.* xv. 11, 6; Lāṭyāyana Śrauta Sūtra, vi. 11, 4.

Rohītaka. See Rohitaka.

1. **Rauhiṇa** is mentioned in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> as a demon foe of Indra's. Hillebrandt<sup>3</sup> is inclined to see in the word the name of a planet (*cf.* **Rohinī**), but without any clear reason.

<sup>1</sup> i. 103, 2; ii. 12, 12.

<sup>2</sup> xx. 128, 13.

<sup>3</sup> *Vedische Mythologie*, 3, 207.

2. **Rauhiṇa** ('born under the Nakṣatra Rohinī') **Vāsiṣṭha** ('descendant of Vasiṣṭha'), is the name of a man in the Taittirīya Āraṇyaka (i. 12, 5).

**Rauhiṇāyana** ('descendant of Rauhiṇa') is the patronymic of Priyavrata in the Śatapatha Brāhmaṇa (x. 3, 5, 14). It is also in the first two Vamśas (lists of teachers) in the Mādhyam-dina recension of the Bṛhadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26) the name of a teacher, a pupil of Śaunaka and others.

## L.

**Lakṣa** in the Rigveda<sup>1</sup> denotes the 'prize' at dicing.

<sup>1</sup> ii. 12, 4. Cf. Lüders, *Das Würfelspiel im alten Indien*, 4, n. 1; Zimmer, *Altindisches Leben*, 287.

**Lakṣaṇa**<sup>1</sup> or **Lakṣman**<sup>2</sup> denotes the 'mark' made on cattle by branding to distinguish ownership. According to the Maitrāyanī Samhitā,<sup>3</sup> it was to be made under the Nakṣatra Revati, clearly because of the property indicated in the name ('wealthy') of that Nakṣatra. See **Aṣṭakarṇī**.

<sup>1</sup> Gobhila Gṛhya Sūtra, iii. 6, 5.  
Cf. Śāṅkhāyana Gṛhya Sūtra, iii. 10;  
Weber, *Indische Studien*, 5, 35; 13,  
466.

<sup>2</sup> Av. vi. 141, 2; Maitrāyanī Samhitā, iv. 2, 9.

<sup>3</sup> *Loc. cit.*

Lakṣmaṇya in one verse of the Rigveda<sup>1</sup> seems to be a patronymic of Dhvanya, ‘son of Lakṣmaṇa.’

<sup>1</sup> v. 33, 10. Cf. Ludwig, Translation of the Rigveda, 3, 155.

Lakṣman. See Lakṣaṇa.

Laba, ‘quail’ (*Perdix chinensis*) is one of the victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda.<sup>1</sup>

<sup>1</sup> Maitrāyaṇī Samhitā, iii. 14, 5; Vājasaneyi Samhitā, xxiv. 24. Cf. Nirukta, vii. 2, where Rv. x. 119 is called the Labasūkta; the Anukramaṇi (Index), too, gives Aindra Laba as the author of that hymn. Cf. Brhaddevatā, viii. 40, with Macdonell's note. Cf. Zimmer, *Altindisches Leben*, 90

Lambana is the reading in the Kāṇva recension (v. 10, 1) of the Brhadāraṇyaka Upaniṣad for Āḍambara, ‘drum,’ in the Mādhyāṃḍina recension (v. 12, 1).

Lavaṇa, ‘salt,’ is never mentioned in the Rigveda, only once in the Atharvaveda,<sup>1</sup> and not after that until the latest part of the Brāhmaṇas,<sup>2</sup> where it is regarded as of extremely high value.<sup>3</sup> This silence in the early period is somewhat surprising if the regions then occupied by the Indians were the Panjab and the Indus valley, where salt abounds; it would at first sight seem less curious if the home of the early Vedic Indian is taken to be Kurukṣetra.<sup>4</sup> It is, however, quite conceivable that a necessary commodity might happen to be passed over without literary mention in a region where it is very common, but to be referred to in a locality where it is not found, and consequently becomes highly prized.

<sup>1</sup> vii. 76, 1.

<sup>2</sup> Chāndogya Upaniṣad, iv. 17, 7 = Jaiminīya Upaniṣad, iii. 17, 3. Cf. also Chāndogya Upaniṣad, vi. 13, 1; Brhadāraṇyaka Upaniṣad, ii. 4, 12; Śatapatha Brāhmaṇa, v. 2, 1, 16; and see Strabo, xv. 1, 30.

<sup>3</sup> It seems to be placed above gold in value in Chāndogya Upaniṣad, iv. 17, 7.

<sup>4</sup> Cf. Map 19 in the Atlas of the Imperial Gazetteer of India, vol. 26, and see Hopkins, *Journal of the American Oriental Society*, 19, 21 et seq.; India, Old and New, 30 et seq.

Cf. Zimmer, *Altindisches Leben*, 54, 55; Schrader, *Prehistoric Antiquities*, 318; Geiger, *Ostiranische Kultur*, 419; Macdonell, *Sanskrit Literature*, 150.

Lavana in the Nirukta (ii. 2) denotes the ‘mowing’ or ‘reaping’ of corn.

Lākṣā occurs once in the Atharvaveda<sup>1</sup> as the name of a plant.

<sup>1</sup> v. 5, 7. Cf. Whitney, Translation of the Atharvaveda, 229; Bloomfield, *Hymns of the Atharvaveda*, 387, 421.

Lāṅgala is the regular word for ‘plough’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> It is described in a series of passages<sup>3</sup> as ‘lance-pointed’ (*pavīravat* or *pavīravam*), ‘well-lying’ (*suśīmam*),<sup>4</sup> and ‘having a well-smoothed handle’ (see Tsaru). See also Sīra.

<sup>1</sup> iv. 57, 4

<sup>2</sup> Av. ii. 8, 4; Taittirīya Saṃhitā, vi. 6, 7, 4; Nirukta, vi. 26, etc.; *lāṅgala-* *leśā*, Āpastamba Śrauta Sūtra, xxii. 4, 7.

<sup>3</sup> Av. iii. 17, 3 = Taittirīya Saṃhitā, iv. 2, 5, 6 = Kāthaka Saṃhitā, xvi. 11 = Maitrāyaṇī Saṃhitā, ii. 7, 12 =

Vājasaneyi Saṃhitā, xii. 71 = Vāsiṣṭha Dharma Sūtra, ii. 34, 35.

<sup>4</sup> The texts have *suśevam*; Roth conjectures *suśīmam*. See Whitney, Translation of the Atharvaveda, 116.

Cf. Zimmer, *Altindisches Leben*, 236.

Lāṅgalāyana, ‘descendant of Lāṅgala,’ is the patronymic of Brahman Maudgalya (‘descendant of Mudgala’) in the Aitareya Brāhmaṇa (v. 3, 8).

Lāja, masc. plur., in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes ‘fried or parched grain.’

<sup>1</sup> Maitrāyaṇī Saṃhitā, iii. 11, 2, etc.; Vājasaneyi Saṃhitā, xix. 13.81; xxi. 42, etc.

<sup>2</sup> Śatapatha Brāhmaṇa, xii. 8, 2, 7.

ro; 9, 1, 2; xiii. 2, 1, 5; Taittirīya Brāhmaṇa, ii. 6, 4.

Cf. Zimmer, *Altindisches Leben*, 269.

Lājī in the Vājasaneyi Saṃhitā (xxiii. 8) and the Taittirīya Brāhmaṇa (iii. 9, 4, 8) is a word of uncertain meaning: according to Sāyaṇa, it is a vocative of Lājin, ‘having parched grain’; according to Mahidhara, it denotes a ‘quantity of parched grain.’

Lātavya, 'descendant of Latu,' is the patronymic of Kūśāmba Svāyava in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> viii. 6, 8. Cf. Śaḍvimśa Brāhmaṇa, iv. 7; Gopatha Brāhmaṇa, i. 1, 25 (a Gotra is there mentioned).

Lāmakāyana, 'descendant of Lamaka,' is often mentioned as an authority in the Lātyāyana Śrauta Sūtra,<sup>1</sup> the Nidāna Sūtra,<sup>2</sup> and the Drāhyāyana Śrauta Sūtra;<sup>3</sup> also with the name Samvargajit in the Vāṁśa Brāhmaṇa.<sup>4</sup>

<sup>1</sup> iv. 9, 22; vi. 9, 18, etc.; Weber, *Indische Studien*, I, 49.

<sup>2</sup> iii. 12, 13; vii. 4, 8, etc.; Weber, *op. cit.*, I, 45.

<sup>3</sup> Weber, *op. cit.*, 4, 384.

<sup>4</sup> *Indische Studien*, 4, 373.

Lāhyāyana, 'descendant of Lahya,' is the patronymic of Bhujyu in the Brāhadāraṇyaka Upaniṣad (iv. 5, 1. 2).

Libujā in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a creeping plant that climbs trees.

<sup>1</sup> x. 10, 13.

<sup>2</sup> vi. 8, 1; Pañcavimśa Brāhmaṇa, xii. 13, 11; Nirukta, vi. 28; xi. 34. Cf. Zimmer, *Altindisches Leben*, 70.

Luśa is represented in a series of passages in the Brāhmaṇas<sup>1</sup> as a rival of Kutsa for the favour of Indra. To Luśa Dhānāka the authorship of certain hymns<sup>2</sup> is ascribed by the Anukramanī (Index) of the Rigveda.

<sup>1</sup> Pañcavimśa Brāhmaṇa, ix. 2, 22; Jaiminiya Brāhmaṇa, i. 128; Śātyāyanaka in Oertel, *Journal of the American Oriental Society*, 18, 31 et seq.

<sup>2</sup> x. 35, 36. Cf. Brāhaddevatā, ii. 129; iii. 55, with Macdonell's notes. Cf. Hillebrandt, *Vedische Mythologie*, 3, 291, n. 3; Lévi, *La Doctrine du Sacrifice*, 37, 38.

Luśakapi Khārgali ('descendant of Khṛgala') is mentioned in the Pañcavimśa Brāhmaṇa<sup>1</sup> as having cursed Kuśitaka and the Kauśitakins. He was a contemporary of Keśin Dālbhya according to the Kāṭhaka Saṃhitā.<sup>2</sup>

<sup>1</sup> xvii. 4, 3. Cf. Weber, *Indische Studien*, 10, 145, n. 3.

<sup>2</sup> xxx. 2 (*Indische Studien*, 3, 471); Kapiṣṭhala Saṃhitā, xlvi. 5.

Loka denotes 'world' in the Rigveda<sup>1</sup> and later.<sup>2</sup> Mention is often made of the three worlds,<sup>3</sup> and *ayam lokah*, 'this world,'<sup>4</sup> is constantly opposed to *asau lokah*,<sup>5</sup> 'yonder world' —i.e., 'heaven.' Loka itself sometimes means 'heaven,'<sup>6</sup> while in other passages several different sorts of world are mentioned.<sup>7</sup>

<sup>1</sup> Roth, St. Petersburg Dictionary, s.v. 2, quotes no example of this meaning for the Rigveda, where he sees the word used only in the sense of 'place,' 'room,' 'free or open space.' But Rv. x. 14, 9, is a fairly certain example of the wider sense.

<sup>2</sup> Av. viii. 9, 1. 15; iv. 38, 5; xi. 5, 7; 8, 10, etc.; in ix. 5, 14, the worlds of heaven (*divyu*) and of earth (*pārthivu*) are distinguished; Vājasaneyi Samhitā, xxxii. 11 *et seq.*, etc.

<sup>3</sup> Av. x. 6, 31; xii. 3, 20; Aitareya Brāhmaṇa, i. 5, 8; Satapatha Brāhmaṇa, xiii. 1, 7, 3, etc.

<sup>4</sup> Av. v. 30, 17; viii. 8, 8, vii. 5, 38; xix. 54, 5; Vājasaneyi Samhitā, xix. 46, etc.

<sup>5</sup> Av. xii. 5, 38. 57; Taittiriya Samhitā, i. 5, 9, 4; Aitareya Brāhmaṇa, v. 28, 2; viii. 2, 3, etc.

<sup>6</sup> Satapatha Brāhmaṇa, ii. 6, 1, 7; x. 5, 4, 16; xi. 2, 7, 19; and so probably Aitareya Brāhmaṇa, vii. 13, 12.

<sup>7</sup> Kāthaka Samhitā, xxvi. 4; Kauśitaki Brāhmaṇa, xx. 1; Bṛhadāraṇyaka Upaniṣad, iii. 6, 1; iv. 3, 36 *et seq.*; vi. 1, 18, etc.

Lodha occurs in a very obscure verse of the Rigveda,<sup>1</sup> where Roth<sup>2</sup> conjectures that some sort of 'red' animal is meant, and Oldenberg<sup>3</sup> shows some reason for thinking that a 'red goat' is intended.

<sup>1</sup> iii. 53, 23.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> *Rgveda-Noten*, i. 255.

Cf. the obscure *adhī-lodha-karṇa* in the Taittiriya Saṃhitā, v. 6, 16, 1, perhaps meaning 'having quite red ears.' Yāska, Nirukta, iv. 12, equates

the word with *lubdha*, 'confused,' but this does not suit the context. So also Zimmer, *Altindisches Leben*, 84; Geldner, *Vedische Studien*, 2, 160; *Rgveda, Glossar*, 151, who sees in the word the designation of a noble steed.

Lopā is mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Taittiriya Saṃhitā,<sup>1</sup> where Sāyaṇa explains it as a kind of bird, perhaps the carrion crow (*śmaśāna-sakuni*).

<sup>1</sup> v. 5, 18, 1. Cf. Zimmer, *Altindisches Leben*, 93.

*Lopā-mudrā* appears in one hymn of the Rigveda,<sup>1</sup> where she is seemingly the wife of Agastya, whose embraces she solicits.<sup>2</sup>

<sup>1</sup> i. 179, 4.

<sup>2</sup> The story is differently told in the Bṛhaddevatā, iv. 57 et seq., with Macdonell's notes. See also Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 68, *Göttingische Gelehrte*

Anzeigen, 1909, 76 et seq.; Sieg, *Die Sagenstoffe des Rigveda*, 120 et seq.; Winter-nitz, *Vienna Oriental Journal*, 20, 2 et seq., von Schroeder, *Mysterium und Minus*, 156 et seq.; Keith, *Journal of the Royal Asiatic Society*, 1909, 204; 1911, 997, n. 3.

*Lopāśa* is the name of an animal, probably the 'jackal' or 'fox,' which is mentioned in the Rigveda<sup>1</sup> and is included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.<sup>2</sup>

<sup>1</sup> x. 28, 4.

<sup>2</sup> Taittirīya Saṃhitā, v. 5, 21, 1;

Maitrāyaṇi Saṃhitā, iii. 14, 17; Vāja-saneyi Saṃhitā, xxiv. 36.  
Cf. Zimmer, *Altindisches Leben*, 84.

*Loha*, primarily an adjective meaning 'red,' is used as a neuter substantive to designate a metal, probably 'copper,' but possibly 'bronze.' It is mentioned in the Vājasaneyi Saṃhitā<sup>1</sup> and the Taittiriya Saṃhitā<sup>2</sup> as distinguished from Śyāma. It also occurs several times in the Brāhmaṇas.<sup>3</sup> See *Ayas*.

<sup>1</sup> xviii. 13.

<sup>2</sup> iv. 7, 5, 1.

<sup>3</sup> Śatapatha Brāhmaṇa, xiii. 2, 2, 18; Chāndogya Upaniṣad, iv. 17, 7; vi. 1, 5; Jaiminiya Upaniṣad Brāhmaṇa, iv. 1, 4, where Oertel takes 'copper' to be meant in contrast with *Ayas*, which he

renders 'brass.' The sense of 'iron' is nowhere needed.

Cf. Vincent Smith, *Indian Antiquary*, 34, 230, and on the early history of metals; Mosso, *Mediterranean Civilization*, 57-62.

*Loha-maṇi* in the Chāndogya Upaniṣad (vi. 2, 5) denotes a 'copper amulet,' as Böhtlingk<sup>1</sup> renders it, rather than a 'lump of gold,' as translated by Max Müller following the scholiast.

<sup>1</sup> Cf. Little, *Grammatical Index*, 134.

*Lohāyasa*, 'red metal,' is mentioned in the Śatapatha Brāhmaṇa,<sup>1</sup> where it is distinguished from *Ayas* and gold. In the Jaiminiya Upaniṣad Brāhmaṇa<sup>2</sup> the contrast is with Kārṣṇā-

<sup>1</sup> v. 4, 1, 1. 2.

<sup>2</sup> iii. 17, 3.

yasa, 'iron,' and in the Taittirīya Brāhmaṇa<sup>3</sup> with Kṛṣṇāyasa, 'iron.' 'Copper' seems to be meant.

<sup>3</sup> iii. 62, 6, 5. | *East*, 41, 90, n.; Schrader, *Prehistoric  
Cf. Eggeling, *Sacred Books of the Antiquities*, 189.*

Lohita, often occurring as an adjective meaning 'red,' is used as a neuter substantive in the Atharvaveda (xi. 3, 7) to denote a metal, presumably 'copper.' As a proper name it is found in Āpastamba Śrauta Sūtra, xxiv. 9, 7.

Lohitāyasa, 'red metal,' 'copper,' is the variant of Loha in the Maitrāyaṇī (ii. 11, 5; iv. 4, 4) and Kāṭhaka (xviii. 10) Samhitās.

Lohitāhi, 'red snake,' is the name of a variety of serpent mentioned in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.<sup>1</sup>

<sup>1</sup> Taittirīya Samhitā, v. 5, 14, 1; | saneyī Samhitā, xxiv. 31. Cf. Zimmer, Maitrāyaṇī Samhitā, iii. 14, 12; Vāja- | *Allindisches Leben*, 95.

Lauhitya, 'descendant of Lohita,' is the patronymic of a large number of teachers in the Jaiminīya Upaniṣad Brāhmaṇa, which clearly must have been the special object of study of the Lauhitya family. See Kṛṣṇadatta, Kṛṣṇarāta, Jayaka, Tri-veda Kṛṣṇarāta, Dakṣa Jayanta, Palligupta, Mitrabhūti, Yaśasvin Jayanta, Vipaścīt Dṛḍhajayanta, Vaipaścīta Dārdhajayanti, Vaipaścīta Dārdhajayanti Dṛḍhajayanta, Śyā-majayanta, Śyāmasujayanta, Satyaśravas. A Lauhitya or Lauhikya is also mentioned as a teacher in the Śāṅkhāyana Āraṇyaka.<sup>1</sup> The form of name (Jayanta) affected by the family, and the silence of the older texts, proves that they were modern.

vii. 22; Keith, *Śāṅkhāyana Āraṇyaka*, 50, n. 1.

## V.

1. *Vamśa*, denoting the ‘rafters’ or ‘beams’ of the house as made of bamboo cane, is found in this sense from the Rigveda<sup>1</sup> onwards.<sup>2</sup> Cf. *Tiraścīnavamśa*, *Prācīnavamśa*, and see *Gṛha*.

<sup>1</sup> i. 10, 1.

<sup>2</sup> Av. iii. 12, 6; ix. 3, 4; Maitrāyani Samhitā, iv. 8, 10; Taittiriya Brāhmaṇa, i. 2, 3, 1; Śatapatha Brāhmaṇa, ix. 1, 2, 25; *śālā-vamśa*, Aitareya Āraṇ-

yaka, iii. 2, 1; Śāṅkhāyana Āranyaka, viii. 1, where perhaps the main beam of the house is meant. Cf. Zimmer, *Altindisches Leben*, 71, 153; Bloomfield, *Hymns of the Atharvaveda*, 346.

2. *Vamśa* (lit. ‘bamboo’) in the sense of ‘spiritual genealogy,’<sup>1</sup> ‘list of teachers,’ is found in the Śatapatha Brāhmaṇa,<sup>2</sup> the *Vamśa Brāhmaṇa*,<sup>3</sup> and the Śāṅkhāyana Āranyaka.<sup>4</sup>

<sup>1</sup> From the analogy of the successive joints of the bamboo. Cf. ‘family-tree.’

<sup>2</sup> x. 6, 5, 9, *Bṛhadāraṇyaka Upaniṣad*, vi. 3, 14.

<sup>3</sup> *Indische Studien*, 4, 374.

<sup>4</sup> xv. 1.

*Vamśa-nartin* is mentioned as one of the victims at the *Puruṣamedha* (‘human sacrifice’) in the *Yajurveda*.<sup>1</sup> A ‘pole-dancer’ or ‘acrobat’ seems to be meant.

<sup>1</sup> Vājasaneyi Samhitā, xxx. 21; Taittiriya Brāhmaṇa, iii. 4, 17, 1. Cf. Zimmer, *Altindisches Leben*, 290.

*Vamsaga* is in the Rigveda<sup>1</sup> a common name of the ‘bull’ that leads the herds.

<sup>1</sup> i. 7, 8; 55, 1; 58, 4; v. 36, 1, etc.; Av. xviii. 3, 36.

*Vaka Dālbhya* (‘descendant of Dalbha’) is the name of a teacher in the Chāndogya Upaniṣad.<sup>1</sup> According to the Kāṭhaka Samhitā,<sup>2</sup> he was engaged in a ritual dispute with *Dhṛtarāṣṭra*.

<sup>1</sup> i. 2, 13; 12, 1.

<sup>2</sup> xxx. 2 (*Indische Studien*, 3, 471).

*Vakala* denotes in the Brāhmaṇas<sup>1</sup> the ‘inner bark’ of a tree, ‘bast.’

<sup>1</sup> Taittiriya Brāhmaṇa, iii. 7, 4, 2; Kauṣītaki Brāhmaṇa, x. 2.

Vakṣaṇā, fem. plur., denotes in one passage of the Rigveda<sup>1</sup> the bed of a stream.

<sup>1</sup> iii. 33, 12. Cf. Pischel, *Vedische Studien*, I, 175–181.

Vaghā is the name of a noxious animal in the Atharvaveda.<sup>1</sup>

<sup>1</sup> vi. 50, 3; ix. 2, 22. Cf. Zimmer, *Altindisches Leben*, 98.

Vāṅga, the designation of Bengal proper, is not found in the earlier Vedic literature unless it is to be recognized in the curious word *Vāṅgāvagadhbāḥ*, which occurs in the Aitareya Āraṇyaka,<sup>1</sup> and which suggests amendment to *Vāṅga-Magadhāḥ*, ‘the Vāṅgas and the Magadhas,’ two neighbouring peoples. The name is certainly found in the Baudhāyana Dharma Sūtra.<sup>2</sup>

<sup>1</sup> ii. 1, 1. Cf. Keith, *Aitareya Āraṇyaka*, 200; *Magadha-Vāṅga-Matsyāḥ* occurs in the Atharvaveda Parīṣṭas (i. 7, 7), but that is very late.

<sup>2</sup> i. 1, 14. Cf. Oldenberg, *Buddha, 394, n.*; Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.

Vāṅgrda is the name of a demon or a human foe in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 53, 8. Cf. Ludwig, Translation of the Rigveda, 3, 149.

Vajra in the Aitareya Brāhmaṇa<sup>1</sup> denotes, according to Geldner,<sup>2</sup> the ‘handle,’ while Kūṭa means the ‘head’ of the hammer.

<sup>1</sup> vi. 24, 1.

<sup>2</sup> *Vedische Studien*, I, 138.

Vadavā is a common name for a ‘mare’ in the later Saṃhitās and the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittiriya Saṃhitā, vii. 1, 1, 2; Taittiriya Brāhmaṇa, i. 8, 6, 3; iii. 8, 22, 3; Satapatha Brāhmaṇa, vi. 5, 2, 19, etc. A derivative of this word is the masculine Vāḍava, Taittiriya Saṃhitā, ii. 1, 8, 3.

Vanij denotes ‘merchant’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> See Paṇi and Kraya; cf. also Vāṇija.

<sup>1</sup> i. 112, 11; v. 45, 6.

Cf. Zimmer, *Altindisches Leben*, 257.

<sup>2</sup> Av. iii. 15, 1, etc.

**Vanijyā** in the Brāhmaṇas<sup>1</sup> denotes the business of a merchant (**Vanij**) ‘trade.’

<sup>1</sup> Satapatha Brāhmaṇa, i. 6, 4, 21; Pañcavimśa Brāhmaṇa, xvii. 1, 2.

**I. Vatsa** is often found in the Rigveda<sup>1</sup> and later<sup>2</sup> in the sense of ‘calf.’ Reference is made to the use of a calf to induce the cow to give milk,<sup>3</sup> and to the separation of the cows from the calves at certain times.<sup>4</sup>

<sup>1</sup> iii. 33, 3; iv. 18, 10, etc.

<sup>2</sup> Av. iv. 18, 2; xii. 4, 7 (wolves kill them); Taittirīya Saṃhitā, vi. 4, 11, 4 (the cow caresses the calf on birth), etc.

<sup>3</sup> Taittirīya Samhitā, ii. 3, 6, 2;

Jaiminiya Upaniṣad Brāhmaṇa, ii. 13, 2.

<sup>4</sup> Rv. v. 30, 10; viii. 88, 1. See Geldner, *Vedische Studien*, 3, 114.

**2. Vatsa** occurs several times in the Rigveda<sup>1</sup> as the name of a singer, a son or descendant of **Kaṇva**. In the Pañcavimśa Brāhmaṇa<sup>2</sup> he is said to have passed successfully through a fire ordeal to which he resorted for the purpose of proving to his rival, **Medhātithi**, the purity of his descent. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra<sup>3</sup> as the recipient of bounty from **Tirindara Pāraśavya**.

<sup>1</sup> viii. 6, 1; 8, 8; 9, 1; 11, 7.

<sup>2</sup> xiv. 6, 6.

<sup>3</sup> xvi. 11, 20. He also occurs in Āpastamba Śrauta Sūtra, xxiv. 5, 11.

Cf. Ludwig, Translation of the Rig-veda, 3, 105; Weber, *Episches im vedischen Ritual*, 36-38.

**Vatsatara, Vatsatarī**, denotes a ‘young calf’ in the later Saṃhitās and the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittirīya Saṃhitā, i. 8, 17, 1; Kāṭhaka Saṃhitā, xxiv. 2; Aitareya 18, 1, Vājasaneyi Saṃhitā, xxiv. 5; Brāhmaṇa, i. 27, 2, etc.

**Vatsa-napāt Bābhṛava** (‘descendant of Babhru’) is the name of a teacher, a pupil of **Pathin Saubhara**, in the first two Vāṇīs (lists of teachers) of the **Bṛhadāraṇyaka Upaniṣad**.<sup>1</sup>

<sup>1</sup> ii. 5, 22; iv. 5, 28 (Mādhyamīdina = ii. 6, 3; iv. 6, 3 Kāṇva).

**Vatsa-prī Bhālandana** (‘descendant of Bhālandana’) is the name of a sage who ‘saw’ the Vātsapra Sāman (chant). He

is mentioned in the later Saṃhitās<sup>1</sup> and the Pañcavimśa Brāhmaṇa.<sup>2</sup>

1 Taittirīya Saṃhitā, v. 2, 1, 6; Kāthaka Saṃhitā, xix. 12 ( <i>Indische Studien</i> , 3, 470); Maitrāyaṇī Saṃhitā, iii. 2, 2.	2 xi. 11, 25. Cf. Śatapatha Brāhmaṇa, vi. 7, 4, 1.
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Vadhaka is the name of some sort of 'reed' in the Atharva-veda<sup>1</sup> and the Śatapatha Brāhmaṇa.<sup>2</sup>

<sup>1</sup> viii. 8, 3.

Cf. Zimmer, *Altindisches Leben*, 72;

<sup>2</sup> v. 4, 5, 14.

St. Petersburg Dictionary, s.v.

Vadhar means a 'weapon' generally; it is used not merely of a divine,<sup>1</sup> but also of a human<sup>2</sup> weapon in the Rigveda.

<sup>1</sup> i. 32, 9, etc.

Cf. Schrader, *Prehistoric Antiquities*,

<sup>2</sup> Rv. iv. 22, 9; viii. 22, 8; 24, 27.

221.

1. Vadhū is a frequent word for 'woman' in the Rigveda<sup>1</sup> and later.<sup>2</sup> It denotes, according to Delbrück,<sup>3</sup> the woman as either married or as seeking a husband, or as a bride in the wedding ceremony. The word appears to be derived from a form of the root *vah*, 'to carry,' as is *vahatu*, 'the bridal procession,' thus meaning 'she who is to be or has been conducted home.' Zimmer,<sup>4</sup> however, objects to this explanation, regarding *vadhū* as a derivative from a different root meaning 'to marry.'

<sup>1</sup> v. 37, 3; 47, 6; vii. 69, 3; viii. 26, 13; x. 27, 12; 85, 30; 107, 9.

<sup>3</sup> *Die indogermanischen Verwandtschaftsnamen*, 414, 439.

<sup>2</sup> Av. i. 14, 2; iv. 20, 3; x. 1, 1; xiv. 2, 9, 41, etc.

<sup>4</sup> *Altindisches Leben*, 108.

2. Vadhū is in one passage of the Rigveda<sup>1</sup> taken by Roth<sup>2</sup> to denote a 'female animal,' while Zimmer<sup>3</sup> urges that it means a 'female slave.' As far as the use of Vadhū goes, either meaning is abnormal, for if Vadhū never elsewhere

<sup>1</sup> viii. 19, 36. Cf. also v. 47, 6, as taken by Lischel, *Vedische Studien*, 2, 319.

<sup>2</sup> St. Petersburg Dictionary, s.v. 3.

<sup>3</sup> *Altindisches Leben*, 108, 109.

means a female animal (from *vah*, to ‘draw’ a cart), neither does it denote a slave: as the passage refers to a gift of fifty *Vadhūs* by *Trasadasyu Paurukutsya* to the singer, the latter must have been a polygamist of an advanced type to require fifty wives. The same doubt arises in the case of *vadhūmant*, which is used in the Rigveda and Atharvaveda as an epithet of the chariot (*Ratha*),<sup>4</sup> of horses (*Aśva*),<sup>5</sup> and of buffaloes (*Uṣṭra*).<sup>6</sup> Zimmer sees in all cases a reference to slaves in the chariots or with the horses: this interpretation has the support of the *Bṛhaddevatā*.<sup>7</sup> Roth’s version of the references to horses or buffaloes as ‘suitable for draught’ is not very happy; if *vadhū* is really a female animal *vadhūmant* means rather ‘together with mares,’ or ‘together with female buffaloes,’ which makes reasonable sense.<sup>8</sup>

<sup>4</sup> i. 126, 3; vii. 18, 22.

<sup>5</sup> viii. 68, 17. Cf. vi. 27, 8.

<sup>6</sup> Av. xx. 127, 2.

<sup>7</sup> iii. 147 *et seq.*, with Macdonell’s notes.

<sup>8</sup> Cf. Bloomfield, *Hymns of the Atharvaveda*, 197; Pischel, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 712 *et seq.*; Böhlingk, *Dictionary*, s.v.

**Vadhrimati**, ‘having an impotent man as a husband,’ seems in the Rigveda<sup>1</sup> to be the name of a woman who owed the restoration of her husband’s virility to the *Aśvins*, and obtained a son, *Hiranyahasta*. The word is, however, possibly only descriptive.

<sup>1</sup> i. 116, 13; 117, 24; vi. 62, 7; x. 39, 7; 65, 12.

1. **Vadhry-aśva**, ‘having castrated horses,’ is the name in the Rigveda<sup>1</sup> of a prince, the father of *Divodāsa*, and an energetic supporter of the fire cult, as was his son after him. He is mentioned in a long list of names in the Atharvaveda.<sup>2</sup>

<sup>1</sup> vi. 61, 1; x. 69, 1 *et seq.* **Sumitra**, in the latter hymn, can hardly be a name of his.

<sup>2</sup> iv. 29, 4. Cf. Āpastamba Śrauta Sūtra, xxiv. 6, 6.  
Cf. Hillebrandt, *Vedische Mythologie*, I, 97.

2. **Vadhry-aśva Ānūpa** (“descendant of *Anūpa*”) is the name of the seer of a *Sāman*, or chant, in the *Pañcavimśa Brāhmaṇa* (xiii. 3, 17).

Vana in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the 'forest,' not necessarily of trees only, but, like Aranya, the wild uninhabited land.<sup>3</sup> It also means 'wooden cup' used in the Soma ritual,<sup>4</sup> and in one passage perhaps a part of the chariot.<sup>5</sup>

<sup>1</sup> i. 54, 1; 65, 8; iii. 51, 5; v. 41, 11, etc.

<sup>2</sup> Kauśika Sūtra, lxxvi. 3, etc.

<sup>3</sup> Rv. vii. 1, 19 (opposed to *dama*, 'home').

<sup>4</sup> Rv. i. 55, 4; ii. 14, 9, etc. See Hillebrandt, *Vedische Mythologie*, I, 163, 166, 193.

<sup>5</sup> viii. 34, 18.

Vana-pa, 'forest-guardian,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup> Cf. Dāvapa.

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 19; Taittiriya Brāhmaṇa, iii. 4, 11, 1.

Vanar-gu, 'forest-goer,' is used in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> to designate robbers who haunt the forests. In the Sāmaṇeva<sup>3</sup> the term is more generally opposed to civilized men (*kavayah*, 'sages'; *vanargavak*, 'savages').

<sup>1</sup> x. 4, 6.

<sup>2</sup> iv. 36, 7.

<sup>3</sup> Aranya Saṃhitā, iv. 9.

Cf. St. Petersburg Dictionary, s.v.

Vanas-pati, 'lord of the forest,' primarily denotes 'tree,'<sup>1</sup> and then 'post' or 'pole.'<sup>2</sup> In some passages it is applied either to a part of the chariot or to the chariot as a whole.<sup>3</sup> It also means a 'wooden drum'<sup>4</sup> and a 'wooden amulet,'<sup>5</sup> while in some passages<sup>6</sup> it denotes the plant *par excellence*, Soma.

<sup>1</sup> Rv. i. 166, 5; iii. 34, 10; v. 7, 4; 41, 8, etc.; Av. xi. 6, 1 (distinguished from Virudh and Oṣadhi); 9, 24, etc.

<sup>2</sup> Taittiriya Saṃhitā, vi. 2, 8, 4; Av. ix. 3, 11, etc.

<sup>3</sup> Rv. ii. 37, 3; iii. 53, 20; vi. 47,

26; Nirukta, ix. 11. See Zimmer, *Altindisches Leben*, 251.

<sup>4</sup> Vājasaneyi Saṃhitā, ix. 12. Cf. Av. xii. 3, 15.

<sup>5</sup> Av. vi. 85, 1; x. 3, 8, 11.

<sup>6</sup> Rv. i. 91, 6; Vājasaneyi Saṃhitā, x. 23, etc.

I. Vandana is mentioned in the Rigveda<sup>1</sup> as the name of a disease, apparently some sort of eruption spreading over the body.

<sup>1</sup> vii. 50, 2. Cf. 21, 5; Av. vii. 115, 2; *trya-vandana*, 'having a rough eruption,' vii. 113, 1; Zimmer, *Altindisches Leben*, 391; Bloomfield, *Hymns of the Atharvaveda*, 564, 565; Whitney, Translation of the Atharvaveda, 469.

2. Vandana is the name of a protégé of the Aśvins in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 112, 5; 116, 11; 117, 5; 118, 8; x. 39, 8. Cf. Baunack, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 263 *et seq.*; Oldenberg, *Rigveda-Noten*, 1, 109.

Vandhura denotes in the Rigveda<sup>1</sup> and later<sup>2</sup> the ‘seat’ of the chariot. See Ratha.

<sup>1</sup> i. 139, 4; iii. 14, 3; vi. 47, 9, etc.

<sup>2</sup> Av. x. 4, 2. The Aśvins’ car is *trivandhura*, ‘having three seats,’ because the Aśvins are a pair, and the charioteer makes a third. Cf. RV. i. 47, 2; 118, 1. 2; 157, 3; 183, 1; vii. 69, 2; 71, 4;

viii. 22, 5; and cf. ix. 62, 17. See Zimmer, *Altindisches Leben*, viii. 247; Weber, *Proceedings of the Berlin Academy*, 1898, 564; Muir, *Sanskrit Texts*, 5, 241, n. 371.

Vapa, ‘sower,’ is mentioned in the list of victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 7; Taittirīya Brāhmaṇa, iii. 4, 3, 1.

Vapana in the Brāhmaṇas<sup>1</sup> denotes the process of ‘shaving.’ Cf. Kṣura and Keśa.

<sup>1</sup> Taittirīya Saṃhitā, ii. 7, 17, 1; Śatapatha Brāhmaṇa, iii. 1, 2, 1.

Vapā in the later Saṃhitās and the Brāhmaṇas<sup>1</sup> denotes an ant-hill.

<sup>1</sup> Taittirīya Saṃhitā, v. 1, 2, 5; Taittirīya Brāhmaṇa, i. 1, 3, 4; Satapatha Brāhmaṇa, vi. 3, 3, 5.

Vapṭr in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a ‘shaver,’ ‘barber.’

<sup>1</sup> x. 142, 4.

<sup>2</sup> Av. viii. 2, 17; Taittirīya Brāhmaṇa, i. 5, 6, 3.

Cf. Zimmer, *Altindisches Leben*, 266;

Max Müller, *Sacred Books of the East*, 32, 235, n. 4.

Vapra, ‘rampart,’ is a conjectural reading in the Atharvaveda.<sup>1</sup>

<sup>1</sup> vii. 71, 1. See Whitney, *Translation of the Atharvaveda*, 435, 436.

1. Vamra,<sup>1</sup> Vamrī,<sup>2</sup> are the names of the male and female ‘ant’ in the Rigveda and later. Cf. Vapā.

<sup>1</sup> Rv. i. 51, 9; viii. 102, 21.

<sup>2</sup> Rv. iv. 19, 9 (where the son of an unmarried maiden is exposed to be eaten by ants); Vājasaneyi Saṃhitā,

xxxvii. 4; Taittiriya Brāhmaṇa, i. 2, 1, 3; Śatapatha Brāhmaṇa, xiv. 1, 1, 8, 14, etc. Cf. Zimmer, *Altindisches Leben*, 97.

2. Vamra is the name of a Ṛṣi in the Rigveda.<sup>1</sup> Cf. Vamraka.

<sup>1</sup> i. 51, 9; 112, 15; x. 99, 5.

Vamraka is mentioned in one passage of the Rigveda,<sup>1</sup> where Roth<sup>2</sup> thinks that an ‘ant’ is meant. But Pischel,<sup>3</sup> with more probability, thinks that it is a proper name, perhaps equivalent to Vamra, and denoting the child of a maiden who was saved from being devoured by ants.<sup>4</sup>

<sup>1</sup> x. 99, 12.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> *Vedische Studien*, i, 238, 239.

<sup>4</sup> Rv. iv. 19, 9; 30, 16.

1. Vayas is a common name for ‘bird’ in the Atharvaveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> iii. 21, 2; vi. 59, 1; vii. 96, 1; viii. 7, 24, etc. <sup>2</sup> Taittiriya Saṃhitā, iii. 1, 1, 1; v. 2, 5, 1; 5, 3, 2, etc.

2. Vayas denotes in the Atharvaveda<sup>1</sup> and later<sup>2</sup> the ‘age’ of animals or men.

<sup>1</sup> xii. 3, 1.

<sup>2</sup> Kāñhaka Saṃhitā, xi. 2; Taittiriya

Brāhmaṇa, iii. 12, 5, 9; Śatapatha

Brāhmaṇa, iii. 1, 2, 21; 3, 3, 3, etc.

Vayā in the Rigveda<sup>1</sup> denotes the ‘branch’ of a tree.

<sup>1</sup> ii. 5, 4; v. 1, 1; vi. 7, 6; 13, 1; viii. 13, 6. 17, etc.

Vayitri in the Pañcavimśa Brāhmaṇa (i. 8, 9) denotes a ‘female weaver’.

Vayya occurs in several passages of the Rigveda<sup>1</sup> in connexion with Turvīti, of whom the word is, according to Sāyaṇa,<sup>2</sup> a patronymic in one passage. Roth<sup>3</sup> is inclined to think that the sense of ‘companion’ would suit all passages.

<sup>1</sup> i. 54, 6; xi. 2, 6 (where Turvīti does not occur); ii. 13, 12; iv. 19, 6.

<sup>2</sup> On Rv. i. 54, 6.

<sup>3</sup> St. Petersburg Dictionary, s.v., quoting ix. 68, 8, as a clear case.

Vara in the Rigveda<sup>1</sup> and later<sup>2</sup> regularly denotes a ‘wooer.’

<sup>1</sup> i. 83, 2; v. 60, 4, ix. 101, 14; x. 85, 8, 9.

<sup>2</sup> Av. ii. 36, 1. 5, 6, xi. 8, 1; Aitareya Brāhmaṇa, iv. 7, 1, etc.

Varaṇa is the name of a tree (*Crataeva Roxburghii*) in the Atharvaveda<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> vi. 85, 1; x. 3, 1, etc.; xix. 32, 9.

<sup>2</sup> Pañcavīṣṭa Brāhmaṇa, v. 3, 9, 10; Śatapatha Brāhmaṇa, xiii. 8, 4, 1.

Cf. Zimmer, *Altindisches Leben*, 60.

61; Bloomfield, *Hymns of the Atharvaveda*, 505.

Varaṇāvatī is found in one passage of the Atharvaveda.<sup>1</sup> It seems to be, as Roth<sup>2</sup> thought, the name of a stream, and is regarded by Ludwig<sup>3</sup> as the Ganges. Bloomfield,<sup>4</sup> while considering that a plant may, as Sāyaṇa thinks, be meant, yet regards a reference to a river as probable. Cf. Kāśi.

<sup>1</sup> iv. 7, 1.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> Translation of the Rigveda, 3, 201. Cf. Zimmer, *Altindisches Leben*, 20.

<sup>4</sup> *Hymns of the Atharvaveda*, 376.

Cf. Weber, *Indische Studien*, 18, 26, 27; Whitney, Translation of the Atharvaveda, 154.

Varatrā in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a ‘thong’ or ‘strap.’ It was used to fasten the oxen to the yoke,<sup>3</sup> or perhaps to fasten the yoke to the pole.<sup>4</sup> Or, again, it denotes<sup>5</sup> the strap which was used in drawing up water from the well (Avata).

<sup>1</sup> iv. 57, 4 (of the plough), etc.

<sup>2</sup> Av. xi. 3, 10; xx. 135, 13.

<sup>3</sup> Rv. x. 60, 8; 102, 8; Geldner, *Vedische Studien*, 2, 13.

<sup>4</sup> This suits x. 60, 8, rather more naturally, and is so taken by Zimmer, *Altindisches Leben*, 248, 249.

<sup>5</sup> Rv. x. 106, 5; Zimmer, *op. cit.*, 156.

Varaśikha is the name of a leader whose tribe is mentioned in the Rigveda<sup>1</sup> as being defeated by Abhyāvartin Cāyamāna.

<sup>1</sup> vi. 27, 4. 5. Cf Ludwig, Translation of the Rigveda, 3, 156; Hillebrandt, *Vedische Mythologie*, I, 105, Zimmer, *Altindisches Leben*, 133, who thinks that Varaśikha was the leader of the Turvaśa-Vrcivants, but this is conjectural,

and not very probable. Cf. Pārthava. In the Bṛhaddevatā, v. 124 *et seq.*, the form of the name is Vāraśikha ('descendant of Varaśikha'), occurring in the plural only.

Varāha, 'boar,' is found in the Rigveda<sup>1</sup> and later.<sup>2</sup> The god Rudra is described as the 'boar of heaven.'<sup>3</sup> The use of dogs to hunt the boar is once alluded to.<sup>4</sup> The variant form of the word, Varāhu, is not used except metaphorically of divinities.<sup>5</sup>

<sup>1</sup> i. 61, 7; viii. 77, 10; ix. 97, 7; x. 28, 4 (*cf. Kroṣṭr*), etc.

<sup>2</sup> Av. viii. 7, 23; xii. 1, 48; Kāthaka Samhitā, viii. 2; xxv. 2, etc.; Maitrāyaṇī Samhitā, iii. 14 19, etc.

<sup>3</sup> Rv. i. 114, 5. Cf Taittiriya Samhitā, vi. 2, 4, 2; vii. 1, 5, 1, etc.

<sup>4</sup> Rv. x. 86, 4, an obscure passage.

<sup>5</sup> Rv. i. 88, 5; 121, 11; Taittiriya Āraṇyaka, i. 9, 4.

Cf. Zimmer, *Altindisches Leben*, 81, 82; Hopkins, *Journal of the American Oriental Society*, 17, 67, who points out that, even in the Rigveda, its use is predominantly metaphorical, x. 28, 4, and x. 86, 4, being the only clear instances of the real sense, and of these x. 86, 4, is doubtful. See also Geldner, *Vedische Studien*, 3, 66 *et seq.*

Varu is held by Sāyaṇa to be a proper name in several passages of the Rigveda,<sup>1</sup> where it is accented as a vocative followed by *susāmne*. Roth<sup>2</sup> considers that the name must be Varosusāman, despite its doubtful formation.

<sup>1</sup> viii. 23, 28; 24, 28; 26, 2.

<sup>2</sup> St. Petersburg Dictionary, s.v.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 84, 85.

Varuṇa-gṛhīta, 'seized by Varuṇa,' is found in several passages<sup>1</sup> as a description of a man afflicted with dropsy, which is the disease sent by Varuṇa as a punishment for sin.<sup>2</sup>

<sup>1</sup> Taittiriya Samhitā, ii. 1, 2, 1; vi. 4, 2, 3; Kāthaka Samhitā, xii. 4; Satapatha Brāhmaṇa, iv. 4, 5, 11; Taittiriya Brāhmaṇa, i. 6, 4, 1, etc.

<sup>2</sup> Rv. vi. 74, 4; vii. 88, 7; Av. ii. 10, 1; iv. 16, 6, 7; xiv. 1, 57; 2, 49, etc.

Cf. Oldenberg, *Religion des Veda*, 203; Macdonell, *Vedic Mythology*, p. 29, n. 16.

Varcin is the name of a foe of Indra in the Rigveda.<sup>1</sup> Being called a Dāsa,<sup>2</sup> and coupled with Śambara, he is probably to be regarded as a terrestrial foe, though he is also spoken of as an Asura.<sup>3</sup> He may possibly have been connected with the Vṛcīvants.

<sup>1</sup> ii. 14, 6, iv. 30, 14. 15; vi. 47, 21;  
vii. 99, 5.

<sup>2</sup> Rv. iv. 30, 15; vi. 47, 21.

<sup>3</sup> Rv. vii. 99, 5.

Cf. Ludwig, Translation of the Rig-veda, 3, 152; Hillebrandt, *Vedische Mythologie*, I, 103, n. 3; 3, 273; Macdonell, *Vedic Mythology*, p. 162 (F).

i. *Varna*, ‘colour,’ is a common word in the Rigveda<sup>1</sup> and later.<sup>2</sup> A large number of colours are enumerated in Vedic literature, but it is not possible to deduce any clear information as to the accuracy with which the Vedic Indian distinguished colours, or as to the principle on which his distinctions were based. The Rigveda seems to show that red or yellow colours were the most noticed, but this may be accidental.<sup>3</sup> ‘Black’ or ‘dark’ is denoted by *kṛṣṇa*, ‘white’ or ‘light-coloured’ by *śukla* or *śveta*. ‘Black’ seems to be meant in one passage of the Rigveda<sup>4</sup> by *śyeni* also. ‘Dark-grey’ or ‘dusky’ is expressed by *śyāma*.<sup>5</sup> The sense of *nīla*<sup>6</sup> is doubtful, perhaps ‘dark-blue,’ ‘bluish-black.’ The series of words *hari*, *hariṇa*, *harit*, *harita*, seems, on the whole, to denote ‘yellow,’ but ‘green’ is also a possible rendering, since the epithet is used of the frog.<sup>7</sup> ‘Brown’ is certainly the meaning of *babhru*, which is used of the Vibhītaka nut (see *Akṣa*). ‘Reddish-brown’ seems to be the tinge implied by *kapila*<sup>8</sup> (‘monkey-coloured’), while *pīṅgala* appears to denote a shade of brown in which yellow pre-

<sup>1</sup> i. 73, 7; 96, 5; xi. 3, 2; iv. 5, 13; ix. 97, 15; 104, 4; 105, 1; x. 3, 3, etc.

<sup>2</sup> Av. i. 22, 1, 2; 23, 2; xi. 8, 16; Vājasaneyi Saṃhitā, iv. 2, 26, etc.

<sup>3</sup> Cf. Hopkins, *Journal of the American Oriental Society*, II, cxxi et seq.

<sup>4</sup> i. 140, 9. Cf. Maitrāyaṇi Saṃhitā, iv. 3, 8; Geldner, *Vedische Studien*, 2, 250, 251.

<sup>5</sup> Śatapatha Brāhmaṇa, v. 1, 3, 7.

<sup>6</sup> The *nīla* of the Chāndogya Upaniṣad, viii. 6, 1, is replaced by *kṛṣṇa* in

the Kauśitaki Upaniṣad, iv. 19. Cf. Rv. viii. 19, 31. In the post-Vedic language *nīla* describes the colour of dark blue objects, such as indigo, sapphire, etc. That the word already had some such sense in the Rigveda is suggested by its use in allusions to the smoke of Agni.

<sup>7</sup> Rv. vii. 103, 6, and cf. iii. 44, 3; Griffith, *Hymns of the Rigveda*, I, 365, n.

<sup>8</sup> Rv. x. 27, 16; Bhadāraṇyaka Upaniṣad, vi. 4, 14.

dominates, 'tawny.'<sup>9</sup> 'Yellow' is expressed by *pīta* as well as *pāṇḍu*.<sup>10</sup> A garment of saffron (*māhārajana*) is mentioned in the Brāhmaṇa Upaniṣad.<sup>11</sup> *Rudhira* and *lohita* are red, while *aruṇa* is 'ruddy.' *Kalmāṣa* means 'spotted,'<sup>12</sup> and *śilpa* 'dappled,'<sup>13</sup> while mingled shades like *aruṇa-piśāṅga*, 'reddish brown,' also occur.<sup>14</sup>

<sup>9</sup> Av. xi. 5, 26; Kāthaka Samhitā, xv. 1; Taittiriya Samhitā, vii. 1, 6, 2; Brāhmaṇa Upaniṣad, vi. 4, 14.

<sup>10</sup> Brāhmaṇa Upaniṣad, ii. 3, 6.

<sup>11</sup> Loc. cit.

<sup>12</sup> Vājasaneyi Samhitā, xxix. 58

<sup>13</sup> Vājasaneyi Samhitā, xxiv. 5; xxix. 58; Taittiriya Samhitā, v. 5, 22, 1; 6, 13, 1, 20, 1.

<sup>14</sup> Taittiriya Samhitā vi. 6, 11, 6.

Cf. Schrader, *Prehistoric Antiquities*, 119 et seq.

2. Varṇa (lit. 'colour') in the Rigveda<sup>1</sup> is applied to denote classes of men, the Dāsa and the Āryan Varṇa being contrasted, as other passages<sup>2</sup> show, on account of colour. But this use is confined to distinguishing two colours: in this respect the Rigveda differs fundamentally from the later Samhitās and Brāhmaṇas,<sup>3</sup> where the four castes (*varṇāḥ*) are already fully recognized.

(a) *Caste in the Rigveda*.—The use of the term Varṇa is not, of course, conclusive for the question whether caste existed in the Rigveda. In one sense it must be admitted to have existed: the Puruṣa-sūkta, 'hymn of man,' in the tenth

<sup>1</sup> Dāsa, Rv. ii. 12, 4; ārya varṇa as against *dasyu*, iii. 34, 9; varṇa itself opposed to *dāsa*, i. 104, 2. Cf. ii. 3, 5. Cf. a verse in Sāṅkhayāna Śrauta Sūtra, viii. 25, 2; Pañcavīṇśa Brāhmaṇa, v. 5, 14. Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 113, reads *varṇāśas* in Rv. v. 65, 5.

<sup>2</sup> See *Dasyu*, *Dāsa*; Zimmer, *Altindisches Leben*, 113, 114. There is no trace in Vedic literature of any real distinction of colour save this main one. In the Gopatha Brāhmaṇa, i. 1, 23, the Brahman's colour is white (*śukla*); the Kāthaka Samhitā, xi. 6, calls the Vaiśya 'white' (*śukla*), the Rājanya 'swarthy' (*dhūmra*); and the later view makes the four castes black, yellow (*pīta*), red (*rakta*), and white re-

spectively. See Weber, *Indische Studien*, 10, 10, 11; Muir, *Sanskrit Texts*, 1<sup>2</sup>, 153, etc., 176. Cf. also Av. iii. 4, 6, where Whitney, *Translation of the Atharvaveda*, 90, with hesitation suggests the reading *varṇāḥ*, 'castes.'

<sup>3</sup> *Catvāro varṇāḥ*, 'four castes,' Śata-patha Brāhmaṇa, v. 5, 4, 9; vi. 4, 4, 13; śaudra varṇa, 'Śudra caste,' ibid., vi. 4, 4, 9; Brāhmaṇa Upaniṣad, i. 2, 25; Aitareya Brāhmaṇa, viii. 4. Cf. also ārya varṇa opposed to Śudra, Kāthaka Samhitā, xxxiv. 5; Pañcavīṇśa Brāhmaṇa, v. 5, 17, and see Taittiriya Brāhmaṇa, i. 2, 6, 7. Varṇa appears in this sense sometimes in Pāli. See Fick, *Die sociale Gliederung*, 22, n. 4; Rhys Davids, *Buddhist India*, 53.

Māṇḍala<sup>4</sup> clearly contemplates the division of mankind into four classes—the Brāhmaṇa, Rājanya, Vaiśya, and Śūdra. But the hymn being admittedly late,<sup>5</sup> its evidence is not cogent for the bulk of the Rigveda. Zimmer<sup>6</sup> has with great force combatted the view that the Rigveda was produced in a society that knew the caste system. He points out that the Brāhmaṇas<sup>7</sup> show us the Vedic Indians on the Indus as unbrahminized, and not under the caste system; he argues that the Rigveda was the product of tribes living in the Indus region and the Panjab; later on a part of this people, who had wandered farther east, developed the peculiar civilization of the caste system. He adopts the arguments of Muir,<sup>8</sup> derived from the study of the data of the Rigveda, viz.: that (a) the four castes appear only in the late Puruṣasūkta; (b) the term Varṇa, as shown above, covers the three highest castes of later times, and is only contrasted with Dāsa; (c) that Brāhmaṇa is rare in the Rigveda, Kṣatriya occurs seldom,<sup>9</sup> Rājanya only in the Puruṣasūkta, where too, alone, Vaiśya and Śūdra are found; (d) that Brahman denotes at first ‘poet,’ ‘sage,’ and then ‘officiating priest,’ or still later a special class of priest; (e) that in some only of the passages<sup>10</sup> where it occurs does Brahman denote a ‘priest by profession,’ while in others it denotes something peculiar to the individual, designating a person distinguished for genius or virtue, or specially chosen to receive divine inspiration.<sup>11</sup> Brāhmaṇa, on the other hand, as Muir admits,<sup>12</sup> already denotes a hereditary professional priesthood.

Zimmer connects the change from the casteless system of the Rigveda to the elaborate system of the Yajurveda with the

<sup>4</sup> Rv. x. 90, 12 = Av. xix. 6, 6 = Vāja-saneyi Saṃhitā, xxxi. 11 = Taittirīya Āraṇyaka, iii. 12, 5. Cf. Muir, 1<sup>2</sup>, 7-15, and references.

<sup>5</sup> Max Müller, *Sanskrit Literature*, 570 et seq.; Muir, loc. cit.; Weber, *Indische Studien*, 9, 3 et seq.; Colebrooke, *Essays*, 1, 309; Arnold, *Vedic Metre*, p. 167.

<sup>6</sup> *Altindisches Leben*, 185-203.

<sup>7</sup> Pañcavimśa Brāhmaṇa, xvii. 1. Cf. Av. xv., and see *Vrātya*.

<sup>8</sup> *Sanskrit Texts*, 1<sup>2</sup>, 239 et seq., especially 258.

<sup>9</sup> Rv. viii. 104, 13; x. 109, 3, and cf. Kṣatriya.

<sup>10</sup> Rv. i. 108, 7; iv. 50, 8 et seq.; viii. 7, 20; 45, 39; 53, 7; 81, 30; ix. 112, 1; x. 85, 29.

<sup>11</sup> Rv. x. 107, 6; 125, 5.

<sup>12</sup> Op. cit., 2, 259.

advance of the Vedic Indians to the east, comparing the Germanic invasions that transformed the German tribes into monarchies closely allied with the church. The needs of a conquering people evoke the monarch; the lesser princes sink to the position of nobles; for repelling the attacks of aborigines or of other Aryan tribes, and for quelling the revolts of the subdued population, the state requires a standing army in the shape of the armed retainers of the king, and beside the nobility of the lesser princes arises that of the king's chief retainers, as the Thegns supplemented the Gesiths of the Anglo-Saxon monarchies.<sup>13</sup> At the same time the people ceased to take part in military matters, and under climatic influences left the conduct of war to the nobility and their retainers, devoting themselves to agriculture, pastoral pursuits, and trade. But the advantage won by the nobles over the people was shared by them with the priesthood, the origin of whose power lies in the Purohitaship, as Roth first saw.<sup>14</sup>

Originally the prince could sacrifice for himself and the people, but the Rigveda<sup>15</sup> itself shows cases, like those of Viśvāmitra and Vasiṣṭha illustrating forcibly the power of the Purohita, though at the same time the right of the noble to act as Purohita is seen in the case of Devāpi Ārṣṭisena.<sup>16</sup> The Brahmins saw their opportunity, through the Purohitaship, of gaining practical power during the confusion and difficulties of the wars of invasion, and secured it, though only after many struggles, the traces of which are seen in the Epic tradition.<sup>17</sup> The Atharvaveda<sup>18</sup> also preserves relics of these conflicts in its narration of the ruin of the Śrñjayas because of oppressing Brahmins, and besides other hymns of the Atharvaveda (viii-xii), the Śatarudriya litany of the Yajurveda<sup>19</sup> reflects the period of storm and stress when the aboriginal population was

<sup>13</sup> Maitland, *Domesday Book*, 164 *et seq.*

<sup>12</sup>, 705 *et seq.*; Muir, *op. cit.*, 2<sup>2</sup>, 296-

<sup>14</sup> Zur Litteratur und Geschichte des

479.

*Weda*, 117 *et seq.*

<sup>18</sup> v. 17-19; Muir, 2<sup>2</sup>, 280-289.

<sup>15</sup> Rv. iii. 33, 8; vii. 18; 83.

<sup>19</sup> Vājasaneyi Samhitā, xvi = Tait-

<sup>16</sup> Yāska, Nirukta, ii. 10, explaining

tiriyā Samhitā, iv. 5, 1-11 = Kāḥaka

Rv. x. 98.

Samhitā, xvii. 11-16 = Maitrāyaṇī Sam-

<sup>17</sup> Lassen, *Indische Alterthumskunde*,

ii. 9. 1-10.

still seething with discontent, and Rudra was worshipped as the patron god of all sorts of evil doers.<sup>20</sup>

This version of the development of caste has received a good deal of acceptance in its main outlines, and it may almost be regarded as the recognized version.<sup>21</sup> It has, however, always been opposed by some scholars, such as Haug,<sup>22</sup> Kern,<sup>23</sup> Ludwig,<sup>24</sup> and more recently by Oldenberg<sup>25</sup> and by Geldner.<sup>26</sup> The matter may be to some extent simplified by recognizing at once that the caste system is one that has progressively developed, and that it is not legitimate to see in the Rigveda the full caste system even of the Yajurveda; but at the same time it is difficult to doubt that the system was already well on its way to general acceptance. The argument from the non-brahminical character of the *Vrātyas* of the Indus and Panjab loses its force when it is remembered that there is much evidence in favour of placing the composition of the bulk of the Rigveda, especially the books<sup>27</sup> in which Sudās appears with Vasiṣṭha and Viśvāmitra, in the east, the later *Madhyadeśa*, a view supported by Pischel,<sup>28</sup> Geldner,<sup>29</sup> Hopkins,<sup>30</sup> and Macdonell.<sup>31</sup> Nor is it possible to maintain that Brahman in the Rigveda merely means a 'poet' or 'sage.' It is admitted by Muir that in some passages it must mean a hereditary profession; in fact, there is not a single passage in which it occurs where the sense of 'priest' is not allowable, since the priest was of course the singer. Moreover, there are traces in the Rigveda of the threefold<sup>32</sup> or fourfold<sup>33</sup> division of the people

<sup>20</sup> Weber, *Indische Studien*, 2, 22 et seq.; *Indian Literature*, 110, 111.

<sup>21</sup> See, e.g., von Schroeder, *Indiens Literatur und Cultur*, 152 et seq.; Macdonell, *Sanskrit Literature*, 159 et seq.; Weber, *Indische Studien*, 10, 1 et seq.; Kaegi, *Rigveda*, n. 58.

<sup>22</sup> *Brahma und die Brahmanen*, 1871.

<sup>23</sup> *Indische Theorien over de Standenverdeling*, 1871. Cf. for this, and the preceding work, Muir, *op. cit.*, 2<sup>2</sup>, 454 et seq.

<sup>24</sup> *Die Nachrichten des Rig und Atharvaveda über Geographie, Geschichte und Verfassung des alten Indien*, 36 et seq.; Translation of the Rigveda, 3, 237-243, etc.

<sup>25</sup> *Religion des Veda*, 373 et seq., and cf. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 51, 267 et seq.

<sup>26</sup> *Vedische Studien*, 2, 146, n.

<sup>27</sup> iii. and vii.

<sup>28</sup> *Vedische Studien*, 2, 218.

<sup>29</sup> *Ibid.*, 3, 152.

<sup>30</sup> *Journal of the American Oriental Society*, 19, 18.

<sup>31</sup> *Sanskrit Literature*, 145.

<sup>32</sup> Rv. viii. 35, 16-18.

<sup>33</sup> Rv. i. 113, 6. More doubtful are the references seen by Ludwig to the three castes in ii. 27, 8; vi. 51, 2; vii. 66, 10.

into *brahma*, *kṣatram*, and *viśah*, or into the three classes and the servile population. Nor even in respect to the later period, any more than to the Rigveda, is the view correct that regards the Vaiśyas as not taking part in war. The Rigveda evidently<sup>34</sup> knows of no restriction of war to a nobility and its retainers, but the late Atharvaveda<sup>35</sup> equally classes the folk with the *bala*, 'power,' representing the Viś as associated with the *Sabhā*, *Samiti*, and *Senā*, the assemblies of the people and the armed host. Zimmer<sup>36</sup> explains these references as due to tradition only; but this is hardly a legitimate argument, resting, as it does, on the false assumption that only a Kṣatriya can fight. But it is (see *Kṣatriya*) very doubtful whether Kṣatriya means anything more than a member of the nobility, though later, in the Epic, it included the retainers of the nobility, who increased in numbers with the growth of military monarchies, and though later the ordinary people did not necessarily take part in wars, an abstention that is, however, much exaggerated if it is treated as an absolute one. The Kṣatriyas were no doubt a hereditary body; monarchy was already hereditary (see *Rājan*), and it is admitted that the Śūdras were a separate body: thus all the elements of the caste system were already in existence. The Purohita, indeed, was a person of great importance, but it is clear, as Oldenberg<sup>37</sup> urges, that he was not the creator of the power of the priesthood, but owed his position, and the influence he could in consequence exert, to the fact that the sacrifice required for its proper performance the aid of a hereditary priest in whose possession was the traditional sacred knowledge.

Nor can any argument for the non-existence of the caste system be derived from cases like that of *Devāpi*. For, in the first place, the Upaniṣads show kings in the exercise of the priestly functions of learning and teaching, and the Upaniṣads are certainly contemporaneous with an elaborated caste system. In the second place the Rigvedic evidence is very weak, for *Devāpi*, who certainly acts as Purohita, is not stated in the

<sup>34</sup> See Ludwig, *op. cit.*, 3, 231 *et seq.*, Hopkins, *Journal of the American Oriental Society*, 13, 94, 95, and see *Viś*, *Vaiśya*.

<sup>35</sup> iii. 19, 1; ix. 7, 9; xv. 9, 2. 3.

<sup>36</sup> *Op. cit.*, 194.

<sup>37</sup> *Religion des Veda*, 382, 383.

Rigveda to be a prince at all, though Yāska<sup>38</sup> calls him a Kauravya; the hymns attributed to kings and others cannot be vindicated for them by certain evidence, though here, again, the Brāhmaṇas do not scruple to recognize Rājanyarśis, or 'royal sages'; and the famous Viśvāmitra shows in the Rigveda no sign of the royal character which the Brāhmaṇas insist on fastening on him in the shape of royal descent in the line of Jahnu.<sup>39</sup>

(b) *Caste in the later Saṃhitās and Brāhmaṇas.*—The relation between the later and the earlier periods of the Vedic history of caste must probably be regarded in the main as the hardening of a system already formed by the time of the Rigveda.

i. *The Names of the Castes.*—The most regular names are Brāhmaṇa, Rājanya, Vaiśya, and Śūdra,<sup>40</sup> or later Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra.<sup>41</sup> There are many other variants: Brahman, Kṣatra, Śūdrāryau;<sup>42</sup> Brahman, Rājanya, Śūdra, Ārya;<sup>43</sup> Brahman, Rājanya, Vaiśya, Śūdra;<sup>44</sup> Brāhmaṇa, Rājan, Viśya, Śūdra;<sup>45</sup> Deva, Rājan, Śūdra, Ārya;<sup>46</sup> and Brahman, Kṣatra, Viś, and Śūdra.<sup>47</sup> In other cases the fourth class is represented by a special member: Brāhmaṇa, Kṣatriya, Vaiśya, and Cāṇḍāla.<sup>48</sup> Often only the three upper classes are mentioned, as Brāhmaṇa, Rājanya, Vaiśya;<sup>49</sup> Brahman, Kṣatram, Viś,<sup>50</sup>

<sup>38</sup> ii. 10.

<sup>39</sup> See Viśvāmitra and Jahnu.

<sup>40</sup> RV. x 90; Taittiriya Saṃhitā, vii. 1, 1, 4, 5; Aitareya Brāhmaṇa, vii. 19, 1; Śatapatha Brāhmaṇa, i. 1, 4, 12; iii. 1, 1, 10; v. 5, 4, 9; Pañcavimśa Brāhmaṇa, vi. 1, 6-11.

<sup>41</sup> Bṛhadāraṇyaka Upaniṣad, i. 2, 27 (Mādhyandina = i. 4, 15 Kāṇva); Śatapatha Brāhmaṇa, vi. 4, 4, 13; xiii. 6, 2, 10; Vājasaneyi Saṃhitā, xxx. 5.

<sup>42</sup> Taittiriya Saṃhitā, iv. 3, 10, 1-3; Kāṭhaka Saṃhitā, xvii. 5; Vājasaneyi Saṃhitā, xiv. 28-30.

<sup>43</sup> AV. xix. 32, 8. Cf. 62, 1. Cf. Whitney, Translation of the Atharva-veda, 949, 1003.

<sup>44</sup> Kāṭhaka Saṃhitā, xxxvii. 1.

<sup>45</sup> Taittiriya Saṃhitā, v. 7, 6, 4;

Kāṭhaka Saṃhitā, xl. 13; Maitrāyaṇī Saṃhitā, iii. 4, 8; Vājasaneyi Saṃhitā, xviii. 48; Śatapatha Brāhmaṇa, v. 6, 4, 9, etc.

<sup>46</sup> AV. xix. 62, 1; Vājasaneyi Saṃhitā, xxvi. 2. Cf. Ārya, Ārya.

<sup>47</sup> Bṛhadāraṇyaka Upaniṣad, i. 2, 13 (Mādhyandina = i. 4, 15 Kāṇva).

<sup>48</sup> Chāndogya Upaniṣad, v. 10, 7.

<sup>49</sup> AV. v. 17, 9; Maitrāyaṇī Saṃhitā, iii. 1, 5; 2, 2; iv. 4, 9 (with Vaiśya before Rājanya); Taittiriya Brāhmaṇa, iii. 12, 9, 2; Taittiriya Saṃhitā, vi. 2, 5, 2, 3; Taittiriya Āraṇyaka, ii. 8, 8.

<sup>50</sup> Vājasaneyi Saṃhitā, x. 10-12; xxxviii. 14; Śatapatha Brāhmaṇa, ii. 1, 4, 11; xi. 2, 7, 15 et seq.; xiv. 2, 2, 30; Taittiriya Āraṇyaka, iv. 10, 10-12.

etc.<sup>51</sup> Three castes—Brāhmaṇa, Rājan, Sūdra—are mentioned in the Atharvaveda,<sup>52</sup> and two castes are repeatedly mentioned together, either Brahman and Kṣatra, or Kṣatra and Viś.<sup>53</sup>

2. *The Relation of the Castes.*—The ritual literature is full of minute differences respecting the castes. Thus, for example, the Śatapatha prescribes different sizes of funeral mounds for the four castes.<sup>54</sup> Different modes of address are laid down for the four castes,<sup>55</sup> as *ehi*, ‘approach’; *āgaccha*, ‘come’; *ādrava*, ‘run up’; *ādhāva*, ‘hasten up,’ which differ in degrees of politeness. The representatives of the four castes are dedicated at the Puruṣamedha (‘human sacrifice’) to different deities.<sup>56</sup> The Sūtras have many similar rules.<sup>57</sup>

But the three upper castes in some respects differ markedly from the fourth, the Sūdras. The latter are in the Śatapatha Brāhmaṇa<sup>58</sup> declared not fit to be addressed by a Dikṣita, ‘consecrated person,’ and no Sūdra is to milk the cow whose milk is to be used for the Agnihotra<sup>59</sup> (‘fire-oblation’). On the other hand, in certain passages, the Sūdra is given a place in the Soma sacrifice,<sup>60</sup> and in the Taittirīya Brāhmaṇa<sup>61</sup> there are given formulæ for the placing of the sacrificial fire not only for the three upper castes, but also for the Rathakāra,

<sup>51</sup> Cf. Av. v. 18, 15, where the two lower castes are addressed (Kṣatriya and Vaiśya) respectively as *ny-pati* and *paśu-pati*, Whitney, Translation of the Atharvaveda, 252; Kāthaka Saṃhitā, xii. 1; xxix. 10; Vājasaneyi Saṃhitā, xxxviii. 19.

<sup>52</sup> x. 1, 13.

<sup>53</sup> See Kṣatriya, Vaiśya, Viś.

<sup>54</sup> xiii. 8, 3, 11.

<sup>55</sup> Śatapatha Brāhmaṇa, i. 1, 4, 12.

<sup>56</sup> Vājasaneyi Saṃhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. For other similar differences in the Brāhmaṇas, see Taittirīya Saṃhitā, ii. 5, 10, 1. 2; vii. 1, 1, 4. 5; Kāthaka Saṃhitā, xvii. 4; xxxvii. 1; xxxix. 7; Vājasaneyi Saṃhitā, x. 10; xiv. 24; Aitareya Brāhmaṇa, vii. 23. 24; viii. 4, etc.

<sup>57</sup> Āśvalāyana Grhya Sūtra, i. 24,

i. 12, and see Weber, *Indische Studien*, 10, 20 *et seq.*

<sup>58</sup> iii. 1, 1, 10. Cf. Āpastamba, cited in scholia on Kātyāyana Śrauta Sūtra, vii. 5, 7; Āśvalāyana Śrauta Sūtra, xii. 8, 7; Weber, *Indische Studien*, 10, 12 *et seq.* Generally Sūdras are impure, and cannot be allowed at the place of sacrifice (*deva-yajna*), Śatapatha Brāhmaṇa, iii. 1, 1, 9. Cf. v. 3. 3, 2; Taittirīya Saṃhitā, vii. 1, 1, 6; Kāthaka Saṃhitā, xi. 10 (Maitrāyanī Saṃhitā, ii. 4, 8, does not contain this notice).

<sup>59</sup> Kāthaka Saṃhitā, xxxi. 2; Maitrāyanī Saṃhitā, iv. 1, 3.

<sup>60</sup> Śatapatha Brāhmaṇa, v. 5, 4, 9. Cf. also *ibid.*, i. 1, 4, 12. The scholiast on Kātyāyana Śrauta Sūtra, i. 1, 6, refers these notices to the Rathakāra alone, but this is obviously secondary.

<sup>61</sup> i. 1, 4, 8.

‘chariot-maker.’ Again, in the Aitareya Brāhmaṇa,<sup>62</sup> the Brāhmaṇa is opposed as ‘eater of the oblation’ to the members of the other three castes.

The characteristics of the several castes are given under Brāhmaṇa, Kṣatriya and Rājan, Vaiśya, Śūdra: they may be briefly summed up as follows: The Viś forms the basis of the state on which the Brahman and Kṣatra rest;<sup>63</sup> the Brahman and Kṣatra are superior to the Viś;<sup>64</sup> while all three classes are superior to the Śūdras. The real power of the state rested with the king and his nobles, with their retainers, who may be deemed the Kṣatriya element. Engaged in the business of the protection of the country, its administration, the decision of legal cases, and in war, the nobles subsisted, no doubt, on the revenues in kind levied from the people, the king granting to them villages (see Grāma) for their maintenance, while some of them, no doubt, had lands of their own cultivated for them by slaves or by tenants. The states were seemingly small:<sup>65</sup> there are no clear signs of any really large kingdoms, despite the mention of Mahārājas. The people, engaged in agriculture, pastoral pursuits, and trade (Vanij), paid tribute to the king and nobles for the protection afforded them. That, as Baden-Powell suggests,<sup>66</sup> they were not themselves agriculturists is probably erroneous; some might be landowners on a large scale, and draw their revenues from Śūdra tenants, or even Āryan tenants, but that the people as a whole were in this

<sup>62</sup> vii. 19, 1; Maitrāyanī Saṃhitā, i. 4, 6; Gopatha Brāhmaṇa, ii. 1, 6; Lévi, *La Doctrine du Sacrifice*, 81

<sup>63</sup> Śatapatha Brāhmaṇa, xi. 2, 7, 16; Kausītaki Brāhmaṇa, xvi. 4.

<sup>64</sup> Pañcavimśa Brāhmaṇa, ii. 8, 2; xi. 11, 9; xv. 6, 3; Aitareya Brāhmaṇa, ii. 33, 1, Kāthaka Saṃhitā, xxix. 10; Taittirīya Saṃhitā, ii. 5, 10, 1; Śatapatha Brāhmaṇa, vi. 4, 4, 13, etc.

<sup>65</sup> Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 32, for the Pañcavimśa Brāhmaṇa. The Śatapatha Brāhmaṇa and the later parts of the Aitareya Brāhmaṇa, with their traditions of Aśvamedhas, ‘horse

sacrifices,’ and their recollections of the glories of the Bharatas, represent a more advanced stage of social relations and of city life, but even they hardly know really great kingdoms.

<sup>66</sup> *Indian Village Community and Village Communities in India*, where much stress is laid on the idea of a settlement of Āryans on lands already occupied by Dravidian clans, much as Anglo-Saxon invaders on one theory occupied lands already held by Britons who became serfs, while the invaders were a land-holding aristocracy, a theory supported by the fact that the normal holding of a hide is estimated at 120 acres.

position is extremely unlikely.<sup>67</sup> In war the people shared the conflicts of the nobles, for there was not yet any absolute separation of the functions of the several classes. The priests may be divided into two classes—the Purohitas of the kings, who guided their employers by their counsel, and were in a position to acquire great influence in the state, as it is evident they actually did, and the ordinary priests who led quiet lives, except when they were engaged on some great festival of a king or a wealthy noble.<sup>68</sup>

The relations and functions of the castes are well summed up in a passage of the Aitareya Brāhmaṇa,<sup>69</sup> which treats of them as opposed to the Kṣatriya. The Brāhmaṇa is a receiver of gifts (*ā-dāyī*), a drinker of Soma (*ā-pāyī*), a seeker of food (*āvasāyī*),<sup>70</sup> and liable to removal at will (*yathākama-prayāpyah*).<sup>71</sup> The Vaiśya is tributary to another (*anyasya balikṛt*), to be lived on by another (*anyasyādyah*), and to be oppressed at will (*yathākama-jyeṣyah*).<sup>72</sup> The Śūdra is the servant of another (*anyasya presyah*), to be expelled at will (*kāmothāpyah*), and to be slain

<sup>67</sup> Cf. Hopkins, *India, Old and New*, 222. The point is much the same as that at issue between the different schools of opinion as to early English history. Did the Aryans in India occupy the land as a people, driving out or exterminating or enslaving the Dāsas, and themselves carrying on the occupations of a people, or did they merely form a small aristocracy of superior military force, and were the Kṣatriyas the true Aryans? The evidence of the Rigveda is really fatal to the latter alternative hypothesis.

<sup>68</sup> For the superiority of the Brāhmaṇa to the Kṣatriya or Rājanya, see Pañcavimśa Brāhmaṇa, xi. 11, 3; Vājasaneyi Saṃhitā, xxi. 21; Śatapatha Brāhmaṇa, v. 1, 1, 12; 4, 4, 15; xiii. 1, 9, 1; 3, 7, 8; Aitareya Brāhmaṇa, vii. 15, 8; viii. 9, 6; Śāṅkhayana Śrauta Sūtra, xv. 20, 12. The Brāhmaṇa is, in his turn, dependent on the king (Śatapatha Brāhmaṇa, i. 2, 3, 3; v. 4, 2, 7), and at the Rājastūya sits beside him, but is none the less superior

(Bṛhadāraṇyaka Upaniṣad, i. 2, 23). The Kāṭhaka Saṃhitā, xxviii. 5, says the Kṣatra is over the Brahman, but this is not a usual view. Cf. xxvii. 4. A Brāhmaṇa can get along without a Kṣatriya, but not vice versa (Śatapatha Brāhmaṇa, iv. 1, 4, 6), and a Rājanya with a Brāhmaṇa surpasses all other Rājayas (Taittiriya Saṃhitā, v. 1, 10, 3; Kāṭhaka Saṃhitā, xix. 10; xxvii. 4, etc.).

<sup>69</sup> vii. 29. See Muir, *op. cit.*, I<sup>2</sup>, 436 et seq.; Weber, *Indische Studien*, 10, 14.

<sup>70</sup> Weber, *op. cit.*, 9, 326; 10, 14, prefers 'moving' or 'dwelling' everywhere.

<sup>71</sup> Muir, Haug, and Weber take the word as active in sense, 'moving at will.' But both the parallelism of the passage and the formation of the word require a passive causative sense. The reference is perhaps to the general political control of the king over the priest, whom he can 'move on' from place to place.

<sup>72</sup> Aitareya Brāhmaṇa, vii. 29, 3.

at pleasure (*yathākāma-vadhyah*).<sup>73</sup> The descriptions seem calculated to show the relation of each of the castes to the Rājanya. Even the Brāhmaṇa he can control, whilst the Vaiśya is his inferior and tributary, whom he can remove without cause from his land,<sup>74</sup> but who is still free, and whom he cannot maim or slay without due process. The Śūdra has no rights of property or life against the noble, especially the king.

The passage is a late one, and the high place of the Kṣatriya is to some extent accounted for by this fact. It is clear that in the course of time the Vaiśya fell more and more in position with the hardening of the divisions of caste. Weber<sup>75</sup> shows reason for believing that the Vājapeya sacrifice, a festival of which a chariot race forms an integral part,<sup>76</sup> was, as the Śāṅkhāyana Śrauta Sūtra<sup>77</sup> says, once a sacrifice for a Vaiśya, as well as for a priest or king. But the king, too, had to suffer diminution of his influence at the hands of the priest: the Taittirīya texts<sup>78</sup> show that the Vājapeya was originally a lesser sacrifice which, in the case of a king, was followed by the Rājasūya, or consecration of him as an overlord of lesser kings, and in that of the Brahmin by the Bṛhaspatisava, a festival celebrated on his appointment as a royal Purohita. But the Śatapatha Brāhmaṇa<sup>79</sup> exalts the Vājapeya, in which a priest could be the sacrificer, over the Rājasūya, from which he was excluded, and identifies it with the Bṛhaspatisava, a clear piece of juggling in the interests of the priestly pretensions. But we must not overestimate the value of such passages, or the exaltation of the Purohita in the later books of the Śatapatha

<sup>73</sup> Aitareya Brāhmaṇa, vii. 29, 4.

<sup>74</sup> This seems to be the most probable reference of *yathākāmajeyah*. The expulsion of the Vaiśya is here not in allusion to quasi-ownership of land by the King or Kṣatriya; it is an act of royal authority, not an incident of tenure. See Keith, *Journal of the African Society*, 6, 202 *et seq.*, and cf. Hopkins, *India, Old and New*, 222, 223.

<sup>75</sup> Ueber den Vājapeya, 10 *et seq.*

<sup>76</sup> Ibid. Cf. Hillebrandt, *Vedische Mythologie*, 1, 247; *Festgruss an Boht-*

*lingh.*, 40 *et seq.*; *Rituallitteratur*, 141.

<sup>77</sup> xvi. 17, 4. Cf. xv. 1, 1.

<sup>78</sup> Taittirīya Saṃhitā, v. 6, 2, 1. Cf. Lātyāyana Śrauta Sūtra, viii. 11, 1; Āśvalāyana Śrauta Sūtra, ix. 9, 19; Eggeling, *Sacred Books of the East*, 41, xxiv, xxv.

<sup>79</sup> v. 1, 1, 1 *et seq.*; 2, 1, 19; Kātyāyana Śrauta Sūtra, xv. 1, 1-2. Weber,

*op. cit.*, 8, 9, interprets the situation differently from Eggeling.

and Aitareya Brāhmaṇas as evidence of a real growth in the priestly power: these books represent the views of the priests of what their own powers should be, and to some extent were in the Madhyadeśa. Another side of the picture is presented in the Pāli literature,<sup>80</sup> which, belonging to a later period than the Vedic, undoubtedly underestimates the position of the priests; while the Epic,<sup>81</sup> more nearly contemporaneous with the later Vedic period, displays, despite all priestly redaction, the temporal superiority of the nobility in clear light.

Although clear distinctions were made between the different castes, there is little trace in Vedic literature of one of the leading characteristics of the later system, the impurity communicated by the touch or contact of the inferior castes,<sup>82</sup> which is seen both directly in the purification rendered necessary in case of contact with a Śūdra, and indirectly in the prohibition of eating in company with men of lower caste.<sup>83</sup> It is true that prohibition of eating in company with others does appear,<sup>84</sup> but not in connexion with caste: its purpose is to preserve the peculiar sanctity of those who perform a certain rite or believe in a certain doctrine; for persons who eat of the same food together, according to primitive thought, acquire the same characteristics and enter into a sacramental communion. But Vedic literature does not yet show that to take food from an inferior caste was forbidden as destroying

<sup>80</sup> Fick, *Die sociale Gliederung*, 107 et seq.; Rhys Davids, *Buddhist India*, 53 et seq.; 158.

<sup>81</sup> Hopkins, *Journal of the American Oriental Society*, 13, 984 et seq.

<sup>82</sup> See, e.g., Manu, iii. 239; v. 85; Fick, *op. cit.*, 26 et seq.

<sup>83</sup> Vāsiṣṭha Dharma Sūtra, xiv. 1 et seq., Gautama Dharma Sūtra, xvii. 17; Āpastamba Dharma Sūtra, i. 6, 18, 16 et seq.; ii. 4, 9, 7, with Bühler's note; Manu, iv. 210 et seq.; Viṣṇu, 41, 7 et seq.; Fick, *op. cit.*, 30-33, who points out that the Jātakas contain little evidence on the practice. Senart, *Les Castes dans l'Inde*, 48 et seq., 212 et seq., attributes great importance to the question of eating together, and compares the sacri-

ficial meals of the *gens* at Rome, where strangers were excluded (Fustel de Coulanges, *La Cité Antique*, 117). But this is not conclusive; a caste is not a *gens*, and the *gens* excluded strangers only at a solemn festival, when the whole *gens* renewed its blood kinship. If we have no evidence exactly establishing this for the Gotra in early Vedic literature, we need not hesitate to believe that in the earliest Vedic period the Gotra had solemn festivals of union, and of communication with the dead, but that again does not explain or amount to the caste prohibition of taking food from an inferior.

<sup>84</sup> E.g., Aitareya Āranyaka, v. 3, 3, with Keith's note.

purity.<sup>85</sup> Nor, of course, has the caste system developed the constitution with a head, a council, and common festivals which the modern caste has; for such an organization is not found even in the Epic or in the Pāli literature.<sup>86</sup> The Vedic characteristics of caste are heredity, pursuit of a common occupation, and restriction on intermarriage.

3. *Restrictions on Intermarriage*.—Arrian, in his *Indica*,<sup>87</sup> probably on the authority of Megasthenes, makes the prohibition of marriage between γένη, no doubt ‘castes,’ a characteristic of Indian life. The evidence of Pāli literature<sup>88</sup> is in favour of this view, though it shows that a king could marry whom he wished, and could make his son by that wife the heir apparent. But it equally shows that there were others who held that not the father’s but the mother’s rank determined the social standing of the son. Though Manu<sup>89</sup> recognizes the possibility of marriage with the next lower caste as producing legitimate children, still he condemns the marriage of an Āryan with a woman of lower caste. The Pāraskara Gṛhya Sūtra<sup>90</sup> allows the marriage of a Kṣatriya with a wife of his own caste or of the lower caste, of a Brahmin with a wife of his own caste or of the two lower classes, and of a Vaiśya with a Vaiśya wife only. But it quotes the opinion of others that all of them can marry a Śūdra wife, while other authorities condemn the marriage with a Śūdra wife in certain circumstances, which implies that in other cases it might be justified.<sup>91</sup> The earlier

<sup>85</sup> For a case of objection to eating food after another, see Chāndogya Upaniṣad, i. 10, 1. Possibly the idea there is that eating the food of a chief is dangerous, since the eater thus enters into possession of part of his substance, and consequently at once becomes an object of anger to the chief, as well as of danger to himself; for the chief may be so full of divine force that it would be unsafe for an ordinary man to be assimilated to him—a common idea in primitive societies. See also Taittirīya Āraṇyaka, v. 8, 13.

<sup>86</sup> Fick, *op. cit.*, 24. Senart, *op. cit.*, 219, 220, compares the family councils of Greece, Rome, and Germany (Leist,

*Altarisches Jus Civile*, 273 et seq.; Kovalevsky, *Famille et Propriété Primitives*, 119; Fustel de Coulanges, *op. cit.*, 118, 119). But here again the system may have applied to the Gotra without its really explaining the later appearance of the practice in the caste, and the absence of the mention of a council in the early and late literature alike is conclusive against its existence.

<sup>87</sup> xii. 8. 9.

<sup>88</sup> Fick, *op. cit.*, 34-40.

<sup>89</sup> x. 5; iii. 15.

<sup>90</sup> i. 4. Cf. Weber, *Indische Studien*, 10, 21, 74.

<sup>91</sup> Gobhila Gṛhya Sūtra, iii. 2, 42.

literature bears out this impression: much stress is laid on descent from a Ṛṣi, and on purity of descent;<sup>92</sup> but there is other evidence for the view that even a Brāhmaṇa need not be of pure lineage. Kavaśa Ailūṣa is taunted with being the son of a Dāsī, 'slave woman,'<sup>93</sup> and Vatsa was accused of being a Śūdrā's son, but established his purity by walking unhurt through the flames of a fire ordeal.<sup>94</sup> He who is learned (*Śuśrūvān*) is said to be a Brāhmaṇa, descended from a Ṛṣi (*Ārṣeya*), in the Taittirīya Saṃhitā;<sup>95</sup> and Satyakāma, son of Jabālā, was accepted as a pupil by Hāridrumata Gautama, though he could not name his father.<sup>96</sup> The Kāṭhaka Saṃhitā<sup>97</sup> says that knowledge is all-important, not descent. But all this merely goes to show that there was a measure of laxity in the hereditary character of caste, not that it was not based on heredity. The Yajurveda Saṃhitās<sup>98</sup> recognize the illicit union of Ārya and Śūdrā, and *vice versa*: it is not unlikely that if illicit unions took place, legal marriage was quite possible. The Pañcavimśa Brāhmaṇa,<sup>99</sup> indeed, recognizes such a case in that of Dīrghatamas, son of the slave girl Uśij, if we may adopt the description of Uśij given in the Bṛhaddevatā.<sup>100</sup>

In a hymn of the Atharvaveda<sup>101</sup> extreme claims are put

<sup>92</sup> See Taittirīya Saṃhitā, vi. 6, 1, 4; Vājasaneyi Saṃhitā, vii. 46; Taittirīya Brāhmaṇa, i. 4, 4, 2; Śatapatha Brāhmaṇa, iv. 3, 4, 19; xii. 4, 4, 6; Kātyāyana Śrauta Sūtra, xxv. 3, 17; Lātyāyana Śrauta Sūtra, i. 1, 7; Kauśika Sūtra, 67, etc. So one of the characteristics of a Brāhmaṇa given in the Śatapatha Brāhmaṇa, xi. 5, 7, 1, is *brāhmaṇya*, which Weber, *op. cit.*, 10, 69, takes as referring to descent. *Brahma-putra* is a title of honour, Śatapatha Brāhmaṇa, xi. 4, 1, 2, 9; Āśvalāyana Śrauta Sūtra, ii. 18, 12, Śāṅkhāyana Śrauta Sūtra, xii. 21, 1, 2; and to be born the son of a wise Brāhmaṇa is the highest fortune, Bhagadāraṇyaka Upaniṣad, vi. 4, 29.

<sup>93</sup> Aitareya Brāhmaṇa, ii. 19, 1; Kauśitaki Brāhmaṇa, xii. 3. Cf. Weber, *op. cit.*, 2, 311; 9, 42, 44, 46.

<sup>94</sup> Pañcavimśa Brāhmaṇa, xiv. 6. 6.

<sup>95</sup> vi. 6, 1, 4.

<sup>96</sup> Chāndogya Upaniṣad, vi. 4, 4; Weber, *op. cit.*, 1, 263. Cf. Śatapatha Brāhmaṇa, xi. 5, 4, 1.

<sup>97</sup> xxx. 1. Cf. Weber, *op. cit.*, 3, 462.

<sup>98</sup> Taittirīya Saṃhitā, vii. 4, 19, 3. 4; Kāṭhaka Saṃhitā, Āśvamedha, iv. 7; Vājasaneyi Saṃhitā, xxiv. 30. 31. The word Arya here must refer in all probability to any Āryan, not merely to a Vaishya, Weber, *op. cit.*, 10, 6.

<sup>99</sup> xiv. 11, 17; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 56, n. But there is no mention here of Uśij being a slave.

<sup>100</sup> iv. 24. 25.

<sup>101</sup> v. 17, 8. 9. See Muir, 1<sup>2</sup>, 282, n. 76; Whitney, *Translation of the Atharvaveda*, 249. The exact sense is not clear, but the passage is intended to show in the strongest light the high position of the Brāhmaṇa.

forward for the Brāhmaṇa, who alone is a true husband and the real husband, even if the woman has had others, a Rājanya or a Vaiśya : a Śūdra husband is not mentioned, probably on purpose.<sup>102</sup> The marriage of Brāhmaṇas with Rājanya women is illustrated by the cases of Sukanyā, daughter of king Śaryāta, who married Cyavana,<sup>103</sup> and of Rathavīti's daughter, who married Śyāvāśva.<sup>104</sup>

4. *Occupation and Caste.*—The Greek authorities<sup>105</sup> and the evidence of the Jātakas<sup>106</sup> concur in showing it to have been the general rule that each caste was confined to its own occupations, but that the Brāhmaṇas did engage in many professions beside that of simple priest, while all castes gave members to the Śramaṇas, or homeless ascetics. The Jātakas<sup>107</sup> recognize the Brahmins as engaged in all sorts of occupations, as merchants, traders, agriculturists, and so forth. Matters are somewhat simpler in Vedic literature, where the Brāhmaṇas and Kṣatriyas appear as practically confined to their own professions of sacrifice and military or administrative functions. Ludwig<sup>108</sup> sees in Dīrghaśravas in the Rigveda<sup>109</sup> a Brahmin reduced by indigence to acting as a merchant, as allowed even later by the Sūtra literature; but this is not certain, though it is perfectly possible. More interesting is the question how far the Kṣatriyas practised the duties of priests; the evidence here is conflicting. The best known case is, of course, that of Viśvāmitra. In the Rigveda he appears merely as a priest who is attached to the court of Sudās, king of the Trtsus; but in the Pañcavimśa Brāhmaṇa<sup>110</sup> he is called a king, a descendant of Jahnu, and the Aitareya Brāhmaṇa<sup>111</sup> refers to Śunahśepa's

<sup>102</sup> The sense of v. 17, 18, is obscure; it can be interpreted to mean that the Brāhmaṇa should be provided with a temporary wife on each occasion when he pays a visit (*cf.* Whitney, 250). But this is hardly likely. Muir takes it as referring to his own wife.

<sup>103</sup> Śatapatha Brāhmaṇa, iv. 1, 5, 7. Cf. Ludwig, Translation of the Rig-veda, 3, 244, 245; Weber, *op. cit.*, 10, 73 *et seq.*; Hopkins, *Journal of the American Oriental Society*, 13, 352, 353.

<sup>104</sup> Cf. Bṛhaddevatā, v. 50 *et seq.*

<sup>105</sup> Arrian, *Indica*, xii 8. 9; Strabo, xv. 4, 49.

<sup>106</sup> Fick, *op. cit.*, 40 *et seq.*

<sup>107</sup> Rhys Davids, *op. cit.*, 54 *et seq.*

<sup>108</sup> *Op. cit.*, 3, 237 *et seq.*

<sup>109</sup> i. 112, II.

<sup>110</sup> xxi. 12, 2. See Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 54.

<sup>111</sup> vii. 18, 9. Cf. Śāṅkhāyana Śrauta Sūtra, xv. 21, where the reading is different, but worse. But see Weber, *Episches im vedischen Ritual*, 16.

succeeding, through his adoption by Viśvāmitra, to the divine lore (*daiva veda*) of the Gāthins and the lordship of the Jahnus. That in fact this tradition is correct seems most improbable, but it serves at least to illustrate the existence of seers of royal origin. Such figures appear more than once in the Pañcavīṁśa Brāhmaṇa,<sup>112</sup> which knows the technical terms Rājanyarṣi and Devarājan corresponding to the later Rājarṣi, 'royal sage.' The Jaiminīya Brāhmaṇa<sup>113</sup> says of one who knows a certain doctrine, 'being a king he becomes a seer' (*rājā sann ṛṣir bhavati*), and the Jaiminīya Upaniṣad Brāhmaṇa<sup>114</sup> applies the term Rājanya to a Brāhmaṇa. Again, it is argued that Devāpi Ārṣiṣenā, who acted as Purohita, according to the Rigveda,<sup>115</sup> for Śantanu, was a prince, as Yāska<sup>116</sup> says or implies he was.<sup>117</sup> But this assumption seems to be only an error of Yāska's. Since nothing in the Rigveda alludes to any relationship, it is impossible to accept Sieg's view<sup>118</sup> that the Rigveda recognizes the two as brothers, but presents the fact of a prince acting the part of Purohita as unusual and requiring explanation. The principle, however, thus accepted by Sieg as to princes in the Rigveda seems sound enough. Again, Muir<sup>119</sup> has argued that Hindu tradition, as shown in Sāyana,<sup>120</sup> regards many hymns of the Rigveda as composed by royal personages, but he admits that in many cases the ascription is wrong; it may be added that in the case of Pr̥thī Vainya, where the hymn<sup>121</sup> ascribed to him seems to be his, it is not shown in the hymn itself that he is other than a seer; the Śatapatha Brāhmaṇa<sup>122</sup> calls him a king, but that is probably of no more value than the later tradition as to Viśvāmitra. The case of Viśvantara

<sup>112</sup> xii. 12, 6; xviii. 10, 5. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 235, n. 3.

<sup>113</sup> P. 562 of the manuscript, cited by Hopkins, *Journal of the American Oriental Society*, 13. 154, n.

<sup>114</sup> i. 4, 2. Cf. Aitareya Brāhmaṇa, vii. 17, 6, where Viśvāmitra is addressed as Rājaputra.

<sup>115</sup> x. 98. See Zimmer, *Altindisches Leben*, 196; Senart, *Les Castes dans l'Inde*, 165; Muir, r<sup>2</sup>, 269 et seq.

<sup>116</sup> Nirukta, ii. 10.

<sup>117</sup> It may be added that a family of Ārṣiṣenās appear as ritual authorities in a scholium on Kātyāyana Śrauta Sūtra, i. 9, 3; Weber, *op. cit.*, 10, 95.

<sup>118</sup> *Die Sagenstoffe des Rigveda*, 142.

<sup>119</sup> *Op. cit.*, r<sup>2</sup>, 265 et seq.

<sup>120</sup> On Rv. i. 100; iv. 42. 43. 44; v. 27; vi. 15; x. 9. 75. 133. 134. 148.

<sup>121</sup> etc.

<sup>122</sup> v. 3, 5, 4.

and the Śyāparṇas mentioned in the Aitareya Brāhmaṇa<sup>123</sup> has been cited<sup>124</sup> as that of a king sacrificing without priestly aid, but the interpretation is quite uncertain, while the parallel of the Kaśyapas, Asitamṛgas, and Bhūtavīras mentioned in the course of the narrative renders it highly probable that the king had other priests to carry out the sacrifice.

Somewhat different are a series of other cases found in the Upaniṣads, where the Brahma doctrine is ascribed to royal persons. Thus Janaka is said in the Śatapatha Brāhmaṇa<sup>125</sup> to have become a Brahman; Ajātaśatru taught Gārgya Bālāki;<sup>126</sup> Pravāhaṇa Jaivali instructed Śvetaketu Āruṇeya,<sup>127</sup> as well as Śilaka Śālāvatya<sup>128</sup> and Caikitīyana Dālbhya;<sup>128</sup> and Aśvapati Kaikeya taught Brahmins.<sup>129</sup> It has been deduced<sup>130</sup> from such passages that the Brahma doctrine was a product of the Kṣatriyas. This conclusion is, however, entirely doubtful,<sup>131</sup> for kings were naturally willing to be flattered by the ascription to them of philosophic activity, and elsewhere<sup>132</sup> the opinion of a Rājanya is treated with contempt.

It is probably a fair deduction that the royal caste did not much concern itself with the sacred lore of the priests, though it is not unlikely that individual exceptions occurred. But that warriors became priests, that an actual change of caste took place, is quite unproved by a single genuine example. That it was impossible we cannot say, but it seems not to have taken place. To be distinguished from a caste change, as Fick<sup>133</sup> points out, is the fact that a member of any caste could, in the later period at least, become a Śramaṇa, as is recorded in effect

<sup>123</sup> vii. 27 *et seq.*

<sup>124</sup> Zimmer, *op. cit.*, 196.

<sup>125</sup> xi. 6, 2, 10; Muir, r<sup>2</sup>, 426-430.

<sup>126</sup> Brhadāraṇyaka Upaniṣad, ii. 1, 1; Kausītaki Upaniṣad, iv. 1.

<sup>127</sup> Brhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyamīna = vi. 2, 1 Kāṇva); Chāndogya Upaniṣad, v. 3, 1.

<sup>128</sup> Chāndogya Upaniṣad, i. 8, 1.

<sup>129</sup> Śatapatha Brāhmaṇa, x. 6, 1, 2.

<sup>130</sup> Deussen, *Allgemeine Geschichte der Philosophie*, I, 2, 354; *Philosophy of the Upanishads*, 17 *et seq.*; Garbe, *Beiträge zur indischen Kulturgeschichte*, I *et seq.*;

*Philosophy of Ancient India*, 73 *et seq.*; Grierson, *Journal of the Royal Asiatic Society*, 1908, 602 *et seq.*; Winternitz, *Geschichte der indischen Litteratur*, I, 256 *et seq.*

<sup>131</sup> Bloomfield, *Religion of the Veda*, 218 *et seq.*; Keith, *Journal of the Royal Asiatic Society*, 1908, 838, 868, 1142; Aitareya Āraṇyaka, 50, 51, 257; Oldenberg, *Buddha*,<sup>5</sup> 73, n. 1.

<sup>132</sup> Śatapatha Brāhmaṇa, viii. 1, 4, 10.

<sup>133</sup> *Op. cit.*, 44, n. 1.

of many kings in the Epic.<sup>134</sup> Whether the practice is Vedic is not clear: Yāska<sup>135</sup> records it of Devāpi, but this is not evidence for times much anterior to the rise of Buddhism.

On the other hand, the Brahmins, or at least the Purohitas, accompanied the princes in battle, and probably, like the mediæval clergy, were not unprepared to fight,<sup>136</sup> as Vasistha and Viśvāmitra seem to have done, and as priests do even in the Epic from time to time.<sup>137</sup> But a priest cannot be said to change caste by acting in this way.

More generally the possibility of the occurrence of change of caste may be seen in the Śatapatha Brāhmaṇa,<sup>138</sup> where Śyāparṇa Sāyakāyana is represented as speaking of his offspring as if they could have become the nobles, priests, and commons of the Śalvas; and in the Aitareya Brāhmaṇa,<sup>139</sup> where Viśvantara is told that if the wrong offering were made his children would be of the three other castes. A drunken Ṛṣi of the Rigveda<sup>140</sup> talks as if he could be converted into a king. On the other hand, certain kings, such as Para Āṭhnāra, are spoken of as performers of Satras, 'sacrificial sessions.'<sup>141</sup> As evidence for caste exchange all this amounts to little; later a Brahmin might become a king, while the Ṛṣi in the Rigveda is represented as speaking in a state of intoxication; the great kings could be called sacrificers if, for the nonce, they were consecrated (*dīkṣita*), and so temporarily became Brahmins.<sup>142</sup> The hypothetical passages, too, do not help much. It would be unwise to deny the possibility of caste exchange, but it is not clearly indicated by any record. Even cases like that of Satyakāma Jābāla do not go far; for *ex hypothesi* that teacher

<sup>134</sup> Hopkins, *Journal of the American Oriental Society*, 13, 179 *et seq.*, who treats this as a change of caste.

<sup>135</sup> Nirukta, ii. 10. He went to the forest and practised asceticism, which is not necessarily a change of caste.

<sup>136</sup> See Rv. iii. 53, 12, 13; i. 129, 4; 152, 7; 157, 2; vii. 83, 4; x. 38; 103, etc.; Ludwig, Translation of the Rig-veda, 3, 220-226; Geldner, *Vedische Studien*, 2, 135, n. 3.

<sup>137</sup> Hopkins, *op. cit.*, 13, 184.

<sup>138</sup> x. 4, 1, 10.

<sup>139</sup> vii. 29.

<sup>140</sup> iii. 43, 5.

<sup>141</sup> Pañcavipśa Brāhmaṇa, xxv. 16, 3. Cf. for their share in the piling of the sacrificial altar, Taittirīya Saṃhitā, v. 6, 5, 3; Kāshaka Saṃhitā, xxii, 3 (*Indische Studien*, 3, 473); Weber, *op. cit.*, 10, 25.

<sup>142</sup> Śatapatha Brāhmaṇa, xiii. 4, 1, 13; Weber, *op. cit.*, 10, 17, and cf. the case of Janaka, Śatapatha Brāhmaṇa, xi. 6, 2, 1 *et seq.*

did not know who his father was, and the latter could quite well have been a Brahmin.

It may therefore be held that the priests and the nobles practised hereditary occupations, and that either class was a closed body into which a man must be born. These two Varṇas may thus be fairly regarded as castes. The Vaiśyas offer more difficulty, for they practised a great variety of occupations (see *Vaiśya*). Fick<sup>143</sup> concludes that there is no exact sense in which they can be called a caste, since, in the Buddhist literature, they were divided into various groups, which themselves practised endogamy such as the *gahapatis*, or smaller landowners, the *setthis*, or large merchants and members of the various guilds, while there are clear traces<sup>144</sup> in the legal textbooks of a view that Brāhmaṇa and Kṣatriya stand opposed to all the other members of the community. But we need hardly accept this view for Vedic times, when the Vaiśya, the ordinary freeman of the tribe, formed a class or caste in all probability, which was severed by its free status from the Śūdras, and which was severed by its lack of priestly or noble blood from the two higher classes in the state. It is probably legitimate to hold that any Vaiśya could marry any member of the caste, and that the later divisions within the category of Vaiśyas are growths of divisions parallel with the original process by which priest and noble had grown into separate entities. The process can be seen to-day when new tribes fall under the caste system: each class tries to elevate itself in the social scale by refusing to intermarry with inferior classes on equal terms—hypergamy is often allowed—and so those Vaiśyas who acquired wealth in trade (*Śreṣṭhin*) or agriculture (the Pāli *Gahapatis*) would become distinct, as sub-castes, from the ordinary Vaiśyas. But it is not legitimate to regard Vaiśya as a theoretic caste; rather it is an old caste which is in process of dividing into innumerable sub-castes under influences of occupation, religion, or geographical situation.

Fick<sup>145</sup> denies also that the Śūdras ever formed a single

<sup>143</sup> *Op. cit.*, 19 *et seq.*; 162 *et seq.*

<sup>144</sup> Hopkins, *The Mutual Relations of*

*the Four Castes according to the Mānava-*

*dharmaśāstram*, 78, 82 *et seq.*

<sup>145</sup> *Op. cit.*, 202 *et seq.*

caste: he regards the term as covering the numerous inferior races and tribes defeated by the Āryan invaders, but originally as denoting only one special tribe. It is reasonable to suppose that Śūdra was the name given by the Vedic Indians to the nations opposing them, and that these ranked as slaves beside the three castes—nobles, priests, and people—just as in the Anglo-Saxon and early German constitution beside the priests, the *nobiles* or eorls, and the *ingenui*, ordinary freemen or ceorls, there was a distinct class of slaves proper; the use of a generic expression to cover them seems natural, whatever its origin (see Śūdra). In the Āryan view a marriage of Śūdras could hardly be regulated by rules; any Śūdra could wed another, if such a marriage could be called a marriage at all, for a slave cannot in early law be deemed to be capable of marriage proper. But what applied in the early Vedic period became no doubt less and less applicable later when many aboriginal tribes and princes must have come into the Āryan community by peaceful means, or by conquest, without loss of personal liberty, and when the term Śūdra would cover many sorts of people who were not really slaves, but were freemen of a humble character occupied in such functions as supplying the numerous needs of the village, like the Cāṇḍālas, or tribes living under Āryan control, or independent, such as the Niṣādas.

But it is also probable that the Śūdras came to include men of Āryan race, and that the Vedic period saw the degradation of Āryans to a lower social status. This seems, at any rate, to have been the case with the Rathakāras. In the Taittiriya Brāhmaṇa<sup>146</sup> the Rathakāra is placed as a special class along with the Brāhmaṇas, Rājanyas, and Vaiśyas: this can hardly be interpreted except to mean that the Rathakāras were not included in the Āryan classes, though it is just possible that only a subdivision of the Vaiśyas is meant. There is other evidence<sup>147</sup> that the Rathakāras were regarded as Śūdras. But in the Atharvaveda<sup>148</sup> the Rathakāras and the Karmāras appear in a position of importance in connexion with the

<sup>146</sup> i. 1, 4, 8.

<sup>147</sup> Cf. Kātyāyana Śrauta Sūtra, i. 1, 9, with the scholiast; iv. 7, 7; 9, 5; Weber, *op. cit.*, 10, 12, 13.

<sup>148</sup> Av. iv. 5, 6. That the words *harmāra* and *rathakāra* are here appellatives, as Weber, *op. cit.*, 17, 198, suggests, is quite impossible.

selection of the king ; these two classes are also referred to in an honourable way in the *Vājasaneyi Saṃhitā* ;<sup>149</sup> in the *Śatapatha Brāhmaṇa*,<sup>150</sup> too, the *Rathakāra* is mentioned as a person of high standing. It is impossible to accept the view suggested by Fick<sup>151</sup> that these classes were originally non-Āryan ; we must recognize that the *Rathakāras*, in early Vedic times esteemed for their skill, later became degraded because of the growth of the feeling that manual labour was not dignified. The development of this idea was a departure from the Āryan conception ; it is not unnatural, however undesirable, and has a faint parallel in the class distinctions of modern Europe. Similarly, the *Karmāra*, the *Takṣan*,<sup>152</sup> the *Carmamna*, or ‘tanner,’ the weaver and others, quite dignified occupations in the *Rigveda*, are reckoned as *Sūdras* in the Pāli texts.<sup>153</sup>

The later theory, which appears fully developed in the *Dharma Sūtras*,<sup>154</sup> deduces the several castes other than the original four from the intermarriage of the several castes. This theory has no justification in the early Vedic literature. In some cases it is obviously wrong ; for example, the *Sūta* is said to be a caste of this kind, whereas it is perfectly clear that if the *Sūtas* did form a caste, it was one ultimately due to occupation. But there is no evidence at all that the *Sūtas*, *Grāmanīs*, and other members of occupations were real castes in the sense that they were endogamic in the early Vedic period. All that we can say is that there was a steady progress by which caste after caste was formed, occupation being an important determining feature, just as in modern times there are castes bearing names like *Gopāla* (‘cowherd’), *Kaivarta* or *Dhīvara* (‘fisherman’), and *Vanij* (‘merchant’).<sup>155</sup>

<sup>149</sup> xxx. 6. 7. Cf. xiv. 27; *Taittirīya Brāhmaṇa*, iii. 4, 2, 1 (*Rathakāra*) ; 3, 1 (*Karmāra*).

<sup>150</sup> xiii. 4, 2, 17.

<sup>151</sup> *Op. cit.*, 209, 210.

<sup>152</sup> The name is applied to *Bṛbu* (Rv. vi. 45, 31) in the *Sāṅkhāyana Śrauta Sūtra*, xvi. 11, 11. According to Brunnhofer, *Iran und Turan*, 127, the name is a people’s name,

but this is very unlikely. See Hillebrandt, *Vedische Mythologie*, I, 107.

<sup>153</sup> Fick, *op. cit.*, 160, 210.

<sup>154</sup> *Gautama Dharma Sūtra*, iv ; *Vasiṣṭha Dharma Sūtra*, xviii ; *Baudhāyanī Dharma Sūtra*, i. 16. 17.

<sup>155</sup> Cf. Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 507 et seq.; Bühler, *Sacred Books of the East*, 14, xxxviii, xxxix.

Fick<sup>156</sup> finds in the Jātakas mention of a number of occupations whose members did not form part of any caste at all, such as the attendants on the court, the actors and dancers who went from village to village, and the wild tribes that lived in the mountains, fishermen, hunters, and so on. In Vedic times these people presumably fell under the conception of Śūdra, and may have included the Parnaka, Paukasa, Bainda, who are mentioned with many others in the Vājasaneyi Saṃhitā and the Taittiriya Brāhmaṇa in the list of victims at the Puruṣamedha ('human sacrifice'). The slaves also, whom Fick<sup>157</sup> includes in the same category, were certainly included in the term Śūdra.

5. *Origin of the Castes*.—The question of the origin of the castes presents some difficulty. The ultimate cause of the extreme rigidity of the caste system, as compared with the features of any other Āryan society, must probably be sought in the sharp distinction drawn from the beginning between the Āryan and the Śūdra. The contrast which the Vedic Indians felt as existing between themselves and the conquered population, and which probably rested originally on the difference of colour between the upper and the lower classes, tended to accentuate the natural distinctions of birth, occupation, and locality which normally existed among the Āryan Indians, but which among other Āryan peoples never developed into a caste system like that of India. The doctrine of hypergamy which marks the practical working of the caste system, seems clearly to point to the feeling that the Āryan could marry the Śūdrā, but not the Śūdra the Āryā. This distinction probably lies at the back of all other divisions: its force may be illustrated by the peculiar state of feeling as to mixed marriages, for example, in the Southern States of America and in South Africa, or even in India itself, between the new invaders from Europe and the mingled population which now peoples the country. Marriages between persons of the white and the dark race are disapproved in principle, but varying degrees of condemnation attach to (1) the marriage of a man of the white race with a woman of the dark race;

<sup>156</sup> *Op. cit.*, 184 *et seq.*

<sup>157</sup> *Ibid.*, 197 *et seq.*

(2) an informal connexion between these two; (3) a marriage between a woman of the white race and a man of the dark race; and (4) an informal connexion between these two. Each category, on the whole, is subject to more severe reprobation than the preceding one. This race element, it would seem, is what has converted social divisions into castes. There appears, then, to be a large element of truth in the theory, best represented by Risley,<sup>158</sup> which explains caste in the main as a matter of blood, and which holds that the higher the caste is, the greater is the proportion of Aryan blood.

The chief rival theory is undoubtedly that of Senart,<sup>159</sup> which places the greatest stress on the Aryan constitution of the family. According to Senart the Aryan people practised in affairs of marriage both a rule of exogamy, and one of endogamy. A man must marry a woman of equal birth, but not one of the same *gens*, according to Roman law as interpreted by Senart and Kovalevsky;<sup>160</sup> and an Athenian must marry an Athenian woman, but not one of the same *γένος*. In India these rules are reproduced in the form that one must not marry within the *Gotra*, but not without the caste. The theory, though attractively developed, is not convincing; the Latin and Greek parallels are not even probably accurate;<sup>161</sup> and in India the rule forbidding marriage within the *Gotra* is one which grows in strictness as the evidence grows later in date.<sup>162</sup>

On the other hand, it is not necessary to deny that the development of caste may have been helped by the family traditions of some *gentes*, or *γένη*, or Gotras. The Patricians of Rome for a long time declined intermarriage with the plebeians; the Athenian Eupatridai seem to have kept their *γένη* pure from contamination by union with lower blood; and there may well have been noble families among the Vedic Indians who intermarried only among themselves. The

<sup>158</sup> Best stated and summed up in *The Peoples of India*. See also the summary in *The Indian Empire*, I, chap. 6.

<sup>159</sup> *Les Castes dans l'Inde*.

<sup>160</sup> *Famille et Propriété Primitives*, 19, et seq. Cf. L. de la Vallée Poussin,

*Le Védisme*, 15 et seq., with *Le Brahmanisme*, 7.

<sup>161</sup> Keith, *Journal of the Royal Asiatic Society*, 1909, 472.

<sup>162</sup> Weber, *Indische Studien*, 10, 74 et seq.

Germans known to Tacitus<sup>163</sup> were divided into *nobiles* and *ingenui*, and the Anglo-Saxons into eorls and ceorls, noble and non-noble freemen.<sup>164</sup> The origin of nobility need not be sought in the Vedic period proper, for it may already have existed. It may have been due to the fact that the king, whom we must regard as originally elected by the people, was as king often in close relation with, or regarded as an incarnation of, the deity;<sup>165</sup> and that hereditary kingship would tend to increase the tradition of especially sacred blood: thus the royal family and its offshoots would be anxious to maintain the purity of their blood. In India, beside the sanctity of the king, there was the sanctity of the priest. Here we have in the family exclusiveness of king and nobles, and the similar exclusiveness of a priesthood which was not celibate, influences that make for caste, especially when accompanying the deep opposition between the general folk and the servile aborigines.

Caste, once created, naturally developed in different directions. Nesfield<sup>166</sup> was inclined to see in occupation the one ground of caste. It is hardly necessary seriously to criticize this view considered as an ultimate explanation of caste, but it is perfectly certain that gilds of workers tend to become castes. The carpenters (*Takṣan*), the chariot-makers (*Rathakāra*), the fishermen (*Dhaivara*) and others are clearly of the type of caste, and the number extends itself as time goes on. But this is not to say that caste is founded on occupation pure and simple in its first origin, or that mere difference of occupation would have produced the system of caste without the interposition of the fundamental difference between Āryan and Dāsa or Śūdra blood and colour. This difference rendered increasingly important what the history of the Āryan peoples shows us to be declining, the distinction between the noble and the non-noble

<sup>163</sup> *Germania*, 7 13, etc.

<sup>164</sup> Medley, *English Constitutional History*,<sup>2</sup> 21 *et seq.*, and authorities there cited. In the formation of a kingdom minor chiefs, once petty kings, would become nobles.

<sup>165</sup> E.g., Frazer, *Early History of the Kingship* and *The Golden Bough* (ed. 3), Part I., *The Magic Art and the Evolution*

of Kings. The traces of this conception in Āryan peoples are clear—e.g., the *rex sacrificulus* in Rome, the sacred functions of the Archon Basileus in Athens; cf. Ridgway, *Origin of Tragedy*, p. 29.

<sup>166</sup> *Brief View of the Caste System of the North-Western Provinces and Oudh*, Allahabad, 1885

freemen, a distinction not of course ultimate, but one which seems to have been developed in the Āryan people before the separation of its various branches.

It is well known that the Iranian polity presents a division of classes comparable in some respects<sup>167</sup> with the Indian polity. The priests (Athravas) and warriors (Rathaesthas) are unmistakably parallel, and the two lower classes seem to correspond closely to the Pāli Gahapatis, and perhaps to the Śūdras.<sup>168</sup> But they are certainly not castes in the Indian sense of the word. There is no probability in the view of Senart<sup>169</sup> or of Risley<sup>170</sup> that the names of the old classes were later superimposed artificially on a system of castes that were different from them in origin. We cannot say that the castes existed before the classes, and that the classes were borrowed by India from Iran, as Risley maintains, ignoring the early Brāhmaṇa evidence for the four Varṇas, and treating the transfer as late. Nor can we say with Senart that the castes and classes are of independent origin. If there had been no Varṇa, caste might never have arisen; both colour and class occupation are needed for a plausible account of the rise of caste.<sup>171</sup>

<sup>167</sup> Ludwig, Translation of the Rig-veda, 3, 243, 244.

<sup>168</sup> Senart, *op. cit.*, 141.

<sup>169</sup> *Ibid.* 140.

<sup>170</sup> *Indian Empire*, 1, 336-348.

<sup>171</sup> The Indian theories of the origin of caste are merely religious or philosophical, and have no value. See for them, Rv. x. 90 (which is repeated in other Saṃhitās); Taittiriya Saṃhitā, vii. 1, 1, 4 et seq.; *ibid.*, iv. 3, 10, 1-3 = Kāshaka Saṃhitā, xvii. 5 = Vājasaneyi Saṃhitā, xiv. 28-30; Śatapatha Brāhmaṇa, viii. 4, 3, 1 et seq. For the origin of the Brahmins, see Av. iv. 6, 1; xv. 9, 1; of the Rājanya, Av. xv. 8, 1; Taittiriya Saṃhitā, ii. 4, 13, 1 et seq.; Muir, 1<sup>st</sup>, 8 et seq.; Zimmer, *op. cit.*, 217-220.

The most important collection of texts on caste are those of Muir, *Sanskrit Texts*, 1<sup>st</sup>, and of Weber, *Indische Studien*, 10, where practically all the data of the

Brāhmaṇas are extracted; there have to be added only the data of the Maitrāyanī Saṃhitā, which are merely confirmatory of those of the Taittiriya and Kāshaka Saṃhitās. The Epic materials concerning caste are given by Hopkins, *Journal of the American Oriental Society*, 13, who has also analyzed the caste relations of the Mānavadharmaśāstra in *The Mutual Relation of the Four Castes according to the Mānavadharmaśāstram*. Cf. also Ludwig, Translation of the Rigveda, 3, 212 et seq.; Zimmer, *Altindisches Leben*, 185 et seq.; Senart, *Les Castes dans l'Inde*; Barth, *Revue de l'Histoire des Religions*, 1894, 75 et seq.; Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 507 et seq.; Oldenberg, *ibid.*, 51, 267-290, a valuable criticism of Senart's views; von Schroeder, *Indiens Literatur und Cultur*, 152 et seq.; 425 et seq.; Schlagintweit, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*,

33, 549; Shridhar V. Katkar, *History of Caste in India*. The Jātaka evidence is all collected by Fick, *Die sociale Gliederung im nordostlichen Indien zu Buddha's Zeit* (1897), its value is considerable, but its date is extremely doubtful, and it

certainly cannot be regarded as really contemporary with Buddha (fifth century B.C.). The Dharma Sūtras also give full details, but their date likewise is uncertain.

### Varta. See Vartra.

Vartani as a part of a chariot seems to denote the 'felly' in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 53, 8, vii. 69, 3; viii. 63, 8.

<sup>2</sup> Aitareya Brāhmaṇa, v. 33, 2; as part of the sacrificial Soma vehicle,

Taittiriya Samhitā, vi. 4, 9, 5; Śadvinśa Brāhmaṇa, i. 5, etc.

Vartikā, a 'quail,' is mentioned in the Rigveda<sup>1</sup> as having been saved by the Aśvins from a wolf's jaws. It is also included in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurvedas.<sup>2</sup>

<sup>1</sup> i. 112, 18; 116, 4; 117, 16; 118, 8; x. 39, 13.

<sup>2</sup> Taittiriya Samhitā, v. 5, 11, 1; Vājasaneyi Samhitā, xxiv. 20. 30; Maitrāyaṇī Samhitā, iii. 14, 1.

As to the form of the word, cf.

Vārttika on Pāṇini, vii. 3, 45 where it is said to be 'northern,' as opposed to the eastern Vartakā Cf. also Weber, *Indische Studien*, 5, 45, n.; Zimmer, *Altindisches Leben*, 90.

Vartra in the Atharvaveda<sup>1</sup> and the Taittiriya Brāhmaṇa<sup>2</sup> denote the 'dam' of a tank. In the former passage the commentator and some manuscripts have Varta.<sup>3</sup>

<sup>1</sup> i. 3, 7.

<sup>2</sup> i. 6, 8, 1.

<sup>3</sup> Whitney, Translation of the Atharvaveda, 4.

Vardhra denotes a 'thong' or 'strap' with which a woven couch is fastened. It is mentioned in the Atharvaveda<sup>1</sup> and the Śatapatha Brāhmaṇa.<sup>2</sup>

<sup>1</sup> xiv. 1, 60, where the Paippalāda recension has *varadhyā*.

<sup>2</sup> v. 4, 4, 1.

Varman denotes 'body armour,' 'coat of mail,' 'corselet,' in the Rigveda<sup>1</sup> and later.<sup>2</sup> Of what material it was made is

<sup>1</sup> i. 31, 15; 140, 10; vi. 75, 1. 8. x. 19; viii. 47, 8; x. 107, 7, etc.

<sup>2</sup> Atharvaveda, viii. 5. 7 *et seq.*; ix. 5, 26; xvii. 1, 27, etc.

uncertain; there are references to sewing (*syūta*)<sup>3</sup> which may be reckoned in favour of the use of linen corselets such as those recorded by Herodotus,<sup>4</sup> but there is a later reference<sup>5</sup> to corselets of *Ayas*, *Loha*, or *Rajata*, on which it is doubtful whether much stress can be laid. They may, however, have been either of metal or of leather covered with metal.

<sup>3</sup> Rv. i. 31, 15; x. 101, 8.

<sup>4</sup> Cf. Hehn, *Kulturpflanzen*,<sup>6</sup> 167 et seq.; Lang, *Homer and his Age*, 150 et seq.

<sup>5</sup> Jaiminiya *Upaniṣad Brāhmaṇa*, iv. 1, 3.

Cf. Zimmer, *Altindisches Leben*, 298;

Schrader, *Prehistoric Antiquities*, 222; von Schroeder, *Indiens Literatur und Cultur*, 34.

Varṣa denotes primarily ‘rain,’<sup>1</sup> then ‘rainy season’<sup>2</sup> and ‘year.’<sup>3</sup>

<sup>1</sup> Neuter: Rv. v. 58, 7; 83, 10; Av. iii. 27, 6; iv. 15, 2, etc.

v. 6, 10, 1; Vājasaneyi Samhitā, x. 12, etc.

<sup>2</sup> Feminine plural: Av. vi. 55, 2; Taittiriya Samhitā, i. 6, 2, 3; ii. 6, 1, 1; <sup>3</sup> Aitareya Brāhmaṇa, iv. 17, 5; Śatapatha Brāhmaṇa, i. 9, 3, 19, etc.

Valaga in the Atharvaveda<sup>1</sup> and later<sup>2</sup> seems to denote a ‘secret spell.’

<sup>1</sup> v. 31, 4; x. 1, 18; xix. 9, 9.

<sup>2</sup> Taittiriya Samhitā, i. 3, 2, 1 (where see Sāyaṇa’s note); vi. 2, 11, 1. 2;

Kāthaka Samhitā, ii. 11; xxv. 9;

Vājasaneyi Samhitā, v. 23; Śatapatha Brāhmaṇa, iii. 5, 4, 2.

Valka in the later Samhitās and the Brāhmaṇas<sup>1</sup> denotes ‘bark’ of a tree.

<sup>1</sup> Taittiriya Samhitā, ii. 5, 3, 5; iii. 7, 4, 2; Taittiriya Brāhmaṇa, i. 4, 7. 6.

Valmīka denotes an ‘ant-hill’ in the later Samhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittiriya Samhitā, i. 1, 3, 4; xxxv. 19; Vājasaneyi Samhitā, xxv. 8.

<sup>2</sup> Śatapatha Brāhmaṇa, ii. 6, 2, 17; Brhadāraṇyaka Upaniṣad, iv. 4, 10; Taittiriya Brāhmaṇa, i. 1, 3, 4.

Valśa denotes ‘twig,’<sup>1</sup> usually in the compounds *śata-valśa*, ‘having a hundred twigs,’<sup>2</sup> or *sahasra-valśa*, ‘having a thousand twigs,’<sup>3</sup> which is applied metaphorically of ‘offspring.’<sup>4</sup>

<sup>1</sup> Taittiriya Samhitā, vii. 3, 9, 1.

<sup>2</sup> Rv. iii. 8, 11; Av. vi. 30, 2, etc.

<sup>3</sup> Rv. iii. 8, 11; vii. 33, 9, etc.

<sup>4</sup> Taittiriya Samhitā, i. 3, 5, 1;

Kāthaka Samhitā, iii. 2, etc.

1. Vaśā Aśvya is the name in the Rigveda<sup>1</sup> of a protégé of the Aśvins. He is also mentioned in the Śāṅkhāyana Śrauta Sūtra<sup>2</sup> as having received bounty from Pr̥thuśravas Kānīta. He is the reputed author of a Rigvedic hymn,<sup>3</sup> which is repeatedly referred to by his name Vaśā.<sup>4</sup> Cf. also Vyaśva.

<sup>1</sup> i. 112, 10; 116, 21; viii. 8, 20; 24, 14; 46, 21, 23; 50, 9, x. 40, 7.

<sup>2</sup> xvi. 11, 13.

<sup>3</sup> viii. 46.

<sup>4</sup> Śatapatha Brāhmaṇa, viii. 6, 2, 3;

ix. 3, 3, 19: Aitareya Āranyaka, i. 5, 1. 2; Śāṅkhāyana Āranyaka, ii. 10.

ii.

Cf. Weber, *Episches im vedischen Ritual*, 38, 39.

2. Vaśā, plur., is the name of a tribe mentioned in the Aitareya Brāhmaṇa<sup>1</sup> as being in Madhyadeśa along with the Kurus, the Pañcālas, and the Uśinaras. They are also connected with the Matsyas according to the Kauṣītaki Upaniṣad.<sup>2</sup> The Vaśas and Uśinaras are spoken of as united in the Gopatha Brāhmaṇa:<sup>3</sup> the names<sup>4</sup> seem to indicate that the Vaśas and Uśinaras were connected.

<sup>1</sup> viii. 14, 3.

<sup>2</sup> iv. 1 (reading *sa-Vaśa-Matsyeṣu* for the *savasan-Matsyeṣu* of the manuscripts, which is otherwise emended to *Satvan-Matsyeṣu*, Keith, *Śāṅkhāyana Āranyaka*, 36, n. 2; *Journal of the Royal Asiatic Society*, 1908, 367).

<sup>3</sup> i. 2, 9, where the text has Šava-

*sa-Uśinareṣu*, which is nonsense. Cf. *Sa-Vaśa-Uśinarāṇām* in Aitareya Brāhmaṇa, viii. 14, 3, and n. 2.

<sup>4</sup> As both derived from the root *vaś*, ‘desire.’

Cf. Oldenberg, *Buddha*, 393, n.; 407, n.

Vaśā denotes ‘cow’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> According to the commentators, the word means a ‘barren cow,’ but this is not a necessary sense except in a few passages.<sup>3</sup>

<sup>1</sup> ii. 7, 5; vi. 63, 9; x. 91, 14, etc.

<sup>2</sup> Av. iv. 24, 4; x. 10, 2; xii. 4, 1, etc.; Taittirīya Saṃhitā, ii. 1, 4, 4. 5; iii. 4, 2, 2, Kāthaka Saṃhitā, xiii. 4, etc.

<sup>3</sup> Av. vii. 113, 2, where the *Parivṛkta*, ‘rejected wife,’ is compared with a Vaśā. In xii. 4 (where *vaśā* alternates with *go*) there is no indication that Vaśā means a barren cow, except perhaps

in verse 16, on which cf. Bloomfield, *Hymns of the Atharvaveda*, 656, 658. The Brahmins there claim as their own a barren cow. A *sūta-vaśā*—i.e., a cow barren after once calving—is mentioned in the Taittirīya Saṃhitā, ii. 1, 5. 4, etc. In the Taittirīya Saṃhitā, ii. 1, 2, 2, and the Taittirīya Brāhmaṇa, i. 2, 5, 2, used with *Avi*, *Sūtā* denotes a ‘mother sheep,’ ‘ewe.’

**Vasati** denotes in the Rigveda<sup>1</sup> and later<sup>2</sup> ‘abode,’ ‘house.’

<sup>1</sup> i. 31, 15; v. 2, 6.

<sup>2</sup> *Vājasaneyi Saṃhitā*, xviii. 15; Tait-

| *tirīya Brāhmaṇa*, ii. 3, 5, 4; iii. 7, 3, 3,  
etc.

**Vasana** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘dress.’

<sup>1</sup> i. 95, 7.

<sup>2</sup> *Chāndogya Upaniṣad*, viii. 8, 5;

| *Kauṣītaki Upaniṣad*, ii. 15; *Nirukta*,  
viii. 9, etc.

**Vasanta**, ‘spring,’ is mentioned in the Rigveda<sup>1</sup> and later.<sup>2</sup> It is regularly identified with the first of the months. See *Rtu*.

<sup>1</sup> x. 90, 6; 161, 4.

<sup>2</sup> Av. vi. 55, 2; viii. 2, 22; xii. 1, 36, etc.

**Vasāvi** in one passage of the Rigveda<sup>1</sup> denotes, according to Roth,<sup>2</sup> a ‘treasure house.’

<sup>1</sup> x. 73, 4.

<sup>2</sup> St. Petersburg Dictionary, s.v.

**Vasiṣṭha** is the name of one of the most prominent priestly figures of Vedic tradition. The seventh Maṇḍala of the Rigveda is ascribed to him; this ascription is borne out by the fact that the Vasiṣṭhas<sup>1</sup> and Vasiṣṭha<sup>2</sup> are frequently mentioned in that Maṇḍala, besides being sometimes referred to elsewhere. That by the name Vasiṣṭha a definite individual is always meant is most improbable, as Oldenberg<sup>3</sup> shows; Vasiṣṭha must normally mean simply ‘a Vasiṣṭha.’ But it is not necessary to deny that a real Vasiṣṭha existed, for one hymn<sup>4</sup> seems to show clear traces of his authorship, and of his assistance to Sudās against the ten kings.

The most important feature of Vasiṣṭha’s life was apparently

<sup>1</sup> Rv. vii. 7, 7; 12, 3; 23, 6; 33, 1 et seq.; 37, 4; 39, 7; 40, 7; 76, 6, 7; 77, 6; 80, 1; 90, 7; 91, 7; x. 15, 8; 66, 14; 122, 8.

<sup>2</sup> Rv. vii. 9, 6; 13, 4. 21; 22, 3; 23, 1; 26, 5; 33, 11 et seq.; 42, 6; 59, 3; 70, 6; 73, 3; 86, 5; 88, 1; 95, 6; 96, 1; x. 65, 15; 150, 5; i. 112, 9.

<sup>3</sup> *Zeitschrift der Deutschen Morgen-*

*ländischen Gesellschaft*, 42, 204 et seq. Cf. vii. 23, 1 (singular) with verse 6 (plural).

<sup>4</sup> Rv. vii. 18. As to vii. 33, Oldenberg and Geldner differ. See *Vedische Studien*, 2, 130. But it is rather doubtful whether it can possibly be said to be as early as vii. 18, or to have any claim to be really an utterance of Vasiṣṭha.

his hostility to Viśvāmitra. The latter was certainly<sup>5</sup> at one time the Purohita ('domestic priest') of Sudās, but he seems to have been deposed from that post, to have joined Sudās' enemies, and to have taken part in the onslaught of the kings against him, for the hymn of Sudās' triumph<sup>4</sup> has clear references to the ruin Viśvāmitra brought on his allies.<sup>6</sup> Oldenberg,<sup>7</sup> however, holds that the strife of Viśvāmitra and Vasiṣṭha is not to be found in the Rigveda. On the other hand, Geldner<sup>8</sup> is hardly right in finding in the Rigveda<sup>9</sup> a compressed account indicating the rivalry of Śakti, Vasiṣṭha's son, with Viśvāmitra, the acquisition by Viśvāmitra of special skill in speech, and the revenge of Viśvāmitra, who secured the death of Śakti by Sudās' servants, an account which is more fully related by Ṣaḍguruśiṣya,<sup>10</sup> which appeared in the Śātyāyanaka,<sup>11</sup> and to which reference seems to be made in the brief notices of the Taittirīya Saṃhitā<sup>12</sup> and the Pañcavimśa Brāhmaṇa<sup>13</sup> regarding Vasiṣṭha's sons having been slain, and his overcoming the Saudāsas. But it is important to note that no mention is made in these authorities of Sudās himself being actually opposed to Vasiṣṭha, while in the Aitareya Brāhmaṇa<sup>14</sup> Vasiṣṭha appears as the Purohita and consecrator of Sudās Paijavana. Yāska<sup>15</sup> recognizes Viśvāmitra as the Purohita of Sudās; this accords with what seems to have been the fact

<sup>5</sup> See Rv. iii. 33. 53; Muir, *Sanskrit Texts*, i<sup>2</sup>, 328 *et seq.*

<sup>6</sup> Hopkins, *Journal of the American Oriental Society*, 15, 260 *et seq.*

<sup>7</sup> *Op. cit.*, 204, n. 3.

<sup>8</sup> *Op. cit.*, 2, 158 *et seq.*

<sup>9</sup> iii. 53, 15. 16. 21-24, the last four verses being the famous *Vasiṣṭhadveṣīṇyāḥ*, which Durga, the commentator on the Nirukta, declines to explain, because he was a Kāpiṣṭhala Vāsiṣṭha (see Muir, *op. cit.*, i<sup>2</sup>, 344; Macdonell's notes). What the verses really mean is not at all certain. See Oldenberg, *Rigveda-Noten*, 1, 254 *et seq.*

<sup>10</sup> Cf. Sāyana on Rv. vii. 32, and Macdonell's edition of the Sarvānu-kramaṇi, 107; Weber, *Indische Studien*, 1, 119.

<sup>11</sup> See the note in the Anukramanī on vii. 32, where both the Tāṇḍaka and the Śātyāyanaka are quoted (Muir, *op. cit.*, i<sup>2</sup>, 328).

<sup>12</sup> vii. 4, 7, 1. In iii. 1, 7, 3; v. 4, 11, 3, also Vasiṣṭha is a foe of Viśvāmitra.

<sup>13</sup> iv. 7, 3; viii. 2, 3; xix. 3, 8; xxi. 11, 2. The story is alluded to in the Kauśitaki Brāhmaṇa, iv. 8, and in the Jaiminiya Brāhmaṇa, i. 150; iii. 26. 83. 149. 204. In ii. 390 it is definitely stated, as in the Śātyāyanaka (n. 10), that Śakti was cast into the fire by the Saudāsas.

<sup>14</sup> vii. 34, 9; viii. 21, 11. Cf. Śāṅkhāyana Śrauta Sūtra, xvi. 11, 14.

<sup>15</sup> Nirukta, ii. 24; Śāṅkhāyana Śrauta Sūtra, xxvi. 12, 13.

that Viśvāmitra originally held the post. Probably, however, with the disappearance of Sudās, Viśvāmitra recovered his position, whereupon Vasiṣṭha in revenge for the murder of his sons secured in some way unspecified the defeat of the Saudāsas.<sup>16</sup>

At any rate it is hardly necessary to suppose that the enmity of the Saudāsas and Vasiṣṭhas was permanent. There is evidence<sup>17</sup> that the Bharatas had the Vasiṣṭhas as Purohitas, while other versions<sup>18</sup> regard them as Purohitas for people (*prajāḥ*) generally. It seems that the Vasiṣṭhas were pioneers in adopting the rule that Purohitas should act as Brahman priest<sup>19</sup> at the sacrifice: the Śatapatha Brāhmaṇa<sup>20</sup> states that the Vasiṣṭhas were once the only priests to act as Brahmans, but that later any priest could serve as such.<sup>21</sup> A rivalry with Jamadagni and Viśvāmitra is reported in the Taittirīya Saṃhitā.<sup>22</sup> Parāśara and Śatayātu are associated with Vasiṣṭha in the Rigveda,<sup>23</sup> being apparently, as Geldner<sup>24</sup> thinks, the grandson and a son of Vasiṣṭha. According to Pischel,<sup>25</sup> in another hymn,<sup>26</sup> Vasiṣṭha appears as attempting to steal the goods of his father Varuṇa; Geldner<sup>27</sup> also shows that the Rigveda<sup>28</sup> contains a clear reference to Vasiṣṭha's being a son of Varuṇa and the nymph Urvaśi. Perhaps this explains the fact that the Vasiṣṭhas are called the Tr̄tsus in one passage

<sup>16</sup> Roth, *Zur Litteratur und Geschichte des Weda*, 121 *et seq.*, considered that the Vasiṣṭhas were finally successful in the effort to remove the Viśvāmitras from favour. Weber, *Indische Studien*, I, 120; *Episches im vedischen Ritual*, 34, doubted this, and Muir, *op. cit.*, 1<sup>2</sup>, 371-375, held the problem to be insoluble. Roth and Muir, however, both complicated the question by regarding the Bharatas as enemies of the Tr̄tsus, which (see Tr̄tsu) is not at all probable, though it is still the view of Bloomfield, *Journal of the American Oriental Society*, 16, 41, 42.

<sup>17</sup> Pañcavīṇśa Brāhmaṇa, xv. 4, 24; Weber, *Indische Studien*, 10, 34.

<sup>18</sup> Taittirīya Saṃhitā, iii. 5, 2, 1; Kāthaka Saṃhitā, xxxvii. 17.

<sup>19</sup> Vasiṣṭha was Brahman at the sacri-

fice of Sunahṣepa, Aitareya Brāhmaṇa, vii. 16; Sāṅkhāyana Srauta Sūtra, xv. 21, 4.

<sup>20</sup> xii. 6, 1, 41. Cf. iv. 6, 6, 5.

<sup>21</sup> Śaṅkviṁśa Brāhmaṇa, i. 5; Weber, *Indische Studien*, 10, 35.

<sup>22</sup> iii. 1, 7, 3. Cf. n. 11.

<sup>23</sup> vii. 18, 21.

<sup>24</sup> *Vedische Studien*, 2, 132

<sup>25</sup> *Vedische Studien*, 2, 55 *et seq.*

<sup>26</sup> vii. 55. Aufrecht, *Indische Studien*, 4, 337, took the hymn to refer to a lover's visit to a maiden. Cf. Lanman, *Sanskrit Reader*, 370; Bṛhaddevatā, vi. 11, with Macdonell's notes.

<sup>27</sup> *Vedische Studien*, 2, 138. So also Nirukta, v. 13; Muir, *Sanskrit Texts*, 1<sup>2</sup>, 231, n. 97; Bṛhaddevatā, v. 150. 151.

<sup>28</sup> vii. 33, 11.

of the Rigveda;<sup>29</sup> for being of miraculous parentage, Vasiṣṭha would need adoption into a Gotra, that of the princes whom he served, and to whom Agastya seems to have introduced him.

There are numerous other references to Vasiṣṭha as a Ṛṣi in Vedic literature,<sup>30</sup> in the Sūtras,<sup>31</sup> and in the Epic, where he and Viśvāmitra fight out their rivalry.<sup>32</sup>

<sup>29</sup> viii. 83, 8

<sup>30</sup> Rv. i. 112, 9, vii. 88, 4; 96, 3; x. 95, 17; 181, 1; Kāthaka Samhitā, xvi. 19; xx. 9; xxxii. 2 (*Indische Studien*, 3, 478), Maitrāyanī Samhitā, i. 4, 12, ii. 7, 9, iv. 2, 9; Taittirīya Samhitā, v. 2, 10, 5; Av. iv. 29, 4, Aitareya Brāhmaṇa, vi. 18, 3, Kauṣitaki Brāhmaṇa, xxvi. 14; xxix. 2. 3; xxx. 3; Jaiminiya Upaniṣad Brāhmaṇa, iii. 3, 13; 15, 2; 18, 6; Aitareya Āraṇyaka,

ii. 2, 2, Brhadāraṇyaka Upaniṣad, ii. 2, 4, etc

<sup>31</sup> See Weber, *Indische Studien*, 10, 89-92; *Episches im vedischen Ritual*, 35

<sup>32</sup> Muir, *Sanskrit Texts*, I<sup>2</sup>, 375-414

Cf. Ludwig, Translation of the Rig-veda, 3, 131 *et seq.*, Weber, *Episches im vedischen Ritual*, 31-34; *Indian Literature*, 31, 37, 53, 79, 123, 162; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 204-207.

Vasu in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘wealth,’ ‘property.’

<sup>1</sup> iv. 17, 11. 13, 20, 8; vi. 55, 3; | <sup>2</sup> Av. vii. 115, 2; ix. 4, 3; x. 8, 20; viii. 13, 22, etc. | xiv. 2, 8, etc.

Vasukra and his wife are the reputed composers of certain hymns of the Rigveda.<sup>1</sup> The ascription goes back to the Rigveda Āraṇyakas.<sup>2</sup>

<sup>1</sup> x. 27-29.      <sup>2</sup> Aitareya Āraṇyaka, i. 2, 2; Śāṅkhāyana Āraṇyaka, i. 3.

Vasu-rocis is a name occurring only once in the Rigveda<sup>1</sup> in a form which may be interpreted as either plural or singular. In the former alternative it denotes a family of singers;<sup>2</sup> in the latter a patron.<sup>3</sup>

<sup>1</sup> viii. 34, 16.

<sup>2</sup> Ludwig, Translation of the Rig-veda, 3, 162.

<sup>3</sup> Griffith, *Hymns of the Rigveda*, 2, 175, n.

Vastu as a designation of time is the ‘early morning’ in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 79, 6; 104, 1; 179, 1, etc. So Vājasaneyi Samhitā, xxviii. 12. Cf. Zimmer, *Allindisches Leben*, 361.

*Vastra* in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘dress,’ ‘clothing.’ See *Vāsas*.

<sup>1</sup> i. 26, 1; 134, 4; iii. 39, 2; v. 29, | <sup>2</sup> Av. v. 1, 3; ix. 5, 25; xii. 3, 21, 15, etc. | etc.

*Vasna* in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘price’ paid for anything or its ‘value,’ or the thing itself as an object of purchase, ‘ware.’

<sup>1</sup> iv. 24, 9, where the phrase *bhūyasaḥ vasnam acarat kānyāḥ* must mean ‘with a greater price he obtained a lesser value.’ For the exact sense, cf. Oldenberg, *Rigvda-Noten*, i. 419, 420

<sup>2</sup> Av. xii. 2, 36 (‘price’) = *Vājasaneyi Samhitā*, iii. 49 = *Taittirīya Saṃhitā*, i. 8, 4, 1; *Kāthaka Samhitā*, ix. 5;

Maitrāyaṇī Samhitā, i. 10, 2, where the sense seems to be ‘let us barter food and drink like wares.’ Cf. also *vasnikā*, ‘worth a price,’ in *Pañcavimśa Brāhmaṇa*, xiv. 3, 13.

Cf. Zimmer, *Altindisches Leben*, 247; Schrader, *Prehistoric Antiquities*, 382.

*Vahatu* is the regular name in the Rigveda<sup>1</sup> and later<sup>2</sup> for the ceremonial conducting of the bride from the house of her parents to that of her husband.

<sup>1</sup> i. 184, 3; iv. 58, 9; x. 17, 1 (=Av. iii. 31, 5); 32, 3; 85, 13 *et seq.*

<sup>2</sup> Av. x. 1, 1; xiv. 2, 9. 12. 66. 73;

*Aitareya Brāhmaṇa*, iv. 7, 1; *Taittirīya Brāhmaṇa*, i. 5, 1, 2.

*Vahni*, ‘carrier,’ denotes any draught animal—*e.g.*, a ‘horse,’<sup>1</sup> a ‘goat,’<sup>2</sup> or an ‘ox.’<sup>3</sup>

<sup>1</sup> Rv. ii. 24, 13; 37, 3; iii. 6, 2, etc.

<sup>2</sup> Rv. vi. 57, 3.

<sup>3</sup> *Taittirīya Brāhmaṇa*, i. 8, 2, 5, etc.

*Vahya* denotes in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> a ‘couch’ or ‘bed’ of a comfortable kind used by women.

<sup>1</sup> vii. 55, 8.

*Cf. Zimmer, Altindisches Leben*, 154.

<sup>2</sup> iv. 5, 3; 20, 3; xiv. 2, 30.

*Vāko-vākyā*, ‘dialogue,’ is the name given in the Brāhmaṇas<sup>1</sup> to certain portions of the Vedic texts. In one place<sup>2</sup> the *Brahmodya* is said to be a dialogue; very probably in all the passages the *Brahmodya* is meant by this term. Geldner’s

<sup>1</sup> *Sātapatha Brāhmaṇa*, iv. 6, 9, 20; xi. 5, 6, 8; 7, 5; *Chāndogya Upaniṣad*, vii. 1, 2, 4; 2, 1; 7, 1.

<sup>2</sup> *Sātapatha Brāhmaṇa*, iv. 6, 9, 20.

view<sup>3</sup> is different: he sees in the Vākovākya an essential part of the Itihāsa-Purāṇa, the dialogue or dramatic element as opposed to the narrative portion.

<sup>3</sup> *Vedische Studien*, I, 291.

Cf. Weber, *Indische Studien*, I, 267, Eggeling, *Sacred Books of the East*, 44, 98, n. 3. It is certain that 'logic' is

not meant, though Max Müller so renders it in his translation of the Chāndogya Upaniṣad.

Vāc, 'speech,' plays a great part in Vedic speculation, but only a few points are of other than mythological significance. Speech is in the Śatapatha Brāhmaṇa<sup>1</sup> divided into four kinds —that of men, of animals, of birds (*vayāṁsi*), and of small creeping things (*kṣudraṇī sarīṣṭam*). The discrimination or making articulate of speech is ascribed to Indra by the Saṁhitās.<sup>2</sup> The 'speech' of the following musical instruments —Tūṇava, Viṇā, Dundubhi<sup>3</sup>— is mentioned, and in one Saṁhitā<sup>4</sup> also that of the axle of a chariot. The speech of the Kuru-Pañcālas was especially renowned,<sup>5</sup> as well as that of the northern country, according to the Kauśītaki Brāhmaṇa,<sup>6</sup> so that men went there to study the language. On the other hand, barbarisms in speech were known, and were to be avoided.<sup>7</sup>

<sup>1</sup> iv. 1, 3, 16. There are quite different accounts in the Kāthaka Saṁhitā, xiv. 5; Maitrāyanī Saṁhitā, i. 11, 5. Oldenberg finds traces of the origin of the legend in Rv. viii. 100; but see v. Schroeder, *Mysterium und Mimus*, 339 et seq.; Keith, *Journal of the Royal Asiatic Society*, 1911, 993 et seq.

<sup>2</sup> Taittiriya Saṁhitā, vi. 4, 7, 3; Maitrāyanī Saṁhitā, iv. 5, 8

<sup>3</sup> Pañcavimśa Brāhmaṇa, vi. 5, 10-13; Taittiriya Saṁhitā, vi. 1, 4, 1; Maitrāyanī Saṁhitā, iii. 6, 8; Kāthaka Saṁhitā, xxiii. 4.

<sup>4</sup> Pañcavimśa Brāhmaṇa, loc. cit.

<sup>5</sup> Śatapatha Brāhmaṇa, iii. 2, 3, 15. The difficult phrase has caused some doubt as to the sense, for *uttarāḥ vāg vadati Kurupañcālatrā* seems to mean 'speech in the north among the Kuru-Pañcālas,' this version being slightly supported by the Kāṇva recension of the passage quoted by Eggeling, *Sacred Books of the East*, 12, xlvi, n. 1. That

recension, however, is not merely obscure, but it seems to couple the Kurus with the northern Mahāvṛṣas (so we must emend *Mahāviṣeṣu*), and it cannot be relied on. Eggeling's attempt to remove the difficulty by taking *uttarāḥ* as 'higher' in tone is not satisfactory. The most probable solution is that of Weber, *Indische Studien*, I, 191, who takes *Kurupañcālatrā* to be 'as among the Kuru-Pañcālas,' which gives a good sense, especially when it is remembered that the northerners were probably the *Uttara-Kurus* in Kaśmir, which seems to have been a home of Sanskrit (cf. Franke, *Pāli und Sanskrit*, 89).

<sup>6</sup> vii. 6.

<sup>7</sup> Śatapatha Brāhmaṇa, iii. 2, 1, 23. 24, where the Asuras are described as saying *he'lauāḥ*, perhaps for *he'rayāḥ*. But the Kāṇva version is different. See Eggeling, *Sacred Books of the East*, 26, 31, n. 3.

One division of speech referred to<sup>8</sup> is that of the divine (*daivī*) and the human (*mānuṣī*), of which some specimens are given, such as *om*, the divine counterpart of *tathā*, and so forth. The Brahmin is said to know both;<sup>9</sup> it seems best to regard the distinction not as between Sanskrit and Apabhraṃśa, as Sāyaṇa<sup>10</sup> suggests, but as between the Sanskrit of the ritual and the hymns and that of ordinary life.

Reference is also made to Āryan<sup>11</sup> and to Brahmin<sup>12</sup> speech, by which Sanskrit, as opposed to non-Āryan tongues, seems to be meant. The Vrātyas are described as speaking the language of the initiated (*dīkṣita-vāc*), though not themselves initiated (*a-dīksita*), but as calling that which is easy to utter (*a-durukta*), difficult to utter.<sup>13</sup> This may mean that the non-Brahminical Indians were advancing more rapidly than the Brahminical tribes to Prākrit speech, especially if it is legitimate to connect the Vrātyas with the barbarians in speech alluded to in the Śatapatha Brāhmaṇa.<sup>7</sup>

<sup>8</sup> See Kāthaka Saṃhitā, xiv. 5; Maitrāyaṇī Saṃhitā, i. ii., 5 (where the words *yaś ca veda vaś ca na* replace the ordinary distinction of *daivī* and *mānuṣī*; perhaps *vedo* should be read); Śatapatha Brāhmaṇa, vi. 2, 1, 34; Aitareya Brāhmaṇa, vii. 18, 13; Aitareya Āraṇyaka, i. 3, 1; a Brāhmaṇa in Nirukta, xiii. 9, etc.

<sup>9</sup> Kāthaka Saṃhitā, loc. cit.; Maitrāyaṇī Saṃhitā, loc. cit., etc.

<sup>10</sup> See Eggeling, *Sacred Books of the East*, 41, 200, n.

<sup>11</sup> Aitareya Āraṇyaka, iii. 2, 5; Śāṅkhāyana Āraṇyaka, viii. 9.

<sup>12</sup> Aitareya Āraṇyaka, i. 5, 2.

<sup>13</sup> Pañcavimśa Brāhmaṇa, xvii. 1, 9.

Cf. Lévi, *La Doctrine du Sacrifice*, 34, 35; Weber, *Indian Literature*, 175-180; Keith, *Aitareya Āraṇyaka*, 179, 180; 196.

Vācaknavī, 'descendant of Vacaknu,' is the patronymic of a woman with the further patronymic of Gārgī, who appears as a student of Brahman in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> iii. 6, 1; 8, 1. Cf. Āśvalāyana Grhya Sūtra, iii. 4, 4; Śāṅkhāyana Grhya Sūtra, iv. 10; Atharvaveda Parisiṣṭā, xlivi. 4, 23.

Vāja from the meaning of 'strength,' 'speed,' in its application to horses derives the sense of 'race'<sup>1</sup> and 'prize,'<sup>2</sup> or

<sup>1</sup> Rv. ii. 23, 13; iii. 11, 9; 37, 6; 42, 6; v. 35, 1; 86, 2, etc.

<sup>2</sup> Rv. i. 64, 13; ii. 26, 3; 31, 7; iii. 2, 3; viii. 103, 5, etc.]

merely 'prosperity.'<sup>3</sup> That it ever means 'horse' is most improbable, that sense being given by Vājin.<sup>4</sup>

<sup>3</sup> Rv i. 27, 5, 92, 7; vi. 45, 21, 23, etc.; Av xii. 1, 22, Pañcavimśa Brāhmaṇa, xviii. 7, 1, 12.

<sup>4</sup> See Pischel, *Vedische Studien*, i, 10

*et seq.*, where he explains otherwise all the passages cited for the sense by the St. Petersburg Dictionary, s.v. 8.

Vājapeya is the name of a ceremony which, according to the Śatapatha Brāhmaṇa<sup>1</sup> and later authorities,<sup>2</sup> is only performed by a Brahmin or a Kṣatriya. The same Brāhmaṇa<sup>3</sup> insists that this sacrifice is superior to the Rājasūya, but the consensus of other authorities<sup>4</sup> assigns to it merely the place of a preliminary to the Bṛhaspatisava in the case of a priest, and to the Rājasūya in the case of a king, while the Śatapatha<sup>5</sup> is compelled to identify the Bṛhaspatisava with the Vājapeya. The essential ceremony is a chariot race in which the sacrificer is victorious. There is evidence in the Sāṅkhāyana Śrauta Sūtra<sup>6</sup> showing that once the festival was one which any Āryan could perform. Hillebrandt,<sup>7</sup> indeed, goes so far as to compare it with the Olympic games; but there is hardly much real ground for this: the rite seems to have been developed round a primitive habit of chariot racing, transformed into a ceremony which by sympathetic magic secures the success of the sacrificer. In fact<sup>8</sup> Eggeling seems correct in holding that the Vājapeya was a preliminary rite performed by a Brahmin prior to his formal installation as a Purohita, or by a king prior to his consecration. The Kuru Vājapeya was specially well known.<sup>9</sup>

<sup>1</sup> v. 1, 5, 2, 3.

<sup>2</sup> See Weber, *Über den Rājasūya*; Hillebrandt, *Ritualliteratur*, 147 *et seq.*

<sup>3</sup> v. 1, 1, 13; Kātyāyana Śrauta Sūtra, xv. 1, 1, 2.

<sup>4</sup> Taittirīya Saṃhitā, v. 6, 2, 1; Taittirīya Brāhmaṇa, i. 7, 6, 1; Āśvalāyana Śrauta Sūtra, ix. 9, 19; Lātyāyana Śrauta Sūtra, viii. 11, 1, etc.

<sup>5</sup> v. 2, 1, 2. Cf. Kātyāyana Śrauta Sūtra, xiv. 1, 2.

<sup>6</sup> xv. 1. See Weber, *op. cit.*, 41 *et seq.*

<sup>7</sup> *Vedische Mythologie*, 1, 247.

<sup>8</sup> *Sacred Books of the East*, 41, xxiv, xxv.

<sup>9</sup> Sāṅkhāyana Śrauta Sūtra, xv. 3, 14 *et seq.*; Āpastamba Śrauta Sūtra, xviii. 3, 7.

Vāja-bandhu in one verse of the Rigveda (viii. 68, 19) may be a proper name. It may, however, merely be an adjective meaning 'ally in conflict.'

Vāja-ratnāyana, ‘descendant of Vājaratna,’ is the patronymic of Somaśuṣman in the Aitareya Brāhmaṇa (viii. 21, 5).

Vāja-śravas is mentioned in the last Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad<sup>1</sup> as a pupil of Jihvāvant Bādhya-yoga.

<sup>1</sup> vi. 4, 33 (Mādhyamīna = vi. 5, 3 Kāṇva).

Vāja-śravasa, ‘descendant of Vājaśravas,’ is the patronymic of Kuśri in the Śatapatha Brāhmaṇa.<sup>1</sup> It is also the patronymic of the father of Naciketas in the Taittirīya Brāhmaṇa,<sup>2</sup> where the name is apparently Uśant, though it is understood by Sāyaṇa as a participle in the sense of ‘desiring.’ The Vājaśravases are in the Taittirīya Brāhmaṇa said to have been sages.<sup>3</sup> They were Gotamas.<sup>4</sup>

<sup>1</sup> x. 5, 5, 1.

<sup>2</sup> iii. 11, 8, 1. Cf Kāṭhaka Upaniṣad, i. 1, with different names, on which see Weber, *Indian Literature*, 157, n.

<sup>3</sup> i. 3, 10, 3.

<sup>4</sup> Cf. Taittirīya Brāhmaṇa, iii. 11, 8.

Vājasaneyā is the patronymic of Yājñavalkya in the Bṛhadāraṇyaka Upaniṣad<sup>1</sup> and the Jaiminīya Brāhmaṇa.<sup>2</sup> His school, the Vājasaneyins, are mentioned in the Sūtras.<sup>3</sup>

<sup>1</sup> vi. 3, 15; 4, 33 (Mādhyamīna = vi. 3, 7; 5, 3 Kāṇva).

<sup>2</sup> ii. 76 (*Journal of the American Oriental Society*, 15, 238).

<sup>3</sup> Anupada Sūtra, vii. 12; viii. 1. Cf. Weber, *Indische Studien*, I, 44, 53, 83, 283; 2, 9; 4, 140, 257, 309; 10, 37, 76, 393, etc.

Vājin in several passages of the Rigveda<sup>1</sup> denotes ‘steed’ with reference to its swiftness and strength. In one passage<sup>2</sup> it is perhaps, as Ludwig<sup>3</sup> thinks, a proper name, that of a son of Bṛhaduktha, but this view seems forced.

<sup>1</sup> ii. 5, 1; 10, 1; 34, 7; iii. 53, 23; vi. 75, 6; x. 103, 10, etc.

<sup>2</sup> x. 56, 2.

<sup>3</sup> Translation of the Rigveda, 3, 133.

Vājina in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes a mixture of hot fresh milk with sour milk.

<sup>1</sup> Taittirīya Saṃhitā, i. 6, 3, 10; Vājasaneyi Saṃhitā, xix. 21, 23.

<sup>2</sup> Śatapatha Brāhmaṇa, ii. 4, 4, 21; iii. 3, 3, 2; ix. 5, 1, 57, etc.

Cf. Eggeling, *Sacred Books of the East*, 12, 381, n. 2; Garbe, Āpastamba Śrauta Sūtra, 3, 445, calls it ‘whey.’

Vājya, 'descendant of Vāja,' is the patronymic of Ketu in the Vañśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372, 383.

Vādeyī-putra. See Bādeyīputra.

Vāṇa in the Rigveda<sup>2</sup> and the Atharvaveda<sup>3</sup> denotes 'instrumental music' according to the St. Petersburg Dictionary; but in the later Sañhitās<sup>4</sup> and the Brāhmaṇas<sup>5</sup> a 'harp' or 'lyre' with a hundred strings (*śata-tantu*), used at the Mahāvrata ceremony. The Rigveda<sup>6</sup> clearly refers to the seven 'notes' (*dhātu*) of the instrument, which are called elsewhere<sup>6</sup> the seven Vāñis, unless the latter expression be taken as referring to the metres.<sup>7</sup>

<sup>1</sup> i. 85, 10; viii. 20, 8; ix. 97, 8; x. 32, 4. Cf. Hopkins, *Journal of the American Oriental Society*, 17, 67.

<sup>2</sup> x. 2, 17.

<sup>3</sup> Taittiriya Sañhitā, vii. 5, 9, 2; Kāthaka Sañhitā, xxxiv. 5.

<sup>4</sup> Pañcaviniśa Brāhmaṇa, v. 6, 12; xiv. 7, 8; Aitareya Āraṇyaka, v. 1, 4, etc.

<sup>5</sup> x. 32, 4.

<sup>6</sup> i. 164, 24; iii. 1, 6; 7, 1; ix. 103, 3, etc.

<sup>7</sup> Macdonell, *Vedic Grammar*, 64.

Cf. Zimmer, *Altindisches Leben*, 289, who thinks the meaning is 'flute' in RV. i. 85, 10, but not necessarily. Max Müller, *Sacred Books of the East*, 32, 138, render it 'voice' in i. 85, 10; ix. 97, 8, and 'arrow' in viii. 20, 8; ix. 50, 1, and this sense is accepted in Böhtlingk's Dictionary, s.v. वाणा for ix. 50, 1.

Vāñija denotes a 'merchant' as a hereditary profession ('son of a Vanij') in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Sañhitā, xxx. 17; Taittiriya Brāhmaṇa, iii. 4, 14, 1.

Vāñī. See Vāṇa.

Vāñcī occurs in a verse of the Rigveda (v. 75, 4), where the St. Petersburg Dictionary ascribes to it the sense of 'musical instrument.'

Vāta is the regular word for ‘wind’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> Five winds are mentioned.<sup>3</sup> In one passage<sup>4</sup> Zimmer<sup>5</sup> sees a reference to the north-east monsoon. Cf. Salilavāta.

<sup>1</sup> i. 28, 6; ii. 1, 6; 38, 3; iii. 14, 3,  
etc.

<sup>2</sup> Av. iv. 5, 2, v. 5, 7; xii. 1, 51, etc

<sup>3</sup> Taittirīya Saṃhitā, i. 6, 1, 2;  
Kāthaka Saṃhitā, xxxii. 6.

<sup>4</sup> Rv. v. 53, 8.

<sup>5</sup> *Altindisches Leben*, 45, who compares  
also Rv. x. 137, 2, which refers to two  
winds.

Vāta-pāna ('wind guard') apparently means some sort of garment as protecting against wind in the Taittirīya Saṃhitā (vi. 1, 1, 3).

Vāta-raśana, ‘wind-girt,’ is applied to the Munis in the Rigveda<sup>1</sup> and to the Ṛsis in the Taittirīya Āranyaka.<sup>2</sup> Naked ascetics, such as are known throughout later Indian religious history, are evidently meant.

<sup>1</sup> x. 136, 2.

<sup>2</sup> i. 23, 2; 24, 4; ii. 7, 1. Weber, *Indische Studien*, i, 78, was inclined,

though without sufficient reason, to  
take the word as a proper name.

Vātavant is the name of a Ṛsi in the Pañcavimśa Brāhmaṇa (xxv. 3, 6). He and Dṛti performed a certain Sattrā or sacrificial session, but by stopping at a particular time he came to grief, and his descendants, the Vātavatas, were less prosperous than the Dārteyas.

Vātavata, ‘descendant of Vātavant,’ is the patronymic of Vṛṣaśuṣma in the Aitareya Brāhmaṇa.<sup>1</sup> The Kauśitaki Brāhmaṇa<sup>2</sup> has the same form with a variant Vādhāvata.

<sup>1</sup> v. 29. Cf. *Indische Studien*, 4, 373.

<sup>2</sup> ii. 9.

Vātsi, ‘descendant of Vatsa,’ is the patronymic of Sarpi in the Aitareya Brāhmaṇa (vi. 24, 16).

Vātsī-putra, ‘son of a female descendant of Vatsa,’ as the name of a teacher mentioned in the last Vamśa (list of teachers)

of the Br̥hadāraṇyaka Upaniṣad as a pupil of Pārāśarīputra according to the Kāṇva recension (vi, 5, 2), as a pupil of Bhāradvajīputra according to the Mādhyamīdina (vi. 4, 31).

Vātsī-Āñḍavī-putra is the name of a teacher, a pupil of Pārāśarīputra, according to the last Vamśa (list of teachers) in the Mādhyamīdina recension of the Br̥hadāraṇyaka Upaniṣad (vi. 4, 30).

Vātsyā, ‘descendant of Vatsa,’ is the name of one or more teachers. One is mentioned in the Śāṅkhāyana Āraṇyaka,<sup>1</sup> where the Aitareya Āraṇyaka<sup>2</sup> in the parallel passage has Bādhva. Others occur in the Vamśas (lists of teachers) of the Br̥hadāraṇyaka Upaniṣad as pupils of Kuśri,<sup>3</sup> Śāṇḍilya,<sup>4</sup> or another Vātsyā,<sup>5</sup> while a Vātsyā is mentioned in the Śatapatha Brāhmaṇa.<sup>6</sup>

<sup>1</sup> viii. 3.

<sup>2</sup> iii. 2, 3.

<sup>3</sup> vi. 5, 4 Kāṇva.

<sup>4</sup> ii. 5, 22; iv. 5, 28 (Mādhyamīdina)

= ii. 6, 3; iv. 6, 3 Kāṇva); Śatapatha

Brāhmaṇa, x. 6, 5, 9.

<sup>5</sup> ii. 5, 20; iv. 5, 26 Kāṇva.

<sup>6</sup> ix. 5, 1, 62.

Vātsyāyana, ‘descendant of Vātsyā,’ is the name of a teacher in the Taittirīya Āraṇyaka (i. 7, 2).

Vādana denotes the plectrum of a harp in the Āraṇyakas of the Rigveda.<sup>1</sup>

<sup>1</sup> Aitareya Āraṇyaka, iii. 2, 5; Śāṅkhāyana Āraṇyaka, viii. 9; Śāṅkhāyana Srauta Sūtra, xvii. 3, 14, etc.

Vādita is found denoting ‘music’ in the compound *gīta-vādita*, ‘song and music,’ in the Chāndogya Upaniṣad (viii. 2, 8), and uncompounded in the Kauśītaki Brāhmaṇa (xxix. 5) along with Nṛtya, ‘dance,’ and Gīta, ‘song.’ See Śilpa.

Vādhāvata is a various reading in the Kauśītaki Brāhmaṇa<sup>1</sup> for Vātāvata.

<sup>1</sup> ii. 9. Cf. Weber, *Indische Studien*, I, 215, n.; 2, 293, n.

Vādhūya denotes the garment of the bride worn at the marriage ceremony and afterwards given to a Brahmin.<sup>1</sup>

<sup>1</sup> Rv. x. 85, 34; Av. xiv. 2, 41. Cf. Kausika Sūtra, lxxix. 21; Āśvalāyana Grhya Sūtra, i. 8, 12, etc.

Vādhryaśva, ‘connected with Vadhryaśva,’ is apparently the epithet of Agni in a hymn of the Rigveda (x. 69, 5).

Vānaspatya (as a masculine) in one or two passages of the Atharvaveda<sup>1</sup> seems to denote a ‘small tree.’ Elsewhere<sup>2</sup> (as a neuter) it has the sense of the ‘fruit of a tree’ (Vanaspati).

<sup>1</sup> viii. 8, 14; xi. 9, 24. Cf. xii. 1, | <sup>2</sup> Śatapatha Brāhmaṇa, xi. 1, 7, 2; 27. 3, 1, 3; Aitareya Brāhmaṇa, viii. 16, 1.

Vāma-kakṣayāṇa is the name of a teacher, a pupil of Vātsya<sup>1</sup> or Śāndilya<sup>2</sup> in the Śatapatha Brāhmaṇa.

<sup>1</sup> x. 6, 5, 9. Cf. vii. 2, 1, 11. | <sup>2</sup> Kāṇva. Cf. Satapatha Brāhmaṇa, Brhadāraṇyaka Upanisad, vi. 5, | x. 4, 1, 11.

Vāma-deva is credited<sup>1</sup> by tradition with the authorship of the fourth Maṇḍala of the Rigveda, and he is once mentioned in that Maṇḍala.<sup>2</sup> He is, moreover, credited with the authorship of the fourth hymn of the Maṇḍala by the Yajur-veda Saṃhitās.<sup>3</sup> He there appears as a son of Gotama, while in one hymn of the fourth Maṇḍala of the Rigveda<sup>4</sup> Gotama is mentioned as the father of the singer, and in another<sup>5</sup> the Gotamas occur as praising Indra. In the Brhaddevatā<sup>6</sup> two absurd legends are narrated of Vāmadeva. One describes Indra as revealing himself in the form of an eagle to the seer as he cooked the entrails of a dog; the other tells of his successful conflict with Indra, whom he sold among the seers. Sieg<sup>7</sup> has endeavoured to trace these tales in the

<sup>1</sup> Aitareya Āraṇyaka, ii. 2, 1, etc.

<sup>2</sup> iv. 16, 18.

<sup>3</sup> Kāthaka Saṃhitā, x. 5; Maitrāyaṇī Saṃhitā, ii. 1, 11; iii. 2, 6.

<sup>4</sup> iv. 4, 11.

<sup>5</sup> iv. 32, 9, 12.

<sup>6</sup> iv. 126 131 et seq., with Macdonell's notes.

<sup>7</sup> Die Sagenstoffe des Rigveda, 76 et seq.

Rigveda,<sup>8</sup> but without any success. Moreover, though Vāmadeva is mentioned in the Atharvaveda<sup>9</sup> and often in the Brāhmaṇas,<sup>10</sup> he never figures there as a hero of these legends.

<sup>8</sup> Rv iv. 27 and iv. 24 respectively. On the former hymn, see Oldenberg, *Rigveda-Noten*, i, 291 *et seq.*; on the latter, *ibid.*, 419 *et seq.*

<sup>9</sup> See Av xviii. 3, 15. 16.

<sup>10</sup> Aitareya Brāhmaṇa, iv. 30, 2; vi. 18, 1. 2; Aitareya Āraṇyaka, ii. 5, 1 (= Aitareya Upaniṣad, ii. 5, where Vāmadeva is credited with knowledge

before birth); Brhadāraṇyaka Upaniṣad, i. 4, 22 (Mādhyamindina = i. 4, 10 Kāṇva); Pañcaviniṣṭa Brāhmaṇa, xii. 9, 27.

Cf. Ludwig, Translation of the Rig-veda, 3, 123, 124, Weber, Proceedings of the Berlin Academy, 1894, 789 *et seq.*; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Vāyata, ‘descendant of Vayant,’ is the patronymic of Pāśadyumna in the Rigveda (vii. 33, 2). Cf. Vyant.

Vāyasa in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a ‘large bird.’ The sense of ‘crow’<sup>3</sup> occurs in the Śaḍviniṣṭa Brāhmaṇa only.<sup>4</sup>

<sup>1</sup> i. 164, 32.

<sup>2</sup> In a Vedic citation in Nirukta, iv. 17; and in verse 1 of Khila after Rv v. 51.

<sup>3</sup> The only sense of the word in the post-Vedic language.

<sup>4</sup> vi. 8.

Vāyo-vidyika, ‘bird-catcher,’ is found in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xiii. 4, 3, 13. Cf. Eggeling, *Sacred Books of the East*, 44, 369, n. 5.

Vāyya, ‘descendant of Vayya,’ is the patronymic of Satya-śravas in the Rigveda (v. 79, 1. 2).

Vār is found in the Rigveda<sup>1</sup> and later<sup>2</sup> denoting ‘water.’ In some passages<sup>3</sup> ‘stagnant water,’ ‘pond,’ is meant.

<sup>1</sup> i. 116, 22; ii. 4, 6; x. 12, 3; 99, 4; 105, 1, etc.

<sup>2</sup> Av. iii. 13, 8; Satapatha Brāhmaṇa, vi. 1, 1, 9, etc.

<sup>3</sup> Rv. iv. 19, 4; viii. 98, 8; ix. 112, 4.

Vāraki, ‘descendant of Varaka,’ is the patronymic of Kamsa in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1).

Vārakya, 'descendant of Varaka,' is the patronymic, in the Jaiminīya Upaniṣad Brāhmaṇa, of Kamṣa, Kubera, Janaśruta, Jayanta, and Proṣṭhapad.

Vāraṇa in two passages of the Rigveda<sup>1</sup> is taken by Roth<sup>2</sup> as an adjective with Mṛga, meaning 'wild beast.' But the sense intended must have been 'elephant,' the usual sense of Vāraṇa in the classical literature. Probably the feminine Vāraṇī in the Atharvaveda<sup>3</sup> likewise denotes a 'female elephant.'

<sup>1</sup> viii. 33, 8; x. 40, 4.

<sup>2</sup> St. Petersburg Dictionary, s.v., xc.

<sup>3</sup> v. 14, ii.

Cf. Pischel and Geldner, *Vedische*

*Studien*, i, xv, 100-102, Whitney, Translation of the Atharvaveda, 296, Muir, *Sanskrit Texts*, 5, 467; Zimmer, *Altindisches Leben*, 80.

Vāruṇi, 'descendant of Varuṇa,' is the patronymic of Bhṛgu.<sup>1</sup>

<sup>1</sup> Aitareya Brāhmaṇa, iii. 34, 1, Satapatha Brāhmaṇa, xi. 6, 1, 1; Taittiriya Upaniṣad, iii. 1, etc.

Vārkali, 'descendant of Vṛkalā,' is the metronymic of a teacher in the Śatapatha Brāhmaṇa.<sup>1</sup> The name in the form of Vārkalin has been seen in the Aitareya Āraṇyaka,<sup>2</sup> but wrongly.

<sup>1</sup> xii. 3, 2, 6.

<sup>2</sup> iii. 2, 2, and Keith's note; Śāṅkh-Āraṇyaka, viii. 2. Cf. Weber,

*Indian Literature*, 33, 123, who thinks Vārkali is equivalent to Vāśkali.

Vārkāruṇī-putra is the name of a teacher, a pupil of Ārtabhaṅgīputra, in the last Vamśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> vi. 4, 31 (Mādhyamīda = vi. 5, 1; is duplicated, one being the pupil of 2 Kāṇva, where also Vārkāruṇīputra the other).

Vārdhrā-ṇasa,<sup>1</sup> Vārdhrī-nasa<sup>2</sup> is the name of an animal in the list of victims at the Aśvamedha ('horse sacrifice') in the

<sup>1</sup> Taittiriya Saṃhitā, v. 5, 20, 1; | <sup>2</sup> Vājasaneyi Saṃhitā, xxiv. 39 (Prāti-Maitrāyaṇī Saṃhitā, iii. 14, 20. | sākhya, iii. 89; vi. 28).

Yajurveda Saṃhitās. The meaning seems to be, as taken by Sāyaṇa,<sup>3</sup> ‘rhinoceros.’ Böhtlingk<sup>4</sup> quotes as other interpretations ‘an old white he-goat’ or ‘a kind of crane.’

<sup>3</sup> On Taittirīya Samhitā, *loc. cit.*

*Cf. Zimmer, Altindisches Leben*, 80.

<sup>4</sup> Dictionary, s.v.

Vārṣa-gaṇa, ‘descendant of Vṛṣagāṇa,’ is the patronymic of Asita in the Brāhmaṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> vi. 4, 33 (Mādhyamīḍina = vi. 5, 3 Kāṇva).

Vārṣagaṇī-putra, ‘son of a female descendant of Vṛṣagāṇa,’ is the name of a teacher, a pupil of Gautamī-putra in the last Vāṇśa (list of teachers) in the Mādhyamīḍina recension of the Brāhmaṇyaka Upaniṣad (vi. 4, 31).

Vārṣa-gaṇya, ‘descendant of Vṛṣagāṇa,’ is the name of a teacher in the Vāṇśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372; Nidāna Sūtra, ii. 9; vi. 7, etc. Cf. Garbe, *Sāṃkhya Philosophie*, 36.

Vārṣā-gira, ‘descendant of Vṛṣāgir,’ is the patronymic of Ambarīṣa, Rjṛāśva, Bhayamāna, Sahadeva, and Surādhas, in the Rigveda (i. 100, 17).

*Cf. Ludwig, Translation of the Rigveda*, 3, 113.

Vārṣṇa, ‘descendant of Vṛṣṇi or Vṛṣṇi or Vṛṣṇa,’ is the patronymic of Gobala<sup>1</sup> and Barku,<sup>2</sup> and of Aikṣvāka.<sup>3</sup>

<sup>1</sup> Taittirīya Brāhmaṇa, iii. 11, 9, 3; Jaiminīya Upaniṣad Brāhmaṇa, i. 6, 1. | where the Kāṇva recension (iv. 1, 4) has a *varia lectio* Vārsma.

<sup>2</sup> Śatapatha Brāhmaṇa, i. 1, 1, 10, Brāhmaṇa, | <sup>3</sup> Jaiminīya Upaniṣad Brāhmaṇa, Brāhmaṇyaka Upaniṣad, iv. 1, 8, i. 5, 4.

Vārṣṇi-vṛddha, ‘descendant of Vṛṣṇivṛddha,’ is the patronymic of Ula in the Kauśitaki Brāhmaṇa (vii. 4).

Vārsneya, ‘descendant of Vṛṣṇi,’ is the patronymic of Śūṣa in the Taittirīya Brāhmaṇa (iii. 10, 9, 15).

**Vārsṇya**, ‘descendant of Viṣṇu,’ is the patronymic of a man in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> iii. 1, 1, 4. The Kāṇva recension omits the name. See Eggeling *Sacred Books of the East*, 26, 2, n. 2.

**Vārsma.** See *Vārsṇa*.

**Vāla** denotes a ‘hair sieve’ in the later Samhitās and the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Vājasaneyī Samhitā, xix. 88; Śatapatha Brāhmaṇa, xii. 7, 3, 11; 8, 1, 14, etc.

**Vāla-khilya** is the term applied in the Brāhmaṇas<sup>1</sup> to the supplementary hymns inserted after Rigveda viii. 48. The Ṛṣis of these hymns are so named in the Taittirīya Āraṇyaka.<sup>2</sup> Cf. 2. Khila.

<sup>1</sup> Aitareya Brāhmaṇa, v. 15, 1. 3. 4; vi. 24, 1. 4. 5. 10. 11; Kauśītaki Brāhmaṇa, xxx. 4. 8; Pañcavimśa Brāhmaṇa, xiii. 11, 3; xiv. 5, 4; Aitareya Āraṇyaka, v. 2, 4, etc., Gopatha Brāhmaṇa, ii. 6, 9.

<sup>2</sup> i. 23.

Cf. Max Müller, *Ancient Sanskrit Literature*, 220; *Sacred Books of the East*, 32, xlvi et seq., Bṛhaddevatā, vi. 84 et seq., with Macdonell's notes; Scheftelowitz, *Die Apokryphen des Rgveda*, 35 et seq.

**Vāla-dāman** denotes a ‘horse-hair strap’ in the Śatapatha Brāhmaṇa (v. 3, 1, 10).

**Vāliśikhāyani** is the name of a teacher in the Śāṅkhāyana Āraṇyaka.<sup>1</sup>

<sup>1</sup> vii. 21. Cf. Keith, *Śāṅkhāyana Āraṇyaka*, 49, n. 5.

**Vāvātā** is in the Brāhmaṇas<sup>1</sup> the name of the king's ‘favourite’ wife, inferior to the Mahiṣī only.

<sup>1</sup> Aitareya Brāhmaṇa, iii. 22, 1. 7; | patha Brāhmaṇa, xiii. 2, 15 4, 1 8; Taittirīya Brāhmaṇa, i. 7, 3, 3; Śata- | 5, 2, 6, etc.

Vāśitā in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes a cow desiring the bull.

<sup>1</sup> v. 20, 2.

<sup>2</sup> Kāthaka Samhitā, xiii. 4; Tait-

tirya Brāhmaṇa, i. 1, 9, 9; Aitareya

Brāhmaṇa, vi. 18, 10; 21, 14, etc.

Vāśī is mentioned in the Rigveda both as a weapon of the Maruts<sup>1</sup> and as held by the god Tvaṣṭṛ,<sup>2</sup> as well as in other mythical surroundings.<sup>3</sup> It is used, however, in the Atharvaveda<sup>4</sup> of the carpenter's knife; here it may mean 'awl,' in accordance with Sāyaṇa's view.

<sup>1</sup> i. 37, 2, 88, 3; v. 53, 4.

<sup>2</sup> viii. 29, 3

<sup>3</sup> viii. 12, 12, x. 53, 10; 101, 10 (of the stones with which the Soma plant is manipulated), all doubtful passages.

<sup>4</sup> x. 6, 3 (where the manuscripts all have vāsyā: perhaps this is really a different word).

<sup>5</sup> Zimmer, *Altindisches Leben*, 301.

Vāsaḥ-palpūlī, 'washer of clothes,' is the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Samhitā, xxx. 12, Taittiriya Brāhmaṇa, iii. 4, 7, 1.

Vāsas is the most usual word in the Rigveda<sup>1</sup> and later<sup>2</sup> for 'clothing.' Clothes were often woven of sheep's wool (*cf.* Ūrṇā); the god Pūṣan is called a 'weaver of garments' (*vāso-vāya*)<sup>3</sup> because of his connexion with the fashioning of forms. The garments worn were often embroidered (*cf.* Peśas), and the Maruts are described as wearing mantles adorned with gold.<sup>4</sup> When the 'giver of garments' (*vāso-dā*)<sup>5</sup> is mentioned along with the giver of horses and gold, ornamental garments are probably meant. There are several references in the Rigveda<sup>6</sup> to the Indians' love of ornament, which is attested by Megas-

<sup>1</sup> i. 34, 1; 115, 4; 162, 16; viii. 3, 24; x. 26, 6; 102, 2, etc.

<sup>2</sup> Taittiriya Samhitā, vi. 1, 9, 7; xi, 2; Vājasaneyi Samhitā, ii. 32;

xi. 40; Aitareya Brāhmaṇa, i. 3, etc.

A garment of Kuśa grass is mentioned in Śatapatha Brāhmaṇa, v. 2, 1, 8, as worn by the wife of the sacrificer at the consecration, but it is doubtful

whether such dresses were normally worn. Cf. also *kausumbha-paridhāna*, 'a silken garment,' Śāṅkhāyana Āraṇyaka, xi. 4.

<sup>3</sup> Rv. x. 26, 6.

<sup>4</sup> Rv. v. 55, 6 (*hiranya-yayān athān*).

<sup>5</sup> Rv. x. 107, 2. Cf. *vasira-dā*, v. 24, 8.

<sup>6</sup> Rv. i. 85, 1; 92, 4; ix. 96, 1; x. 1, 6.

thenes for his day.<sup>7</sup> The Rigveda also presents epithets like *su-vasana*<sup>8</sup> and *su-rabhi*,<sup>9</sup> implying that garments were becoming or well-fitting.

The Vedic Indian seems often to have worn three garments—an undergarment (*cf. Nīvi*),<sup>10</sup> a garment,<sup>11</sup> and an over-garment (*cf. Adhīvāsa*),<sup>12</sup> which was presumably a mantle, and for which the names *Atka* and *Drāpi* also seem to be used. This accords with the description of the sacrificial garments given in the Śatapatha Brāhmaṇa,<sup>13</sup> which comprise a *Tārpya*, perhaps a ‘silken undergarment’; secondly, a garment of undyed wool, and then a mantle, while the ends of the turban, after being tied behind the neck, are brought forward and tucked away in front. The last point would hardly accord with the usual practice in ordinary life, but seems to be a special sacrificial ritual act. A similar sort of garments in the case of women appears to be alluded to in the Atharvaveda<sup>14</sup> and the Śatapatha Brāhmaṇa.<sup>15</sup> There is nothing to show exactly what differences there were between male and female costume, nor what was exactly the nature of the clothes in either case.

It is important to note that the Vedic Indian evidently assumed that all civilized persons other than inspired Munis would wear clothing of some sort.<sup>16</sup>

See also *Vasana*, *Vastra*, *Otu*, *Tantu*. For the use of skin garments, see *Mala*.

<sup>7</sup> See Strabo, p. 709; Arrian, *Indica*, v. 9.

<sup>8</sup> Rv. ix. 97, 50.

<sup>9</sup> With *utku*, vi. 29, 3, x. 123, 7, this word may possibly indicate that early Vedic dress was fitted like the Minoan style of dress, and unlike the later Achæan style as seen in Homer (*cf. Lang, The World of Homer*, 60 *et seq.*).

<sup>10</sup> Av. viii. 2, 16; xiv. 2, 50. *Cf. Taittiriya Samhitā*, vi. 1, 1, 3; *Vājasaneyi Samhitā*, iv. 10, etc.

<sup>11</sup> *Vāsas* in the narrower sense, Av. viii. 2, 16.

<sup>12</sup> Rv. i. 140, 9, 162, 16; x. 5, 4.

<sup>13</sup> v. 3, 5, 20 *et seq.* See Eggeling, *Sacred Books of the East*, 41, 85 *et seq.*

<sup>14</sup> viii. 2, 16; xiv. 2, 50

<sup>15</sup> v. 2, 1, 8.

<sup>16</sup> *Cf. Śatapatha Brāhmaṇa*, xi. 5, i, 1, and iii. 1, 2, 13-17, where the fact that man alone wears clothes is accounted for by a silly legend.

*Cf. Zimmer, Altindisches Leben*, 261, 262.

**Vāsiṣṭha**, ‘descendant of Vasiṣṭha,’ is the patronymic of **Sātyahavya**, a teacher mentioned several times in the later

Saṃhitās,<sup>1</sup> of Rauhiṇa in the Taittirīya Āraṇyaka,<sup>2</sup> and of Caikitāneya.<sup>3</sup> Moreover, reference is made to the claim of the Vāsiṣṭhas to be Brahman priest at the sacrifice.<sup>4</sup> A Vāsiṣṭha is mentioned as a teacher in the Vaṃśa Brāhmaṇa<sup>5</sup> and the Jaiminīya Upaniṣad Brāhmaṇa.<sup>6</sup>

<sup>1</sup> Taittirīya Saṃhitā, vi 6, 2, 2; Kāthaka Saṃhitā, xxxiv. 17 (*Indische Studien*, 3, 474); Maitrāyanī Saṃhitā, iii. 3, 9, iv 8, 7. For his enmity to Atyarāti, see Aitareya Brāhmaṇa, viii 23, 9, 10.

<sup>2</sup> i. 12, 7

<sup>3</sup> Jaiminiya Upaniṣad Brāhmaṇa, i. 42, 1; Śaḍvimśa Brāhmaṇa, iv. 1; *Indische Studien*, 4, 384. Cf. Gopatha Brāhmaṇa, ii 2, 10.

<sup>4</sup> Taittirīya Saṃhitā, iii 5, 2, 1; Kāthaka Saṃhitā, xxxvii. 17; Śatapatha Brāhmaṇa, xi. 6, 1, 41. See Weber, *Indische Studien*, 10, 34; Eggeling, *Sacred Books of the East*, 44, 212, n. (correcting the rendering of Delbrück, *Altindische Syntax*, 570).

<sup>5</sup> *Indische Studien*, 4, 373.

<sup>6</sup> iii. 15, 2.

Vāstu-paśya, according to Böhtlingk<sup>1</sup> a name of a Brāhmaṇa, is a mere error for *Vāstupasya*<sup>2</sup> in the Jaiminiya Brāhmaṇa.<sup>3</sup>

<sup>1</sup> Dictionary, s.v., supplement 6.

<sup>2</sup> Hopkins, *Journal of the American Oriental Society*, 26, 61.

<sup>3</sup> iii. 120.

Vāha is found in the Rigveda (iv. 57, 4. 8) and the Atharva-veda (vi. 102, 1) apparently denoting an ox for ‘drawing’ the plough. See also Rathavāhana.

Vāhana (neut.) in the Brāhmaṇas<sup>1</sup> denotes a ‘beast of burden,’ or occasionally<sup>2</sup> a ‘cart.’ Cf. Rathavāhana.

<sup>1</sup> Aitareya Brāhmaṇa, iv. 9, 4; Śatapatha Brāhmaṇa, i. 8, 2, 9; ii. 1, 4, 4; iv. 4, 4, 10.

<sup>2</sup> Śatapatha Brāhmaṇa, ix. 4, 2, 11.

Vāhasa, ‘boa constrictor,’ is included in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitās.<sup>1</sup>

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 13, 1; Vājasaneyi Saṃhitā, xxiv. 34. Cf. 14, 1; Maitrāyanī Saṃhitā, iii. 14, 15; Zimmer, *Altindisches Leben*, 94.

**Vi** in the Rigveda,<sup>1</sup> and sometimes later,<sup>2</sup> denotes ‘bird.’

<sup>1</sup> ii. 29, 5; 38, 7; vi. 64, 6, etc.      <sup>2</sup> Pañcavimśa Brāhmaṇa, v. 6, 15, etc.  
Cf. Zimmer, *Altindisches Leben*, 87.

**Vi-kakara** is the name of some bird, a victim at the Aśva-medha (‘horse sacrifice’) according to the Vājasaneyi Saṃhitā.<sup>1</sup>

<sup>1</sup> xxiv. 20. Cf. Zimmer, *Altindisches Leben*, 94, in Āpastamba Śrauta Sūtra, | xx. 14, 5, *vikira* (with variants *vikikira*, *vikhakara*) is read.

**Vi-kaṅkata** is the name of a tree (*Flacourtie sapida*), often mentioned in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittirīya Saṃhitā, iii. 5, 7, 3; vi. 4, 10, 5; Kāthaka Saṃhitā, xix. 10; Maitrāyaṇī Saṃhitā, iii. 1, 9      Cf. Av. xi. 10, 3.	<sup>2</sup> Śatapatha Brāhmaṇa, ii. 2, 4, 10; v. 2, 4, 18, etc. Cf. Zimmer, <i>Altindisches Leben</i> , 59.
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**Vi-kraya** is found in the Atharvaveda (iii. 15, 4) and the Nirukta (iii. 4) denoting ‘sale.’ See **Kraya**.

**Vi-klindu** is the name of a disease in the Atharvaveda.<sup>1</sup> Bloomfield<sup>2</sup> suggests ‘catarrh.’

<sup>1</sup> xii. 4, 5.

<sup>2</sup> *Hymns of the Atharvaveda*, 658.

**Vi-ghana** in the Taittirīya Saṃhitā<sup>1</sup> seems to denote ‘club.’

<sup>1</sup> iii. 2, 4, 1. The Av., vii. 28, 1, has *drughāṇa*.

**Vi-cakṣaṇa Tāṇḍya** is the name of a teacher, a pupil of Gardabhimukha in the Vaṃśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373.

**Vi-cārin Kābandhi** (‘descendant of Kabandha’) is the name of a mythical teacher in the Gopatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> i. 2, 9. 18. Cf. Hillebrandt, *Vedische Mythologie*, 2, 176, n. 4; Bloomfield, *Atharvaveda*, 111, 112.

Vi-*cṛt* in the dual is found in three passages of the Atharva-veda,<sup>1</sup> where Roth<sup>2</sup> sees in the term the name of two stars, while in the Taittirīya Saṃhitā<sup>3</sup> he thinks they mean the Nakṣatra called Mūla. There can, however, be no doubt that the asterism is intended in all the passages.<sup>4</sup>

<sup>1</sup> ii. 8, 1, vi. 110, 2; 121, 3. See also iii. 7, 4.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> iv. 4, 10, 2.

<sup>4</sup> Zimmer, *Altindisches Leben*, 356;

Whitney, Translation of the Atharva-veda, 361, points out that Viśtau are λ and ν Scorpionis, while Mūla includes the tail as a whole.

Vij. See 2. Akṣa.

Vi-jāmātr. See Jāmātr.

Vitastā, the most westerly of the five rivers of the Panjab, is only mentioned in the Rigveda<sup>1</sup> in the Nadīstuti ('Praise of Rivers').<sup>2</sup> It is the Hydaspes of Alexander's historians, more correctly reproduced by Ptolemy as Bidaspes. The name appears in the Mohammedan historians corrupted to Bihat or Wihat, and survives in the modern Kashmīrī form of Veth.

<sup>1</sup> x. 75, 5; Nirukta, ix. 26; cf. Kāśikā Vṛtti on Pāṇini, i. 4, 31. Cf. Zimmer, *Altindisches Leben*, 12; *Imperial Gazetteer of India*, 14, 160.

<sup>2</sup> The rareness of the name in the Rigveda points to the Panjab not having been the seat of the activity of the greater part of the Vedic Indians.

Vitta in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes 'wealth,' 'possessions.' The earth is referred to in the Taittirīya Upaniṣad<sup>3</sup> as full of riches (*vittasya pūrṇā*). The doctrine that a man's greatness depends on his wealth is found as early as the Taittirīya Brāhmaṇa.<sup>4</sup> The striving after wealth (*vittaiṣanā*) is mentioned in the Brhadāraṇyaka Upaniṣad<sup>5</sup> as one of the things abandoned by the sage.

<sup>1</sup> v. 42, 9; x. 34, 13.

<sup>2</sup> Av. xii. 3, 52; Taittirīya Saṃhitā, i. 5, 9, 2; vi. 2, 4, 3; Vājasaneyi Saṃhitā, xviii. 11, 14, etc.

<sup>3</sup> ii. 8. Cf. the name *vasumatī* found in the Śāṅkhāyana Āraṇyaka, xiii. 1.

<sup>4</sup> i. 4, 7, 7.

<sup>5</sup> iii. 4, 1; iv. 4 26.

Vidagdha Śākalya is the name of a teacher, a contemporary and rival of Yajñavalkya at the court of Janaka of Videha in the Br̥hadāraṇyaka Upaniṣad,<sup>1</sup> the Jaiminiya Upaniṣad Brāhmaṇa,<sup>2</sup> and the Śatapatha Brāhmaṇa.<sup>3</sup>

<sup>1</sup> iii. 9, 1; iv. 1, 17 (Mādhyamida  
= 7 Kāṇva).

<sup>2</sup> ii. 76 (*Journal of the American Oriental Society*, 15, 239).

<sup>3</sup> xi. 6, 3, 3.

Vidatha is a word of obscure sense, confined mainly to the Rigveda. According to Roth,<sup>1</sup> the sense is primarily ‘order,’ then the concrete body which gives orders, then ‘assembly’ for secular<sup>2</sup> or religious ends,<sup>3</sup> or for war.<sup>4</sup> Oldenberg<sup>5</sup> once thought that the main idea is ‘ordinance’ (from *vi-dhā*, ‘dispose,’ ‘ordain’), and thence ‘sacrifice.’ Ludwig<sup>6</sup> thinks that the root idea is an ‘assembly,’ especially of the Maghavans and the Brahmins. Geldner<sup>7</sup> considers that the word primarily means ‘knowledge,’ ‘wisdom,’ ‘priestly lore,’ then ‘sacrifice’ and ‘spiritual authority.’ Bloomfield,<sup>8</sup> on the other hand, insists that Vidatha refers to the ‘house’<sup>9</sup> in the first place (from *vid*, ‘acquire’), and then to the ‘sacrifice,’ as connected with the house; this interpretation, at any rate, appears to suit all the passages. The term *vidathyā*, once<sup>10</sup> applied to the king (*samrāṭ*), might seem to be against this view, but it may refer to his being ‘rich in homesteads’; and the connexion of the woman with the Vidatha, as opposed to

<sup>1</sup> Rv. i. 31, 6; 117, 25; iii. 1, 18; 27, 7; iv. 38, 4; vi. 8, 1; x. 85, 26; 92, 2; Av. iv. 25, 1; v. 20, 12; xviii. 3, 70, etc.

<sup>2</sup> ii. 1, 4; 27, 12, 17; iii. 38, 5, 6; v. 63, 2; vii. 66, 10; viii. 39, 1; x. 12, 7; Av. xvii. 1, 15. So Whitney renders the word in Av. i. 13, 4, as ‘council,’ Translation of the Atharvaveda, 15.

<sup>3</sup> Rv. i. 60, 1; ii. 4, 8; 39, 1; iii. 1, 1; 56, 8, etc.

<sup>4</sup> Rv. i. 166, 2; 167, 6; v. 59, 2, etc.

<sup>5</sup> *Sacred Books of the East*, 46, 26 et seq. But in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 54, 609-611,

he falls back on the derivation from *vidh*, ‘worship’ Cf. Macdonell, *Vedic Grammar*, p. 23, n. 10.

<sup>6</sup> Translation of the Rigveda, 3, 259 et seq.

<sup>7</sup> *Vedische Studien*, 1, 147; *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 52, 757; *Rigveda, Glossar*, 161.

<sup>8</sup> *Journal of the American Oriental Society*, 19, 12 et seq.

<sup>9</sup> See Rigveda, x. 85, 26, 27 (of the wife in the marriage ritual); i. 117, 25; ii. 1, 6; Av. xviii. 3, 70.

<sup>10</sup> iv. 27, 2. In i. 91, 20; 167, 3; Av. xx. 128, 1, *vidathyā*, ‘having an establishment,’ seems adequate.

the **Sabhā**, tells in favour<sup>11</sup> of Bloomfield's explanation. That the word ever denotes an asylum, like the house of the Brahmin,<sup>12</sup> as Ludwig<sup>13</sup> suggests, is doubtful.<sup>14</sup>

<sup>11</sup> Cf. Av. vii. 38, 4; Maitrāyaṇī Samhitā, iv. 7, 4.

<sup>12</sup> Śatapatha Brāhmaṇa, v. 3, 1, 13, with Kātyāyana Śrauta Sūtra, xv. 3, 35

<sup>13</sup> Op. cit., 3, 261.

<sup>14</sup> Rv. i. 31, 6, v. 62, 6, Aitareya Brāhmaṇa, i. 30, 27, 28, certainly does not show this clearly.

Cf. Zimmer, *Altindisches Leben*, 177, who suggests that Vīdatha sometimes means (e.g., in *vīdathēṣu prāśastāḥ*, Rv. ii. 27, 12) a smaller assembly than the Samiti. But we have no ground to be certain that such smaller assemblies ever existed at an early date either in India or elsewhere among Āryan peoples.

**Vidanvant Bhārgava** ('descendant of Bhṛgu') is mentioned as the seer of a Sāman or chant in the Pañcavimśa Brāhmaṇa<sup>1</sup> and in the Jaiminīya Upaniṣad Brāhmaṇa.<sup>2</sup>

<sup>1</sup> xiii. 11, 10.

<sup>2</sup> iii. 159 et seq. (*Journal of the American Oriental Society*, 26, 64).

**Vidarbha** occurs in the earlier Vedic literature as the name of a place only in the Jaiminīya Upaniṣad Brāhmaṇa,<sup>1</sup> where its **Mācalas** (perhaps a species of dog) are said to kill tigers.

<sup>1</sup> ii. 440 (*Journal of the American Oriental Society*, 19, 103, n. 3).

**Vidarbhi-Kaundineya** is the name of a teacher, a pupil of Vatsanapāt in the first two Vamśas (lists of teachers) of the Brhadāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> ii. 5, 22; iv. 5, 28 (Mādhyāḍina = ii. 6, 3; iv. 6, 3 Kāṇva)

**Vi-diś** denotes<sup>1</sup> an 'intermediate quarter.' See **Diś**.

<sup>1</sup> Vājasaneyi Samhitā, vi. 19; Ṣaḍvimśa Brāhmaṇa, iv. 4.

**Vidīgaya** is the name of an animal in the Taittirīya Samhitā<sup>1</sup> and the Taittirīya Brāhmaṇa.<sup>2</sup> The commentary on the former takes it as a kind of cock (*kukkuṭa-viśeṣa*), that on the latter as a white heron (*śveta-baka*).

<sup>1</sup> v. 6, 22, 1.

<sup>2</sup> iii. 9, 9, 3; Āpastamba Śrauta Sūtra, xx. 22, 13.  
Cf. Zimmer, *Altindisches Leben*, 94.

Videgha is the name of a man, Māthava, in the Śatapatha Brāhmaṇa.<sup>1</sup> It is legitimate to assume<sup>2</sup> that it is a name given to him as king of the Videghas who are the later Videhas.

<sup>1</sup> i. 4, 1, 10 *et seq.*

<sup>2</sup> Cf. Eggeling, *Sacred Books of the East*, 12, xli, n. 4, 104, n.; Weber,

*Indische Studien*, 1, 170; *Indische Streifen*,

1, 13, *Indian Literature*, 134.

Videha is the name of a people who are not mentioned before the Brāhmaṇa period. In the Śatapatha Brāhmaṇa<sup>1</sup> the legend of Videgha Māthava preserves clearly a tradition that in Videha culture came from the Brahmins of the West, and that Kosala was brahminized before Videha. The Videhas, however, derived some fame later from the culture of their king Janaka, who figures in the Bṛhadāraṇyaka Upaniṣad<sup>2</sup> as one of the leading patrons of the Brahman doctrine. In the Kauśitaki Upaniṣad<sup>3</sup> the Videhas are joined with the Kāśis; in the list of peoples in the Aitareya Brāhmaṇa<sup>4</sup> the Videhas are passed over, probably because, with Kosala and Kāśi, they are included in the term Prācyas, 'easterners.' Again, in the Śāṅkhāyana Śrauta Sūtra<sup>5</sup> it is recorded that the Kāśi, Kosala, and Videha kingdoms had each the one Purohita, Jala Jātūkarnya; and in another passage of the same text<sup>6</sup> the connexion between the Videha king, Para Āṭnāra, and the Kosala king, Hiranyanābha, is explained, while the Śatapatha Brāhmaṇa<sup>7</sup> speaks of Para Āṭnāra as the Kosala king, descendant of Hiranyanābha.

Another king of Videha was Nāmī Sāpya, mentioned in the Pañcavimśa Brāhmaṇa.<sup>8</sup> In the Saṃhitās of the Yajurveda<sup>9</sup> 'cows of Videha' seem to be alluded to, though the commentator on the Taittirīya Saṃhitā merely takes the adjective *vaidehī* as 'having a splendid body' (*viśiṣṭa-deha-sambandhī*), and the point of a place name in the expression is not very obvious. The Videhas also occur in the Baudhāyana Śrauta Sūtra<sup>10</sup> in Brāhmaṇa-like passages.

The boundary of Kosala and Videha was the Sadānīrā,

<sup>1</sup> i. 4, 1, 10 *et seq.*

<sup>2</sup> iii. 8, 2. Cf. iv. 2, 6; 9, 30; Śatapatha Brāhmaṇa, xi. 3, 1, 2; 6, 2, 1; 3, 1; Taittirīya Brāhmaṇa, iii. 10, 9, 9.

<sup>3</sup> iv. 1.

<sup>5</sup> xvi. 29, 5.

<sup>6</sup> xvi. 9, 11, 13.

<sup>7</sup> xiii. 5, 4, 4.

<sup>8</sup> xxv. 10, 17.

<sup>9</sup> Taittirīya Saṃhitā, ii. 1, 4, 5; Kāthaka Saṃhitā, xiv. 5.

<sup>4</sup> viii. 14.

<sup>10</sup> ii. 5; xxi. 13.

probably the modern Gandak<sup>11</sup> (the Kondochates of the Greek geographers), which, rising in Nepal, flows into the Ganges opposite Patna. Videha itself corresponds roughly to the modern Tirhut.

<sup>11</sup> Cf. *Imperial Gazetteer of India*, i, 12, 125.

Cf. Weber, *Indische Studien*, i, 170; *Indian Literature*, io, 33, 53, 127, 129, etc.; Eggeling, *Sacred Books of the East*,

12, xli; Oldenberg, *Buddha*, 398, 399, Rhys Davids, *Buddhist India*, 26, 37; Pargiter, *Journal of the Royal Asiatic Society*, 1910, 19 et seq.

Vidyā in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes ‘knowledge,’ especially that of the three Vedas, which are called the *trayī vidyā*, ‘the threefold knowledge,’ as early as the Taittiriya Brāhmaṇa.<sup>3</sup> In a more special sense Vidyā occurs in lists of objects of study in the Śatapatha Brāhmaṇa.<sup>4</sup> What exactly the expression here means is uncertain: Sāyaṇa<sup>5</sup> suggests the philosophic systems; Geldner<sup>6</sup> the first Brāhmaṇas; and Eggeling,<sup>7</sup> more probably, special sciences like the Sarvavidyā or the Viśavidyā.

<sup>1</sup> vi. 116, 1; xi. 7, 10; 8, 3.

<sup>2</sup> Taittiriya Samhitā, ii. 1, 2, 8; v. 1, 7, 2; Aitareya Brāhmaṇa, viii. 23, 8, 9, etc.

<sup>3</sup> iii. 10, 11, 5. Cf. Śatapatha Brāhmaṇa, v. 5, 5, 6, etc.

<sup>4</sup> xi. 5, 6, 8; Bṛhadāraṇyaka Upaniṣad, ii. 4, 10; iv. 5, 11.

<sup>5</sup> On Śatapatha Brāhmaṇa, xi. 5, 6, 8.

<sup>6</sup> *Vedische Studien*, i, 290, n. 4.

<sup>7</sup> *Sacred Books of the East*, 44, 98, n. 2.

Vidradha denotes a disease, ‘abscesses,’ in the Atharvaveda.<sup>1</sup> According to Zimmer,<sup>2</sup> it was a symptom accompanying Yakṣma. Later it is called Vidradhi. Ludwig<sup>3</sup> compares the obscure Vidradha of the Rigveda,<sup>4</sup> where, however, the sense of the word is very uncertain.<sup>5</sup>

<sup>1</sup> vi. 127, 1; ix. 8, 20.

<sup>2</sup> *Altindisches Leben*, 386.

<sup>3</sup> Translation of the Rigveda, 5, 93. Cf. Roth, *Nirukta*, *Erläuterungen*, 42, 43.

<sup>4</sup> iv. 32, 23.

<sup>5</sup> Oldenberg, *Rgveda-Noten*, i, 295.

Cf. Wise, *System of Hindu Medicine*, 210; Bloomfield, *Hymns of the Atharvaveda*, 531, 602; *Atharvaveda*, 60; Grohmann, *Indische Studien*, 9, 397; Whitney, Translation of the Atharvaveda, 376.

Vidhavā denotes ‘widow’ as the ‘desolate one,’ from the root *vidh*, ‘be bereft.’ The masculine *vidhava* is conjectured

by Roth<sup>1</sup> in a difficult passage of the Rigveda,<sup>2</sup> where the received text presents the apparent false concord *vidhantam* *vidhavām*, in which he sees a metrical lengthening for *vidhavam*, ‘the sacrificing widower.’ Ludwig in his version takes *vidhantam* as equivalent to a feminine, while Delbrück<sup>3</sup> prefers ‘the worshipper and the widow.’ Possibly ‘the widower and the widow’ may be meant; but we know nothing of the mythological allusion in question, the feat being one of those attributed to the Aśvins, and the natural reference to **Ghoṣā** as ‘husbandless’ being rendered unlikely because their feat in regard to her has already been mentioned a few verses before in the same hymn.<sup>4</sup> The word *Vidhavā* is not of common occurrence.<sup>5</sup>

<sup>1</sup> St. Petersburg Dictionary, s.v., so also Grassmann.

<sup>2</sup> x. 40, 8.

<sup>3</sup> *Die indogermanischen Verwandtschaftsnamen*, 443.

<sup>4</sup> x. 40. 5.

<sup>5</sup> RV. iv. 18, 12; x. 40, 2; Saḍvīṁśa Brāhmaṇa, iii. 7; Nirukta, iii. 15.

**Vidhu** seems clearly to mean (as it does in the post-Vedic language) the ‘moon’ in a passage of the Rigveda,<sup>1</sup> where it is alluded to as ‘wandering solitary in the midst of many’ (*vidhūm dadrāṇam samane bahūnām*).

<sup>1</sup> x. 55, 5; Nirukta, xiv. 18. Cf. Hillebrandt, *Vedische Mythologie*, i, 465. That the ‘many’ are the Nakṣatras is

neither certain nor even probable. The stars are an adequate explanation.

**Vi-naśana**, ‘disappearance,’ is the name of the place where the Sarasvatī is lost in the sands of the desert. It is mentioned in the Pañcavīṁśa Brāhmaṇa<sup>1</sup> and the Jaiminiya Upaniṣad Brāhmaṇa.<sup>2</sup> The locality is the Patiala district of the Panjab.<sup>3</sup> Cf. Plakṣa Prāśravaṇa.

<sup>1</sup> xxv. 10, 6; Kātyāyana Śrauta Sūtra, xxiv. 5, 30; Lātyāyana Śrauta Sūtra, x. 15, 1, Baudhāyana Dharma Sūtra, i. 1, 2, 12. Cf. Bühler, *Sacred Books of the East*, 14, 2, 147.

<sup>2</sup> iv. 26.

<sup>3</sup> Cf. *Imperial Gazetteer of India*, 22, 97.

**Vip** in several passages of the Rigveda<sup>1</sup> refers, according to Roth,<sup>2</sup> to the rods which form the bottom of the Soma filter,

<sup>1</sup> ix. 3, 2; 65, 12; 99, 1.

<sup>2</sup> St. Petersburg Dictionary, s.v.

and on which the straining cloth is stretched. But this explanation is very doubtful.<sup>3</sup>

<sup>3</sup> Hillebrandt, *Vedische Mythologie*, I, 203; Bergaigne, *Religion Védique*, I, v; Oldenberg, *Zeitschrift der Deutschen*

*Morgenländischen Gesellschaft*, 54, 171; Geldner, *Vedische Studien*, 3, 97-110.

**Vi-patha**, in the description of the **Vrātya**,<sup>1</sup> denotes a vehicle suited for rough roads. Cf. Anas.

<sup>1</sup> Av. xv. 2, 1; Pañcavimśa Brāhmaṇa, xvii. 1, 14; Lātyāyana Śrauta Sūtra, viii. 6, 9, Anupada Sūtra, v. 4; Kātyāyana Śrauta Sūtra, xxii. 4, 11;

Apastamba Srauta Sūtra, xxii. 5, 5, cf. vii. 3, 8. Cf. Weber, *Indische Studien*, I, 44.

1. **Vipaścit Drdha-jayanta Lauhitya** ('descendant of Lohita') is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1) as the pupil of Dakṣa Jayanta Lauhitya.

2. **Vipaścit Śakuni-mitra Pārāśarya** ('descendant of Parāśara') is the name of a teacher, pupil of Aśādha Uttara Pārāśarya, in a Vamśa (list of teachers) of the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

**Vi-pāś** ('fetterless') is the name of a river mentioned twice in the Rigveda.<sup>1</sup> It is the modern Beās in the Panjab, the Hyphasis, Hypanis or Bipasis of the Greeks. Its small importance for the Vedic Indians is indicated by the fact that it is never mentioned in the earlier Vedic literature except in two hymns of the Rigveda. The Nirukta<sup>2</sup> preserves the notice that its earlier name was **Uruñjirā**, while the Gopatha Brāhmaṇa<sup>3</sup> places in the middle of it the **Vasiṣṭha-śilāḥ**. Pāṇini<sup>4</sup> mentions the name, which otherwise in post-Vedic literature appears as **Vipāśā**. This river has changed its course considerably since ancient times.<sup>5</sup>

<sup>1</sup> iii. 33, 1. 3; iv. 30, 11. Yāska, Nirukta, xi. 48, sees in the latter passage an adjective *vi-pāśin*, but this is very improbable. See Oldenberg, *Rigveda-Noten*, I, 294.

<sup>2</sup> ix. 26. The Vipāś is also mentioned

in connexion with the Śutudri in ii. 24; ix. 36.

<sup>3</sup> i. 2, 7.

<sup>4</sup> iv. 2, 74.  
<sup>5</sup> See *Imperial Gazetteer of India*, 7, 138 (Beās).

Cf. Zimmer, *Altindisches Leben*, 11,

**Vi-pūjana Šaurāki<sup>1</sup>** or **Saurāki<sup>2</sup>** is the name of a teacher in the Yajurveda Saṃhitās.

<sup>1</sup> *Maitrāyaṇī Saṃhitā*, iii. 1, 3.

<sup>2</sup> *Kāthaka Saṃhitā*, xxvii. 5.

**Vipṛthu** in the Śāṅkhāyana Śrauta Sūtra (xiv. 72, 3) is apparently equivalent to the **Vipatha**, ‘rough cart,’ of other texts. It is probably a mere blunder.

**Vipra** seems to mean ‘inspired singer’ (from *vip*, ‘quiver’) in the Rigveda<sup>1</sup> and later.<sup>2</sup> More especially in the later texts<sup>3</sup> it denotes a ‘learned Brahmin.’ In the epic style it comes to mean no more than ‘Brahmin.’

<sup>1</sup> i. 129, 2, 11, 162, 7; iv. 26, 1, etc. Seven are spoken of in iii. 7, 7; 31, 5; iv. 2, 15, etc.

<sup>2</sup> *Taittiriya Saṃhitā*, ii. 5, 9, 1; *Vājasaneyi Saṃhitā*, ix. 4. *Śatapatha Brāhmaṇa*, i. 4, 2, 7, etc.

<sup>3</sup> *Śatapatha Brāhmaṇa*, iii. 5, 3, 12, etc.

**Vipra-citti<sup>1</sup>** or **Vipra-jitti<sup>2</sup>** is the name of a teacher in the first two Vamśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad.

<sup>1</sup> ii. 6, 3; iv. 6, 3 *Kāṇva*.

<sup>2</sup> ii. 5, 22, iv. 5, 28 *Mādhyamīna*.

**Vipra-jana Saurāki** is the form of the name of *Vipūjana* given by the St. Petersburg Dictionaries for the *Kāthaka Saṃhitā*.<sup>1</sup>

<sup>1</sup> xxvii. 5; Weber, *Indische Studien*, 3, 477, gives this form, which is due to a misreading of the ligature for *ū*.

**Vibālī** is found once in the Rigveda,<sup>1</sup> apparently as the name of an unknown stream.

<sup>1</sup> iv. 30, 12. Cf. Zimmer, *Altindisches Leben*, 12, 18.

**Vibhaṇḍaka Kāśyapa** (‘descendant of Kāśyapa’) is the name of a teacher, a pupil of Rṣyaśrīṅga in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 374. Cf. St. Petersburg Dictionary, s.v. *Vibhāṇḍaka*, which is the more correct spelling (Bohtlingk, Dictionary, s.v.).

Vi-bhīndū is the name of a sacrificer in the Rigveda (viii. 2, 91).

*Cf.* Hopkins, *Journal of the American Oriental Society*, 17, 59.

Vibhinduka occurs in the Pañcavimśa Brāhmaṇa<sup>1</sup> as the name of a man or a demon<sup>2</sup> from whom Medhātithi drove away the cows. Hopkins<sup>3</sup> is inclined to read Vaibhinduka as a patronymic of Medhātithi. *Cf.* Vibhindukīya.

<sup>1</sup> xv. 10, 11.

<sup>2</sup> Cf. Sāyaṇa, *a.l.*

<sup>3</sup> *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 60, n. 1.

Vibhindukīya is the name of a group of priests whose Sattra is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa.<sup>1</sup>

<sup>1</sup> iii. 233 (*Journal of the American Oriental Society*, 18, 38).

Vibhitaka<sup>1</sup> and Vibhidaka,<sup>2</sup> the latter being the old form, denote a large tree, the *Terminalia bellerica*, the nut of which was used in dicing.<sup>3</sup> The wood was also used for making the sacrificial fire burn.<sup>4</sup>

<sup>1</sup> This form is the regular one after the Rigveda.

<sup>2</sup> Rv. vii. 86, 6; x. 34, 1.

<sup>3</sup> Rv., *loc. cit.* See 2. Akṣa.

<sup>4</sup> Taittirīya Samhitā, ii. 1, 5, 8; 7, 3

*Cf.* Śatapatha Brāhmaṇa, xiii. 8, 1, 16, etc.

*Cf.* Zimmer, *Altindisches Leben*, 62;

Roth, *Guruḍūjākaumudi*, 1-4; Lüders, *Das Würfelspiel im alten Indien*, 17-19.

i. Vi-mada is credited by the Anukramanī (Index) with the authorship of a number of hymns of the Rigveda.<sup>1</sup> This attribution is supported by the occurrence in this group of the name of the seer,<sup>2</sup> and once of his family, the Vimadas,<sup>3</sup> besides the repeated refrain<sup>4</sup> *vi vo made*, ‘in your carouses.’ Vimada is occasionally alluded to later.<sup>5</sup>

<sup>1</sup> Rv. x. 20-26.

<sup>2</sup> Rv. x. 20, 10; 23, 7.

<sup>3</sup> Rv. x. 23, 6.

<sup>4</sup> Rv. x. 21, 1-8; 24, 1-3.

<sup>5</sup> Av. iv. 29, 4; Aitareya Brāhmaṇa, v. 5, 1.

2. **Vimada** is mentioned in several passages of the Rigveda<sup>1</sup> as a protégé of the Aśvins, who gave him a wife, Kamadyū. His identity with the preceding is improbable.

<sup>1</sup> i. 51, 3, 112, 19; 116, 1; 117, 20, | 3. 105, has inferred that Vimada and  
x. 39, 7; 65, 12. From viii. 9, 15, | Vatsa were identical.  
Ludwig, Translation of the Rigveda,

**Vi-muktā** (lit., ‘secreted’), ‘pearl,’ is found in the late Śaḍviṁśa Brāhmaṇa (v. 6).

**Vi-moktr** in the list of victims at the Puruṣamedha<sup>1</sup> (‘human sacrifice’) denotes one who unharnesses horses from the chariot, as opposed to Yokt!, ‘one who yokes.’ The corresponding verbal noun Vimocana, ‘unyoking,’ is often found.<sup>2</sup>

<sup>1</sup> Vājasaneyi Samhitā, xxx. 14; Tait- | <sup>2</sup> Rv. iii. 53, 5, 20, iv. 46, 7, etc.;  
tirīya Brāhmaṇa, iii. 4, 10, 1 (*cf. vimoktrī*, | Taittirīya Samhitā, vii. 5, 1, 5, etc.  
used metaphorically, *ibid.*, iii. 7, 14, 1).

**Vi-rāj** as a title of royalty is mentioned several times in the Rigveda,<sup>1</sup> but only in a metaphorical sense. As an actual title, it is asserted in the Aitareya Brāhmaṇa<sup>2</sup> to be used by the Uttara Kurus and the Uttara Madras.

<sup>1</sup> i. 188, 5, ix. 96, 18; x. 166, 1, etc.; Av. xii. 3, 11; xiv. 2, 15, etc.

<sup>2</sup> viii. 14, 3.

**Vi-rūpa** is the name of an Āṅgirasa who is twice mentioned in the Rigveda,<sup>1</sup> and to whom certain hymns are attributed by the Anukramaṇī (Index).

<sup>1</sup> i. 45, 3; viii. 75, 6.

<sup>2</sup> viii. 43 *et seq.*; 64.

**Viliṣṭa-bheṣaja** denotes a kind of snake in the Atharvaveda (v. 13, 7).

**Viliṣṭa-bheṣaja** in the Atharvaveda (Paippalāda, xx. 5, 2) denotes a remedy for a dislocation or a sprain.

Vi-lohita is the name of a disease mentioned in the Atharvaveda.<sup>1</sup> Bloomfield<sup>2</sup> thinks that ‘flow of blood from the nose’ is meant; Henry<sup>3</sup> renders it ‘decomposition of the blood’; and Whitney<sup>4</sup> has ‘anæmia.’

<sup>1</sup> ix. 8, 1; xii. 4, 4

<sup>2</sup> *Hymns of the Atharvaveda*, 657

<sup>3</sup> *Les livres viii et ix de l'Atharvaveda*, 105, 142.

<sup>4</sup> Translation of the Atharvaveda,

549.

Vi-vadha or Vi-vadha seems to denote a yoke borne on the shoulders to enable one to carry a weight. But it is found in the Brāhmaṇas used only metaphorically in such phrases as *vi-vivadha*,<sup>1</sup> ‘with the weight unequally distributed,’ and *sa-vivadhatā*,<sup>2</sup> ‘equality of burden.’

<sup>1</sup> Taittirīya Samhitā, vii. 2, 5, 2; 7, 3, *vivivadha*, Pañcavimśa Brāhmaṇa, iv. 5, 19, *ubhayato - vivadha*, Kāthaka Samhitā, xxvii. 10.

<sup>2</sup> Aitareya Brāhmaṇa, viii. 1, 4; Pañcavimśa Brāhmaṇa, xiv. 1, 10; *sa-vivadha-tva*, v. 1, 11, xxii. 5, 7, etc.

Vi-vayana denotes in the Brāhmaṇas ‘plaited work,’ such as that used in a couch (**Asandī**).

<sup>1</sup> Aitareya Brāhmaṇa, viii. 5, 3, | the Sūtras *vivāna* has the same sense: Śatapatha Brāhmaṇa, xii. 8, 3, 6. In | Lāṭyāyana Srauta Sūtra, iii. 12, 1, etc.

Vi-vāha, ‘marriage,’ is mentioned in the Atharvaveda<sup>1</sup> and later.<sup>2</sup> See **Pati**.

<sup>1</sup> xii. 1, 24; xiv. 2, 65. The Rig-vedic term is *Vahatu*. | Kāthaka Samhitā, xxv. 3; Pañcavimśa Brāhmaṇa, vii. 10, 4; Aitareya Brāhmaṇa, iv. 27, 5, and often in the Sūtras.

<sup>2</sup> Taittirīya Samhitā, vii. 2, 8, 7;

Viś is an expression of somewhat doubtful significance. In many passages of the Rigveda<sup>1</sup> the sense of ‘settlement’ or ‘dwelling’ is adequate and probable, since the root *viś* means to ‘enter’ or ‘settle.’ In other passages, where the Viśah

<sup>1</sup> iv. 4, 3; 37, 1; v. 3, 5; vi. 21, 4; 48, 8; vii. 56, 22; 61, 3; 70, 3; 104, 18; x. 91, 2, etc.

stand in relation to a prince, the term must mean 'subject';<sup>2</sup> so, for example, when the people of Trṇaskanda<sup>3</sup> or of the Trtsus are mentioned.<sup>4</sup> Again, in some passages<sup>5</sup> the general sense of 'people' is adequate; as when the Rigveda speaks of the 'Āryan people,'<sup>6</sup> or the 'divine people,'<sup>7</sup> or the 'Dāsa people,' and so on.<sup>8</sup>

Sometimes,<sup>9</sup> however, the Viś appear in a more special sense as a subdivision of the Jana or whole people. This is, however, not common, for in most passages one or other of the senses given above is quite possible. Moreover, it is very difficult to decide whether the Viś as a subdivision of the Jana is to be considered as being a local subdivision (canton) or a blood kinship equivalent to a clan in the large sense of the word, while the relation of the Viś to the Grāma or to the Gotra is quite uncertain. In one passage of the Atharvaveda<sup>10</sup> the Viśah are mentioned along with the *sabandhavah* or relatives, but no definite conclusion can be drawn from that fact. Nor does the analogy of the Roman *curia* or the Greek φρήτρη throw much light, as these institutions are themselves of obscure character, and the parallelism need not be cogent. It is, at any rate, possible that the Viś may in some cases have been no more than a Gotra or clan, or different clans may sometimes

<sup>2</sup> Rv. iv. 50, 8; vi. 8, 4; x. 124, 8; 173, 6; Av. iii. 4, 1; iv. 8, 4; 22, 1, 3; Taittirīya Samhitā, iii. 2, 8, 6; Vājasaneyi Samhitā, viii. 46; Śatapatha Brāhmaṇa, i. 8, 2, 17; iv. 2, 1, 3; v. 3, 3, 12; 4, 2, 3; x. 6, 2, 1; xiii. 6, 2, 8; Kauśitaki Upaniṣad, iv. 12, etc. Many of the passages cited under note 11 may also belong here, while in Av. iii. 4, 1, etc., reference to the cantons as electing a king has been seen; but see Rājan and *cf.* Pischel, *Vedische Studien*, i. 179; Geldner, *Vedische Studien*, 2, 303; Hopkins, *Journal of the American Oriental Society*, 13, 113.

<sup>3</sup> Rv. i. 172, 3.

<sup>4</sup> Rv. vii. 33, 6; Geldner, *op. cit.*, 136.

<sup>5</sup> E.g., Rv. vi. 1, 8; 26, 1; viii. 71, 11; manuṣa viśah, vi. 14, 2; viii. 23, 13; mānuṣih, x. 80, 6, etc.

<sup>6</sup> Rv. x. 11, 4.

<sup>7</sup> Rv. iii. 34, 2; Av. vi. 98, 2; Vājasaneyi Samhitā, xvii. 86.

<sup>8</sup> Rv. iv. 28, 4; vi. 25, 2; adēvih, viii. 96, 15; asīknih, vii. 5, 3, etc.

<sup>9</sup> Rv. ii. 26, 3, where it is opposed to *juna*, *janman*, and *putrāh*; x. 84, 4, where in battle *viśam*-*viśam* apparently refers to divisions of the host (*cf.* also iv. 24, 4, *viśo yudhāḥ*); x. 91, 2, where it is opposed to *grha* and *jana*; Av. xiv. 2, 27, where *gṛhebhyaḥ* is followed by *asyai sarvayai viśe*, which must mean a division less than a whole people. Zimmer, *Altindisches Leben*, 159, reckons here Rv. i. 172, 3; vii. 33, 6; ix. 7, 5; x. 124, 8; 173, 1; but these cases and many others are rather instances of 'subjects' than of a division of the tribe such as 'canton.'

<sup>10</sup> xv. 8, 2, 3. Cf. xiv. 2, 27, and Rv. x. 91, 2, in n. 9.

have made up a Viś, while Grāma is more definitely, perhaps, a local designation. But the Vedic evidence is quite inconclusive.<sup>11</sup> Cf. Viśpati.

In the later period the sense of Viś is definitely restricted in some cases<sup>12</sup> to denote the third of the classes of the Vedic polity, the people or clansmen as opposed to the nobles (**Kṣatra**, **Kṣatriya**) and the priests (**Brahman**, **Brāhmaṇa**). For the position of this class, see *Vaiśya*.

<sup>11</sup> The Viś may have been originally a clan settled in one place: there is no passage where 'Gotra' would not probably make sense, Rv. ii. 26, 3, cannot be pressed unduly to distinguish *vanman* and Viś. Compare the phrase used of the Maruts *śardham* *śardham*, *vrātam* *vrātam*, *gaṇam* *gaṇam*, in Rv. v. 53, 11, where no precise sense can fairly be attributed to the words, though Zimmer sees in them a threefold division of the host corresponding to Jana, Viś, and Grāma. The rendering 'Gau' has therefore little foundation.

<sup>12</sup> Perhaps to this sense belong the numerous passages in the Brāhmaṇas and later Samhitās referring to strife between the Viś and the Kṣatra, the clansmen and the chiefs, or the peasantry and the nobles—e.g., Taittirīya Samhitā, ii. 2, 11, 2; Maitrāyaṇī Samhitā, ii. 1, 9; iii. 3, 10; Kāthaka Samhitā, xix. 9 and often. See also Pañcavimśa Brāhmaṇa, xviii. 10, 9; Śatapatha Brāhmaṇa, ii. 1, 3, 5; viii. 7, 2, 3; xii. 2, 2, 17, 19; 9, 6; xiv. 1, 3, 27, etc.; Chāndogya Upaniṣad, viii. 14.

Cf. Zimmer, *Altindisches Leben*, 15 et seq.; Schrader, *Prehistoric Antiquities*, 800 et seq.; Macdonell, *Sanskrit Literature*, 158, von Schroeder, *Indiens Literatur und Cultur*, 32, 33; St. Petersburg Dictionary, s.v. For the Roman *curia*, which was apparently a collection of gentes, perhaps local, cf. Mommsen, *History of Rome*, i, 72 et seq.; *Römische Forschungen*, i, 140–150; *Römisches Staatsrecht*, 3, 9; Taylor, *History of Rome*, ii, 12; Smith, *Dictionary of Antiquities*, i, 576; Cuq, *Les institutions juridiques des Romains*, 30–36. For the Greek Phratria, which was probably similar in character, consisting of a union of γένη, see *Dictionary of Antiquities*, 2, 876 et seq.; Greenidge, *Greek Constitutional History*, 128 et seq.; Bury, *History of Greece*, 69, 70; Gilbert, *Greek Constitutional Antiquities*, i, 104 et seq., 210. For the English hundreds, and the supposed analogy of the *pagi* of Tacitus, see the references in Medley, *English Constitutional History*,<sup>2</sup> 318 et seq.

Viśāra is found as the name of a disease, perhaps 'tearing pains,' in the Atharvaveda.<sup>1</sup> Zimmer<sup>2</sup> thinks that the pains in the limbs attendant on fever (**Takman**) are alluded to. Roth<sup>3</sup> sees in the word the name of a demon. The view of Zimmer is supported by the use of *viśarīka*, 'rending,' beside **Balāsa** in another passage.<sup>4</sup>

<sup>1</sup> ii. 4, 2.

<sup>2</sup> *Altindisches Leben*, 391.

<sup>3</sup> St. Petersburg Dictionary, s.v.

<sup>4</sup> xix. 34, 10.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 284.

Viśākhe. See Nakṣatra.

Viś-pati is a word of somewhat uncertain signification, reflecting in this respect the nature of Viś. Zimmer holds that in its strict sense it denotes the head of a canton, but he admits that there is no passage requiring this sense, the only one quoted by him<sup>2</sup> being certainly indecisive. In the great majority of passages the word simply means the 'lord of the dwelling,' whether used of a man or of the god Agni as the householder *par excellence*, or possibly as the fire of the *Sabhā* or assembly house of the people. This sense suits even the passage of the Rigveda<sup>4</sup> in which the Viśpati, as well as the father and the mother of a maiden,<sup>5</sup> are to be lulled to sleep in order to allow her lover to approach her, for the household may well be deemed to have been a joint family, in which the Viśpati could easily be different from the father of the girl—e.g., a grandfather or uncle. In other passages<sup>6</sup> the Viśpati is the king as 'lord of the subject-people' (*viśām*), though here Zimmer<sup>7</sup> thinks reference is made to the election of a king.<sup>8</sup> Or again,<sup>7</sup> the Viśpati is the chief of the Viś, probably in the sense of 'subjects.'

<sup>1</sup> *Altindisches Leben*, 171

<sup>2</sup> Rv. i. 37. 8.

<sup>3</sup> Rv. i. 12, 2; 26, 7; 164, 1; ii. 1, 8; iii. 2, 10; 40, 3, vii. 39, 2; ix. 108, 10; x. 4, 4; 135, 1, etc. So Viśpati of the lady of the house, Taittirīya Saṃhitā, iii. 1, 11, 4.

<sup>4</sup> vii. 55, 5 = Av. iv. 5, 6.

<sup>5</sup> So Aufrecht, *Indische Studien*, 4, 337 *et seq.*, Zimmer, *op. cit.*, 308. Cf. Lanman, *Sanskrit Reader*, 370. Geldner, *Vedische Studien*, 2, 55 *et seq.*, accepts the view of the Brhaddevatā, vi. 11 *et seq.* (where see Macdonell's note), that the hymn refers to Vasiṣṭha's approaching a house as a thief! The

interpretation does not affect the sense of Viśpati, which here is clearly not the title of a cantonal chief. Viś is sometimes equivalent to *Sajāta*; cf. Taittirīya Saṃhitā, ii. 1, 3, 2. 3.

<sup>6</sup> Av. iii. 4, 1; iv. 22, 3. Perhaps Rv. iii. 13, 5, is so to be taken; cf. vii. 39, 2. Cf. Weber, *Indische Studien*, 18, 22.

<sup>7</sup> *Op. cit.* 164, 165.

<sup>8</sup> But see Rājan.

<sup>9</sup> E.g., Taittirīya Saṃhitā, ii. 3, 1, 3, where Viś must clearly be the people or subject class, and the Viśpati their chief representative; we cannot from such a passage infer a formal office of Viśpati even as head of the Viś.

Viśpalā is, according to the tradition in the Rigveda,<sup>1</sup> the name of a woman to whom the Aśvins gave an iron (*āyast*)

<sup>1</sup> i. 112, 10; 116 15, 11; 118, 8 : x. 39, 8.

limb to replace one lost by her in a contest. Pischel<sup>2</sup> considers that a racing horse miraculously cured of a broken limb by the Aśvins is meant, but this is no more than an improbable conjecture.

<sup>2</sup> *Vedische Studien*, I, 171-173.  
Cf. Macdonell, *Vedic Mythology*, 52; Muir, *Sanskrit Texts*, 5, 245, Bloomfield,

*Religion of the Veda*, 113, Oldenberg,  
*Rigveda-Noten*, I, 110, 111.

**Viśvaka**, in the Rigveda<sup>1</sup> called Kṛṣṇiya (possibly ‘son of Kṛṣṇa’) is a protégé of the Aśvins, who restored to him his lost son, Viṣṇāpu. See 2. **Kṛṣṇa**.

<sup>1</sup> I. 116, 23, 117, 7, VIII. 86, 1, X. 65, 12. Cf. Macdonell, *Vedic Mythology*, 52.

**Viśva-karman Bhauvana** (‘descendant of Bhuvana’) is the name of a quite mythical king. He is said in the Aitareya Brāhmaṇa to have been consecrated by **Kaśyapa**, to whom he offered the earth (*i.e.*, presumably a piece of land) as a sacrificial fee; in the Śatapatha Brāhmaṇa<sup>2</sup> he performed the Sarvamedha (‘universal sacrifice’), and made a similar offer; in both cases the earth refused to be given. The story seems to contain a reference to the early dislike of gifts of land,<sup>3</sup> but it cannot be stated with certainty that this is the meaning.

<sup>1</sup> viii. 21, 8.

<sup>2</sup> xiii. 7, 1, 15.

<sup>3</sup> Rhys Davids, *Buddhist India*, 47.

Cf. Eggeling, *Sacred Books of the East*, 44, 421, n. 1; Muir, *Sanskrit Texts*, I<sup>2</sup>, 456, 457.

**Viśvan-tara Sau-ṣadmana** (‘descendant of Suṣadman’) is the name in the Aitareya Brāhmaṇa<sup>1</sup> of a prince who set aside the Śyāparṇas, his priests, and performed a sacrifice without their help, presumably with the aid of others. **Rāma Mārgaveya**, one of the Śyāparṇas, however, succeeded in inducing the king to reinstate the Śyāparṇas, and to give him a thousand cows.

<sup>1</sup> vii. 27, 3. 4, 34, 7. 8. Cf. Muir, *Sanskrit Texts*, I<sup>2</sup>, 431-440; Eggeling, *Sacred Books of the East*, 43, 344, n.

**Viśva-manas** is the name of a Ṛṣi mentioned in two passages of the Rigveda,<sup>1</sup> and as a friend of Indra in the Pañcavimśa

<sup>1</sup> viii. 23, 2; 24, 7.

Brāhmaṇa.<sup>2</sup> According to the Anukramaṇī (Index), he was a descendant of Vyaśva, and the author of certain hymns.<sup>3</sup>

<sup>2</sup> xv. 5, 20.

<sup>3</sup> Rv. viii. 23-26.

| Cf. Ludwig, Translation of the Rig-  
veda, 3, 106.

Viśva-mānuṣa in one passage of the Rigveda<sup>1</sup> may be a proper name, but more probably merely means 'all mankind.'

<sup>1</sup> viii. 45, 22. Cf. Ludwig, Translation of the Rigveda, 3, 187.

Viśva-vāra occurs in one passage of the Rigveda<sup>1</sup> apparently as the name of a sacrificer.

<sup>1</sup> v. 44, 11. Cf. Ludwig, Translation of the Rigveda, 3, 138.

Viśvā-sāman is the name of a Ṛṣi, an Atreya, in the Rigveda.<sup>1</sup>

<sup>1</sup> v. 22, 1. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

Viśva-sṛj is the name of certain mythical beings to whom, however, a Sattrā, or sacrificial session, is ascribed in the Pañcavimśa Brāhmaṇa (xxv. 18, 1 *et seq.*).

Viśvā-mitra ('friend of all') is the name of a Ṛṣi who is mentioned in the Rigveda,<sup>1</sup> and to whom the third Maṇḍala is attributed by tradition. In one hymn<sup>2</sup> which appears to be his own composition, he praises the rivers Vipāś (Beas) and Śutudrī (Sutlej). There he calls himself the son of Kuśika, and seems unquestionably to be the helper of the Bharatas, whom he mentions. The tribe, engaged in a raid, apparently came to the rivers from the east.<sup>4</sup> Anxious to cross them, they

<sup>1</sup> As son of Kuśika in Rv. iii. 33, 5; as Viśvāmitra in iii. 53, 7. 12.

<sup>2</sup> iii. 33. Ludwig, Translation of the Rigveda, 3, 121, thinks the hymn too poetical to be a real composition of the reputed author.

<sup>3</sup> Rv. iii. 33, 5.

<sup>4</sup> So Geldner, *Vidische Studien*, 3, 152. Zimmer, *Altindisches Leben*, 127, 128, takes a different view: with Roth, *Zur*

*Litteratur und Geschichte des Weda*, 90, he assumes that the Bharatas were different from the Tr̄tsus, and that they came under Viśvāmitra from the West, but were defeated (see Rv. vii. 33, 6). But see Weber, *Episches im vedischen Ritual*, 34, n. 1; Pischel, *Vedische Studien*, 2, 136. Bloomfield, *Journal of the American Oriental Society*, 16, 41, 42, still defends Roth's view.

found them in high flood, but Viśvāmitra by prayer induced the waters to subside. The same feat appears to be referred to in another passage of the same book of the Rigveda.<sup>5</sup> Curiously enough, Sāyaṇa<sup>6</sup> quite misunderstands the situation : according to him, Viśvāmitra having obtained wealth by the exercise of his office, went off with it to the rivers, pursued by others. Yāska's<sup>7</sup> version of the tale merely seems to mean that the king paid Viśvāmitra to act as his *Purohita*, or domestic priest. For the relations of Viśvāmitra to Vasiṣṭha connected with their service of Sudās, see *Vasiṣṭha*.

The Viśvāmitras are mentioned in several other passages of the Rigveda,<sup>8</sup> and are also designated as a family by the term *Kuśikas*.<sup>9</sup>

In the later literature Viśvāmitra becomes, like Vasiṣṭha, a mythical sage, usually<sup>10</sup> mentioned in connection with Jamadagni ; he was Hotṛ priest at the sacrifice of Śunahṣepa, whom he adopted, and to whom he gave the name of Devarāta.<sup>11</sup> He was a protégé of Indra, with whom he had an interview according to the Rigveda Āranyakas.<sup>12</sup> He is also often mentioned as a Ṛṣi.<sup>13</sup>

In the Epic<sup>14</sup> Viśvāmitra is represented as a king, who becomes a Brahmin. There is no trace of his kingship in the Rigveda, but the Nirukta<sup>15</sup> calls his father, Kuśika, a king ; the

<sup>5</sup> iii. 53, 9-11. This hymn is probably later.

<sup>6</sup> Sāyaṇa on Rv. iii. 33.

<sup>7</sup> Nirukta, ii. 24.

<sup>8</sup> iii. 1, 21; 18, 4; 53, 13; x. 89, 17; Av. xviii. 3, 6; 4, 54; Jaiminiya Upaniṣad Brähmaṇa, iii. 15, 1.

<sup>9</sup> Rv. iii. 26, 1. 3; 29, 15; 30, 20; 42, 9; 53, 9, 10.

<sup>10</sup> Cf. Rv. iii. 53, 15, 16; Śādguruśīya in Macdonell's edition of the Sarvānukrāmaṇi, p. 107; Weber, *Indische Studien*, i, 117; Muir, *Sanskrit Texts*, r<sup>2</sup>, 343; Geldner, *Vedische Studien*, 3, 158 et seq.

<sup>11</sup> Aitareya Brähmaṇa, vii. 16 et seq.; Śāṅkhāyana Śrauta Sūtra, xv. 17 et seq.

<sup>12</sup> Aitareya Āranyaka, ii. 2, 3; Śāṅkhāyana Āranyaka, i. 5.

<sup>13</sup> Aitareya Āranyaka, ii. 2, 1; Aitareya Brähmaṇa, vi. 18, 1; 20, 3; Taittiriya Saṃhitā, ii. 2, 1, 2; iii. 1, 7, 3; v. 2, 3, 4, etc.; Kāṭhaka Saṃhitā, xvi. 19; xx. 9; Maitrāyaṇi Saṃhitā, ii. 7, 19; Kauṣītaki Brähmaṇa, xv. 1; xxvi. 14; xxviii. 1, 2; xxix. 3; Pañcaviniṣa Brähmaṇa, xiv. 3, 12; Bṛhadāranyaka Upaniṣad, ii. 2, 4; Jaiminiya Upaniṣad Brähmaṇa, iii. 3, 13; 15, 1, etc. Jamadagni is often associated with him, Av. iv. 29, 5, etc.

<sup>14</sup> Muir, *Sanskrit Texts*, r<sup>2</sup>, 388 et seq.

<sup>15</sup> ii. 24.

Aitareya Brāhmaṇa<sup>16</sup> refers to Śunahśepa as succeeding to the lordship of the Jahnus, as well as the ‘divine lore’ (*dawa veda*) of the Gāthins; and the Pañcavimśa Brāhmaṇa<sup>17</sup> mentions Viśvāmitra as a king. But there is no real trace of this kingship of Viśvāmitra: it may probably be dismissed as a mere legend, with no more foundation at most than that Viśvāmitra was of a family which once had been royal. But even this is doubtful.

<sup>16</sup> vii. 18, 9. But the Śāṅkhāyana Śrauta Sūtra, xv. 27, has a completely different version, which Weber, *Episches im vedischen Ritual*, 16, n. 3, prefers, and which omits all allusion to the ‘lordship’ of the Jahnus. This shows how little stress can be laid on this late tradition.

<sup>17</sup> xxl. 12, 2.

Cf. Ludwig, Translation of the Rig-veda, 3, 121; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 209, 210, Muir, *Sanskrit Texts*, I<sup>2</sup>, 337 et seq., Weber, *op. cit.*, 16 et seq., *Indian Literature*, 31, 37, 38, 53, etc.

Viṣa in the Rigveda<sup>1</sup> and later<sup>2</sup> regularly denotes ‘poison’ as an antidote, for which the Atharvaveda supplies spells.<sup>3</sup>

<sup>1</sup> i. 117, 16, 191, 11; vi. 61, 3; x. 87, | <sup>2</sup> Av. iv. 6, 2; v. 19, 10, vi. 90, 2,  
etc. | etc

<sup>3</sup> Bloomfield, *Atharvaveda*, 61.

Viṣa-vidyā, the ‘science of poison,’ is enumerated with other sciences in the Āśvalāyana Śrauta Sūtra (x. 75). Cf. Vidyā.

Viṣāṇā in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes an animal’s ‘horn.’

<sup>1</sup> iii. 7, 1. 2; vi. 121, 1; Aitareya Brāhmaṇa, ii. 11, 10; Śatapatha Brāhmaṇa, vii. 3, 2, 17. Primarily a deciduous | horn is meant. See Whitney, Translation of the Atharvaveda, 94.

Viṣāṇakā is the name of a plant in the Atharvaveda.<sup>1</sup> Bloomfield,<sup>2</sup> however, thinks that the word may merely mean ‘horn.’ It is used as a remedy against the disease Vātikāra.<sup>3</sup> That

<sup>1</sup> vi. 44, 3. Cf. Viṣāṇikā in Wise, *Hindu System of Medicine*, 146, perhaps the *Asclepias geminata*; Bloomfield, *American Journal of Philology*, 12, 426; Zimmer, *Altindisches Leben*, 68. But cf. Whit-

ney, Translation of the Atharvaveda, 313.

<sup>2</sup> *Hymns of the Atharvaveda*, 482.

<sup>3</sup> Av. ix. 8, 20; Vāti-kṛta, vi. 44, 3; 109, 3.

disease is of doubtful character : Zimmer<sup>4</sup> thinks that it is one ‘caused by wounds,’ comparing the adjective *a-vāta*, ‘uninjured,’ in the Rigveda,<sup>5</sup> but Bloomfield<sup>6</sup> shows that ‘wind’ in the body is meant as causing the disease.

<sup>4</sup> *Op. cit.*, 389, 390.

<sup>5</sup> vi. 16, 20; ix. 96, 8.

<sup>6</sup> *Op. cit.*, 481 *et seq.*, 516

Viśāñin occurs once in the Rigveda<sup>1</sup> as the name of a tribe in the list of the enemies of the Tr̄tsus, not as Roth<sup>2</sup> thought, of their allies. The word seems to mean ‘having horns,’ but in what sense is unknown ; perhaps their helmets were horn-shaped or ornamented with horns. They may, like their allies, the Alinas, Bhalānas, Sivas, and Pakthas, be reckoned as belonging to the tribes of the north-west.

<sup>1</sup> vii. 18, 7.

<sup>2</sup> *Zur Litteratur und Geschichte des Weda*, 95, Zimmer, *Altindisches Leben*, 126. But Zimmer, *op. cit.*, 430, 431, altered his view, and Hopkins’ criticism,

overlooking this retraction, in the *Journal of the American Oriental Society*, 15, 260, 261, is so far unjustified.

*Cf* Ludwig, Translation of the Rig-veda, 3, 173.

1. Viśūvant denotes in the Atharvaveda<sup>1</sup> and later<sup>2</sup> the middle day in the Sattra or sacrificial session of a year’s duration. Tilak<sup>3</sup> argues that the Viśūvant literally means the day when night and daylight are equal—*i.e.*, the equinoctial day—and that this is the true sense of the word. But the theory is without probability.

<sup>1</sup> xi. 7, 15.

<sup>2</sup> Pañcavimśa Brähmaṇa, iv. 5, 2; 7, 1; v. 9, 10; Aitareya Brähmaṇa, iii. 41, 4; iv. 18, 1; 22, 1 2; vi. 18, 8; Kausītaki Brähmaṇa, xxv. 1; xxvi. 1; Taittirīya Brähmaṇa, i. 2, 3, 2; Sata-

patha Brähmaṇa, x. 1, 2, 2; 3, 14. 23; 4, 2; 2, 1, 8, etc.

<sup>3</sup> Orion, 21, 22.

<sup>4</sup> Cf. Whitney, *Journal of the American Oriental Society*, 16, lxxxiii. *et seq.*

2. Viśūvant occurs in the description of the house in the Atharvaveda.<sup>1</sup> The meaning seems to be the ‘ridge of the roof.’<sup>2</sup>

<sup>1</sup> ix. 3, 8.

<sup>2</sup> Cf. Zimmer, *Altindisches Leben*, 151 (who thinks it is a metaphor from the

parting of the hair); Bloomfield, *Hymns of the Atharvaveda*, 598; Whitney, Translation of the Atharvaveda, 526.

Viśūcikā is the name of a disease mentioned in the Vājasaneyi Samhitā<sup>1</sup> as a result of over-indulgence in Soma drinking. It seems clearly to be ‘dysentery,’ or, as Wise calls it, ‘sporadic cholera.’ The term apparently means ‘causing evacuations in both directions.’

<sup>1</sup> xix. 10 = Maitrāyanī Samhitā, iii. 11,  
<sup>7</sup> = Kāthaka Samhitā, xxxvii. 18 = Taittirīya Brāhmaṇa, ii. 6, 1, 5 = Śatapatha Brāhmaṇa, xii. 7, 3, 2.

<sup>2</sup> *Hindu System of Medicine*, 330.  
*Cf.* Zimmer, *Altindisches Leben*, 275, 392.

Viśkandha occurs several times in the Atharvaveda<sup>1</sup> as the name of a disease. As remedies against it a lead amulet,<sup>2</sup> or hemp,<sup>3</sup> or a salve,<sup>4</sup> or the Jaṅgīda plant are recommended for use.<sup>5</sup> Weber<sup>6</sup> suggests that the disease meant is ‘rheumatism,’ because it draws the shoulders apart (*vi-skandha*), but Bloomfield<sup>7</sup> thinks that it is rather the name of a demon, like the Rigvedic Vyamśa<sup>8</sup> and Vigrīva,<sup>9</sup> both of which are similarly formed and are names of demons. Possibly Karśapha and Viśapha mentioned in one hymn<sup>10</sup> are plants used to cure the disease.

<sup>1</sup> i. 16, 3; ii. 4, 1 *et seq.*; iii. 9, 2, 6; iv. 9, 5; xix. 34, 5. It is also found in the Taittirīya Samhitā, vii. 3, II, 1.

<sup>2</sup> Av. i. 16, 3. Cf. ii. 4; iii. 9, 6.

<sup>3</sup> Av. ii. 4, 5.

<sup>4</sup> Av. iv. 9, 5.

<sup>5</sup> Av. ii. 4, 1. 5; xix. 34. 5; 35, 1.

<sup>6</sup> *Indische Studien*, 4, 410; 13, 141;

17, 215 See Zimmer, *Altindisches Leben*, 390, 391; Grill, *Hundert Lieder*,<sup>2</sup> 75.

<sup>7</sup> *Hymns of the Atharvaveda*, 282, 283.

<sup>8</sup> Rv. i. 32, 5, etc.

<sup>9</sup> Rv. viii. 4, 24.

<sup>10</sup> Av. iii. 9, 1. Cf. Bloomfield, *op. cit.*, 340. Roth, St. Petersburg Dictionary, s.v., thinks demons are meant: this seems the more probable view.

Viśṭārin in the Atharvaveda<sup>1</sup> denotes a special sort of Odana or porridge.

<sup>1</sup> iv. 34, 1 *et seq.* According to Whitney, Translation of the Atharvaveda, 206, the designation ‘outspread’ is due to the fact that the rice mess

was kneaded into furrows and juices (*rasa*) were poured into them. See Kauśika Sūtra, lxvi. 6.

Viśṭā-vrājin is a word of doubtful significance in the Śatapatha Brāhmaṇa.<sup>1</sup> According to Sāyaṇa, it means ‘remaining in one and the same place’; if this is right, the rendering of the

St. Petersburg Dictionary and of Böhtlingk's Dictionary, 'one whose herd is stationary,' seems legitimate. But, as Eggeling<sup>2</sup> points out, the Kāṇva recension of the Satapatha Brāhmaṇa in another passage<sup>3</sup> seems to treat the word as denoting a disease: thus *Visthāvrājin* may mean 'one afflicted by dysentery.'

<sup>2</sup> *Sacred Books of the East*, 41, 123, n. 1.

<sup>3</sup> *Ibid.*, 50, n. 1.

**Viṣṇāpu** is the son of Viśvaka in the Rigveda.<sup>1</sup> When lost he was restored to his father by the Aśvins.

<sup>1</sup> i. 116, 23; 117, 7, viii. 86, 3; x. 65, 12.

**Viṣphulinga** denotes a 'spark' of fire in the Upaniṣads.<sup>1</sup>

<sup>1</sup> Bṛhadāraṇyaka Upaniṣad, ii. 1, 23; | ing sparks of fire,' in Rv. i. 191, 12 vi. 1, 12; Kausītaki Upaniṣad, iii. 3; | (Sāyaṇa, 'a tongue of fire,' or iv. 20, etc. Cf. *viṣphulingaḥ*, 'scatter- | 'sparrow').

**Viśvak-sena** is the name of a teacher, a pupil of Nārada, mentioned in the Vamśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa.

**Visalya**<sup>1</sup> and **Visalyaka**<sup>2</sup> are names of a disease in the Atharvaveda. Since Shaṅkar Pāṇḍit's reciters<sup>3</sup> pronounced the word as Visalpaka in all the passages, that should probably be adopted as the right reading.<sup>4</sup> Some sort of pain is meant, perhaps 'neuralgia,' in connexion with fever.

<sup>1</sup> ix. 8, 20.

the Atharvaveda, 376. Cf. Zimmer, *Altindisches Leben*, 378, 384.

<sup>2</sup> vi. 127, 1 *et seq.*; ix. 8, 2, 5; xix. 44, 2.

<sup>4</sup> The commentator Sāyaṇa on vi. 127 reads *visalpakaḥ*, and on xix. 44, 2, *visarpakaḥ*.

<sup>3</sup> See Bloomfield, *Hymns of the Atharvaveda*, 601; Whitney, Translation of

**Vi-sras** denotes the 'decay' of old age, 'decrepitude,' 'senility'.<sup>1</sup>

<sup>1</sup> Av. xix. 34, 3, where Böhtlingk, Dictionary, s.v., suggests for *visrasas* the emendation *visruhas* (cf. Rv. vi. 7, 6); Taittirīya Brāhmaṇa, iii. 8, 20, 5;

Aitareya Āraṇyaka, ii. 3, 7; Aitareya Brāhmaṇa, viii. 20, 7; Kāthaka Upaniṣad, vi. 4.

**Vihalha** is found in the Atharvaveda<sup>1</sup> apparently as the name of a plant. The forms Vihamla and Vihahla occur as variants.

<sup>1</sup> vi. 16, 2. Cf. Zimmer, *Altindisches Leben*, 72.

**Vīñā** in the later Samhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes a 'lute.' A Vīñā-vāda, 'lute-player,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,<sup>3</sup> and is also mentioned elsewhere.<sup>4</sup> The Aitareya Āraṇyaka,<sup>5</sup> which states that the instrument was once covered with a hairy skin, enumerates its parts as Śiras, 'head' (*i.e.*, neck); Udara, 'cavity'; Ambhaṇa, 'sounding board'; Tantra, 'string'; and Vādana, 'plectrum.' In the Satapatha Brāhmaṇa<sup>6</sup> the Uttaramandrā is either a tune or a kind of lute. Cf. Vāṇa.

<sup>1</sup> Taittiriya Samhitā, vi. 1, 4, 1; Kālhaka Samhitā, xxxiv. 5; Maitrāyaṇī Samhitā, iii. 6, 8.

<sup>2</sup> Satapatha Brāhmaṇa, iii. 2, 4, 6; xiii. 1, 5, 1; śata-tantrū, 'hundred-stringed' (like the Vāṇa), at the Mahāvrata rite, Śāṅkhāyana Śrauta Sūtra, xvii. 3, 1, etc.; Jaiminiya Brāhmaṇa, i. 42 (*Journal of the American Oriental Society*, 15, 235).

<sup>3</sup> Vājasaneyi Samhitā, xxx. 20; Taittiriya Brāhmaṇa, iii. 4, 15, 1.

<sup>4</sup> Brhadāraṇyaka Upaniṣad, ii. 4, 8; iv. 5, 9.

<sup>5</sup> iii. 2, 5, cf. Śāṅkhāyana Āraṇyaka, viii. 9.

<sup>6</sup> xiii. 4, 2, 8. Cf. Eggeling, *Sacred Books of the East*, 44, 356, n. 3

Cf. Zimmer, *Altindisches Leben*, 289; Hopkins, *Journal of the American Oriental Society*, 13, 328, von Schroeder, *Indiens Literatur und Cultur*, 755.

**Vīñā-gāthīn** denotes 'lute-player' in the Brāhmaṇas.<sup>1</sup> In the Satapatha Brāhmaṇa Vīñāgaṇagin denotes the 'leader of a band.'

<sup>1</sup> Taittiriya Brāhmaṇa, iii. 9, 14, 1; Satapatha Brāhmaṇa, xiii. 1, 5, 1; 4, 2, 8. 11. 14; 3, 5.

<sup>2</sup> xiii. 4, 3, 3; 4, 2; Śāṅkhāyana Śrauta Sūtra, xvi. 1, 29.

**Vīñā-vāda.** See **Vīñā**.

**Vīta-havya** is the name of a prince who is mentioned in the Rigveda<sup>1</sup> along with **Bharadvāja**, and as a contemporary of **Sudās**,<sup>2</sup> though in both passages it is possible to understand the

<sup>1</sup> vi. 15, 2, 3.

<sup>2</sup> vii. 19, 3.

word as a mere adjective. In the Atharvaveda<sup>3</sup> Vītahavya appears as connected with Jamadagni and Asita, but it is clear that the legend there has no value. It is possible, though not certain, that he was a king of the Śrñjayas.<sup>4</sup> In the Yajurveda Saṁhitās<sup>5</sup> a Vītahavya Śrāyasa appears as a king : he may be identical with the Vītahavya of the Rigveda, or belong to the same line. Cf. Vaitahavya.

<sup>3</sup> vi 137, 1.

<sup>4</sup> Hillebrandt, *Vedische Mythologie*, I, 105.

<sup>5</sup> Taittirīya Saṁhitā, v 6, 5, 3, Kāthaka Saṁhitā, xxii. 3; Pañcavimśa Brāhmaṇa, xxv. 16, 3. *Ibid.*, ix. 1, 9, he is represented as being *niruddha*,

apparently in ‘banishment’, but the scholiast explains him as not a king, but a Rṣi, which is quite possible.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 212; *Buddha*, 405.

**Vīra** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘man’ as the strong and heroic. Collectively in the singular<sup>3</sup> the word denotes ‘male offspring,’ an object of great desire (cf. Putra) to the Vedic Indian. The Pañcavimśa Brāhmaṇa<sup>4</sup> gives a list of eight Vīras of the king, constituting his supporters and entourage.

<sup>1</sup> i. 18, 4; 114, 8; iv. 29, 2; v. 20, 4; 61, 5, etc.

<sup>2</sup> Av. ii. 26, 4; iii. 5, 8, etc

<sup>3</sup> Rv. ii. 32, 4; iii. 4, 9; 36, 10; vii. 34, 20, etc.; Taittirīya Saṁhitā, vii. 1, 8, 1, etc.

<sup>4</sup> xix. 1, 4. Viz., the king’s brother, his son, Purohita, Mahiṣī, Sūta, Grāmanpi, Kṣattṛ, and Saṁgrahīṭṛ. See Ratnīn.

**Vīraṇa** is the form in the late Śadvimśa Brāhmaṇa (v. 2) of the name of the plant **Vīriṇa**.

**Vīra-hatyā**, ‘murder of a man,’ is one of the crimes referred to in the Taittirīya Āraṇyaka.<sup>1</sup> The Vīra-han, ‘man-slayer,’ is often mentioned in the older texts.<sup>2</sup> Cf. Vaira.

<sup>1</sup> x. 40

<sup>2</sup> Taittirīya Saṁhitā, i. 5, 2, 1; ii. 2, 5, 5, Kāthaka Saṁhitā, xxxi. 7; Kapiṣṭhala Saṁhitā, xxxvii. 7; Maitrāyaṇī

Saṁhitā, iv. 1, 9; Taittirīya Brāhmaṇa, iii. 2, 8, 12; Vājasaneyi Saṁhitā, xxx. 5; Pañcavimśa Brāhmaṇa, xii. 6, 8; xvi. 1, 12, etc.

*Virīna* in the Śatapatha Brāhmaṇa<sup>1</sup> denotes a kind of grass (*Andropogon muricatus*). See *Vairīna*.

<sup>1</sup> xiii. 8, 1, 15. Cf. Zimmer, *Altindisches Leben*, 70.

*Virudh* means ‘plant’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> As contrasted with *Oṣadhi*, it denotes the inferior order of plants, but it often has practically the same sense as *Oṣadhi*.

<sup>1</sup> i. 67, 9, 141, 4; ii. 1, 14; 35, 8, | <sup>2</sup> Av i. 32, 3; 34, 1; ii. 7, 1, v. 4, 1;  
etc. | xix. 35, 4, etc.

Cf. Zimmer, *Altindisches Leben*, 57.

1. *Vṛka*, ‘wolf,’ is mentioned frequently in the Rigveda,<sup>1</sup> and also later.<sup>2</sup> It was an enemy of sheep<sup>3</sup> and of calves,<sup>4</sup> being dangerous even to men.<sup>5</sup> Its colour is stated to be reddish (*arūṇa*).<sup>6</sup> The ‘she-wolf,’ *Vṛkī*, is also mentioned several times in the Rigveda.<sup>7</sup>

<sup>1</sup> i. 42, 2; 105, 7, 116, 14; ii. 29, 6; vi. 51, 14; vii. 38, 7, etc.

<sup>2</sup> Av. vii. 95, 2; xi. 1, 49; Kāthaka Samhitā, xii. 10; Maitrāyanī Samhitā, iii. 14, 4; Vājasaneyi Samhitā, iv. 34; xix. 10, 92, etc.

<sup>3</sup> Rv. vni. 34, 3; *urā-mathi*, ‘worrying sheep,’ x. 66, 8.

<sup>4</sup> Av. xii. 4, 7.

<sup>5</sup> Rv. i. 105, 11. 18; ii. 29, 6. In

Nirukta, v. 21, Roth, St. Petersburg Dictionary, s.v. 16, sees the sense of ‘dog,’ which seems needless. Cf. Nirukta, Erläuterungen, 67.

<sup>6</sup> Rv. i. 105, 18.

<sup>7</sup> i. 116, 16, 117, 17, 183, 4; vi. 51, 6; x. 127, 6.

Cf. Zimmer, *Altindisches Leben*, 81; Weber, *Indische Studien*, 18, 14.

2. *Vṛka* in two passages of the Rigveda<sup>1</sup> denotes ‘plough.’

<sup>1</sup> i. 117, 21; viii. 22, 6; Nirukta, v. 26.

*Vṛka-dvaras* is found in one passage of the Rigveda,<sup>1</sup> which Ludwig<sup>2</sup> interprets as referring to a battle against *Vṛkadvaras*, king of the *Śandikas*. But this is quite uncertain. Roth<sup>3</sup> and Oldenberg<sup>4</sup> incline to read *vṛkadhvāras*. Hillebrandt<sup>5</sup> suggests Iranian connections, but without any clear reason.

<sup>1</sup> ii. 30, 4.

<sup>2</sup> Translation of the Rigveda, 3, 153; Griffith, *Hymns of the Rigveda*, 1, 297, n.

<sup>3</sup> St. Petersburg Dictionary, s.v.;

*Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 110.

<sup>4</sup> *Rigveda-Noten*, 1, 211.

<sup>5</sup> *Vedische Mythologie*, 3, 442.

Vṛkṣa is the ordinary term for ‘tree’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> In the Atharvaveda<sup>3</sup> it denotes the coffin made from a tree, no doubt by hollowing it out. The Śādviṁśa Brāhmaṇa<sup>4</sup> refers to the portent of a tree secreting blood.

<sup>1</sup> i. 164, 20. 22; ii. 14, 2; 39, 1;  
iv. 20, 5, v. 78, 6, etc.

<sup>2</sup> Av. i. 14, 1; ii. 12, 3; vi. 45, 1;  
xii. 1, 27. 51, etc.

<sup>3</sup> Av. xviii. 2, 25. Cf. Br̥haddevatā,  
v. 83, with Macdonell's note (d).

<sup>4</sup> *Indische Studien*, i, 40, and cf. *Journal  
of the American Oriental Society*, 15, 214.

Vṛkṣa-sarpī, ‘tree-creeper,’ is the name of a species of worm or female serpent in the Atharvaveda.<sup>1</sup>

<sup>1</sup> ix. 2, 22. Cf. Zimmer, *Altindisches Leben*, 98.

Vṛkṣya in the Śatapatha Brāhmaṇa (i. 1, 1, 10) denotes the ‘fruit of a tree.’

Vṛcayā is referred to once in the Rigveda<sup>1</sup> as the spouse given by the Aśvins to Kaksīvant.

<sup>1</sup> i. 51, 3. Cf. Pischel, *Vedische Studien*, i, 3, 203, who distinguishes two Kaksīvents, but without sufficient reason, since i. 116, 17, must clearly refer to Vṛcayā.

Vṛcīvant is the name of a tribe referred to once in the Rigveda,<sup>1</sup> where it is clearly stated that the Śrñjaya king, Daivavātā, conquered the Turvaśa king and the Vṛcīvants. Zimmer<sup>2</sup> thinks that the Vṛcīvants and the Turvaśa people should be identified, but this is both unnecessary and improbable; it is adequate to assume that they were allied against<sup>3</sup> the Śrñjayas. The Vṛcīvants appear again only in the strange legend in the Pañcavimśa Brāhmaṇa,<sup>4</sup> according to which the Jahnus and the Vṛcīvants contended for sovereignty, Viśvāmitra, the Jahnu king, winning it by his knowledge of a certain rite. See also Hariyūpiyā.

<sup>1</sup> vi. 27, 5 *et seq.*

<sup>2</sup> *Altindisches Leben*, 124.

<sup>3</sup> Oldenberg, *Buddha*, 404; Ludwig,

Translation of the Rigveda, 3, 153;  
Hillebrandt, *Vedische Mythologie*, i, 105.

<sup>4</sup> xxii. 12, 2.

Vṛjana, according to Roth,<sup>1</sup> denotes in several passages of the Rigveda<sup>2</sup> the ‘settlement’ or ‘village,’ the German ‘Mark’ and its inhabitants. Zimmer,<sup>3</sup> accepting this view, sees in Vṛjana the ‘secure abode’ (*kṣiti dhruvā*) where the clan lives,<sup>4</sup> the clan itself as a village community (like Grāma), and the clan in war.<sup>5</sup> Geldner,<sup>6</sup> on the other hand, takes the literal sense of Vṛjana to be ‘net,’ developing all the other senses from that idea, but the traditional view seems more natural.

<sup>1</sup> St. Petersburg Dictionary, s.v. 2

<sup>4</sup> RV 1. 51, 15; 73, 2 (cf. 1. 73, 4).

<sup>2</sup> 1. 51, 15, 73. 2, 91, 21; 105, 19,

<sup>5</sup> RV. VII. 32, 27, 1. 42, 10.

128, 7, 165, 15, 166, 14, etc

<sup>6</sup> *Vedische Studien*, I, 139 et seq

<sup>3</sup> *Altindisches Leben*, 142, 159, 161.

Vṛtra-ghna occurs in a passage of the Aitareya Brāhmaṇa,<sup>1</sup> where in a Gāthā reciting the prowess of Bharata it is said that he bound horses on the Yamunā (Jumna) and Gaṅgā (Ganges) Vṛtraghne, which Sāyaṇa renders ‘at Vṛtraghna,’ as the name of a place. Roth,<sup>2</sup> however, seems right in interpreting the form as a dative, ‘for the slayer of Vṛtra’—i.e., Indra.

<sup>1</sup> viii. 23, 5.

<sup>2</sup> St. Petersburg Dictionary, s.v. Cf. Aufrecht, *Aitareya Brāhmaṇa*, 425.

Vṛtra-śāṅku, literally ‘Vṛtra-peg,’ found in one passage of the Śatapatha Brāhmaṇa,<sup>1</sup> is said by the scholiast on the Kātyāyana Śrauta Sūtra<sup>2</sup> to denote a stone pillar. This improbable interpretation is based on another passage in the same Brāhmaṇa.<sup>3</sup>

<sup>1</sup> xiii. 8, 4, 1.

<sup>3</sup> iv. 2, 5, 15. Cf. Eggeling, *Sacred Books of the East*, 44, 437, n. 1.

<sup>2</sup> xxii. 3, 31.

Vṛddha-dyumna Ābhipratāriṇa (‘descendant of Abhipratārin’) is the name of a prince (*rājanya*) in the Aitareya Brāhmaṇa (iii. 48, 9), where his priest, Śucivṛkṣa Gaupalāyana, is praised. In the Śāṅkhāyana Śrauta Sūtra (xv, 16, 10-13), on the contrary, he is said to have erred in the sacrifice, when a Brahmin prophesied that the result would be the expulsion of the Kurus from Kurukṣetra, an event which actually came to pass.

Vṛddha-vāśinī in the Nirukta (v. 21) denotes the ‘female jackal.’

I. Vṛṣa. See Vṛṣa.

2. Vṛṣa Jāna ('descendant of Jana') is the name of a famous Purohita, who was unfortunate enough, while with his royal master, Tryarūṇa, to see a boy killed by the chariot which the king drove too fast. He thereupon recalled the boy to life. The story is told briefly in the Pañcavimśa Brāhmaṇa,<sup>1</sup> the Śātyāyanaka,<sup>2</sup> the Tāṇḍaka,<sup>3</sup> was also narrated in the Bhāllavi Brāhmaṇa,<sup>4</sup> and is preserved in the Brhaddevatā.<sup>5</sup> Sieg<sup>6</sup> has endeavoured to trace the story in part in the Rigveda,<sup>7</sup> but there is a consensus of opinion<sup>8</sup> against the correctness of such a view.

<sup>1</sup> xiii. 3, 12.

<sup>2</sup> See Sāyaṇa on Rv v. 2, and the Jaiminiya version in the *Journal of the American Oriental Society*, 18, 20.

<sup>3</sup> See Sāyaṇa, loc. cit.

<sup>4</sup> Referred to in the Bṛhaddevatā, v. 23, apparently as cited in the Nidāna. The passage is not in the extant text of the Nidāna Sūtra. See Sieg, *Die Sagenstoffe des Rigveda* 65, n. 5.

<sup>5</sup> v. 14 et seq., where see Macdonell's notes.

<sup>6</sup> *Op. cit.*, 64-76.

<sup>7</sup> v. 2

<sup>8</sup> Ludwig, Translation of the Rigveda, 4, 324; Hillebrandt, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 33, 248 et seq.; Oldenberg, *Sacred Books of the East*, 46, 366 et seq.; *Rigveda-Noten*, 1, 312. On the other hand, Geldner, *Festgruß an Roth*, 192, supports the tradition. Cf. Weber, *Indische Studien*, 10, 32.

Vṛścika in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> denote ‘scorpion.’ Its poison was feared<sup>3</sup> like that of serpents. It is described as lying torpid in the earth during winter.<sup>4</sup>

<sup>1</sup> i. 191, 16.

<sup>2</sup> x. 4, 9. 15; xii. 1, 46; Śāṅkhāyana Aranyakā, xii. 27.

<sup>3</sup> Rv., loc. cit.; Av. x. 4, 9. 15.

<sup>4</sup> Av. xii. 1, 46.

Cf. Zimmer, *Altindisches Leben*, 98.

Vṛṣa is the name of a plant of some kind in the Kāthaka Samhitā.<sup>1</sup> Later the *Gendarussa vulgaris* is so styled. Maitrāyaṇī Samhitā<sup>2</sup> has Vṛṣa, which Böhtlingk<sup>3</sup> takes to mean a small animal, a quite possible sense. Cf. Yevāṣa.

<sup>1</sup> xxx. 1.

<sup>2</sup> iv. 8, 1.

<sup>3</sup> Dictionary, General Index to Supplements, 376.

Vṛṣa-kħādi is used as an epithet of the Maruts in the Rigveda.<sup>1</sup> The sense is doubtful: Bollensen<sup>2</sup> thought the expression referred to the wearing of rings in the ears; Max Müller<sup>3</sup> renders it 'strong rings,' comparing the later Cakra or discus.

<sup>1</sup> i. 64, 10.

<sup>2</sup> Orient und Occident, 2, 461, n.

<sup>3</sup> Sacred Books of the East, 32, 107, 120.

Cf. Zimmer, Altindisches Leben, 263.

Vṛṣa-gaṇa is the name of a family of singers mentioned in one passage of the Rigveda.<sup>1</sup>

<sup>1</sup> ix. 97, 8. Cf. Ludwig, Translation of the Rigveda, 3, 132.

Vṛṣan-aśva is the name of a man referred to in the Rigveda,<sup>1</sup> where Indra is called Menā, perhaps his 'wife' or 'daughter.' The same legend is alluded to in the Jaiminiya Brāhmaṇa,<sup>2</sup> the Śatapatha Brāhmaṇa,<sup>3</sup> the Ṣadviṁśa Brāhmaṇa,<sup>4</sup> and the Taittiriya Āraṇyaka,<sup>5</sup> but it is clear that all of these texts had no real tradition of what was referred to.

<sup>1</sup> i. 51, 13.

<sup>2</sup> ii. 79 (Journal of the American Oriental Society, 18, 37).

<sup>3</sup> iii. 3, 4, 18.

<sup>4</sup> i. 1, 16.

<sup>5</sup> i. 12, 3.

Cf. Eggeling, Sacred Books of the East, 26, 81, n. 2.

Vṛṣa-damśa, 'strong-toothed,' is the name of the cat in the Yajurveda Saṁhitās,<sup>1</sup> where it figures as a victim at the Aśva-medha ('horse sacrifice'). It also appears in the Pañcavimśa Brāhmaṇa;<sup>2</sup> the fact that the sneeze of the cat is here referred to renders it likely that the animal was already tamed. Geldner<sup>3</sup> sees a house cat in the animal alluded to in a hymn of the Atharvaveda<sup>4</sup> by a set of curious epithets, including vṛṣadatī, 'strong-toothed,' but Whitney<sup>5</sup> decisively rejects the idea that the hymn refers to the domestic cat.

<sup>1</sup> Taittiriya Saṁhitā, v. 5, 21, 1; Maitrāyaṇī Saṁhitā, iii. 14, 12; Vājasaneyi Saṁhitā, xxiv. 31.

<sup>2</sup> viii. 2, 2.

<sup>3</sup> Vedic Studien, I, 313-315.

<sup>4</sup> i. 18.

<sup>5</sup> Translation of the Atharvaveda, 19, 20; Bloomfield, Journal of the American Oriental Society, 15, 153, n.; Hymns of the Atharvaveda, 261.

Cf. Zimmer, Altindisches Leben, 86.

Vṛṣan in two passages of the Rigveda<sup>1</sup> seems to denote a man, with the patronymic Pāthya in one of them.

<sup>1</sup> i. 36, 10; vi. 16, 14. 15. Cf. Max Müller, *Sacred Books of the East*, 32, | 152, 153; Ludwig, Translation of the Rigveda, 3, 104.

Vṛṣabha regularly denotes a ‘bull’ in the Rigveda,<sup>1</sup> but usually in a metaphorical sense.

<sup>1</sup> i. 94, 10; 160, 3; vi. 46, 4; of Parjanya, vii. 101, i. 6, etc. Roth renders *vr̄ṣabhānna*, ii. 16, 5, ‘eating | strong food’, but the literal sense, ‘whose food is bulls,’ will answer. Cf. Māṃsa.

Vṛṣala in the dicing hymn of the Rigveda<sup>1</sup> denotes an ‘outcast’; the same sense appears in the Brāhmaṇa Upaniṣad,<sup>2</sup> where the touch of either a Vṛṣala or a Vṛṣali is to be avoided.

<sup>1</sup> x. 34, 11. Cf. Nīrukta, iii. 16.

<sup>2</sup> vi. 4, 12 Mādhyāṃdina.

Vṛṣa-śusma Vātāvata (‘descendant of Vātāvant’) Jātū-karṇya is the name of a priest in the Brāhmaṇas of the Rigveda.<sup>1</sup> Vṛṣaśusma in the Vāmśa Brāhmaṇa<sup>2</sup> is probably intended for the same name.

<sup>1</sup> Aitareya Brāhmaṇa, v. 29, 1; Kauśitaki Brāhmaṇa, ii. 9 (with a varia | lectio Vādhāvata: *Indische Studien*, 1, 215, n. 1).

<sup>2</sup> *Indische Studien*, 4, 373.

Vṛṣā-rava, ‘roaring like a bull,’ is the name of some animal in the Rigveda.<sup>1</sup> In the Śatapatha Brāhmaṇa<sup>2</sup> the word occurs in the dual, meaning perhaps ‘mallet’ or ‘drumstick.’

<sup>1</sup> x. 146, 2 = Taittirīya Brāhmaṇa, ii. 5, 5, 6.

<sup>2</sup> xii. 5, 2, 7.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 426; Zimmer, *Altindisches Leben*, 90.

Vṛṣṭi is the regular word for ‘rain’ in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 116, 12; ii. 5, 6, etc.

<sup>2</sup> Av. iii. 31, 14; vi. 22, 3, etc.

**Vṛṣṭi-havya** is in the Rigveda<sup>1</sup> the name of a Ṛṣi, whose sons were the Upastutas.

<sup>1</sup> x. 115, 9. Cf. Max Müller, *Sacred Books of the East*, 32, 152, 153, Ludwig, | Translation of the Rigveda, 3, 108, 109.

**Venu** in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes a ‘reed’ of bamboo. It is described in the Taittiriya Saṃhitā<sup>3</sup> as ‘hollow’ (*su-sira*). In the Rigveda<sup>4</sup> it occurs only in a Vālakhilya hymn in a Dānastuti (‘praise of gifts’), where Roth<sup>5</sup> thinks that ‘flutes of reed’ are meant, a sense which Venu has in the later texts. The Kauśītaki Brāhmaṇa<sup>6</sup> couples Venu with Sasya, stating that they ripen in Vasantā, ‘spring.’ Apparently bamboo reeds are meant.<sup>7</sup>

<sup>1</sup> 1. 27, 3.

<sup>2</sup> Taittiriya Saṃhitā, v. 2, 5, 2; vii. 4, 19, 2; Kāṭhaka Saṃhitā, xii. 12; Satapatha Brāhmaṇa, i. 1, 4, 19; ii. 6, 2, 17, etc.

<sup>3</sup> v. 1, 1, 4.

<sup>4</sup> viii. 55, 3.

<sup>5</sup> St. Petersburg Dictionary, s.v. 2.

<sup>6</sup> iv. 12.

<sup>7</sup> Cf. Kūtyāyana Śrauta Sutra, iv. 6, 17, with the scholiast; Weber, *Indische Studien*, 10, 343.

Cf. Zimmer, *Altindisches Leben*, 71.

**Vetasa** is the name of the water plant *Calamus Rotang*, or a similar reed, in the Rigveda<sup>1</sup> and later.<sup>2</sup> It is called ‘golden’ (*hiranyaya*) and ‘water-born’ (*apsuja*).<sup>4</sup>

<sup>1</sup> iv. 58, 5.

<sup>2</sup> Av. x. 7, 41; xviii. 3, 5; Taittiriya Saṃhitā, v. 3, 12, 2; 4, 4, 2; Vājasaneyi Saṃhitā, xvii. 6; Taittiriya Brāhmaṇa, iii. 8, 4, 3, etc.

<sup>3</sup> Rv., loc. cit.; Av. x. 7, 41.

<sup>4</sup> Taittiriya Saṃhitā, v. 3, 12, 2, etc.

Cf. Zimmer, *Altindisches Leben*, 71.

**Vetasu** is a name occurring in the singular in two passages of the Rigveda<sup>1</sup> and once in the plural.<sup>2</sup> It seems that he was defeated by Indra, but there is no reason to assume that he was a demon. Zimmer<sup>3</sup> thinks that the Vetasus were probably the tribe of which Daśadyu was a member, and that they defeated the Tugras. The passages are too obscure to render any version probable.

<sup>1</sup> vi. 20, 8; 26, 4.

<sup>2</sup> x. 49, 4.

<sup>3</sup> *Altindisches Leben*, 128. Cf. Kaegi, *Der Rigveda*, n. 337.

Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 328.

Vetasvant, 'abounding in reeds,' is the name of a place in the Pañcavimśa Brāhmaṇa,<sup>1</sup> not, as Weber<sup>2</sup> once took it, a part of the name of Ekayāvan Gāmdama.

<sup>1</sup> xxi. 14, 20.

<sup>2</sup> *Indische Studien*, 1, 32. Cf. Hopkins,

*Transactions of the Connecticut Academy of Arts and Sciences*, 15, 69.

Veda in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes 'sacred lore.' In the plural<sup>3</sup> it more definitely refers to the Vedas of the R̥c, Yajus, and Sāman. Cf. Vidyā.

<sup>1</sup> Av. vii. 54. 2; x. 8, 17; xv. 3, 7.

<sup>2</sup> *Traya*, 'threefold,' Śatapatha Brāhmaṇa, v. 5, 5, 10, xii. 4, 3, 3; Nirukta, i. 2. 18, 20, etc.

<sup>3</sup> Av. iv. 35, 6; xix. 2, 12; Taittirīya Samhitā, vii. 5, 11, 2; Aitareya Brāhmaṇa, v. 32, 1; vi. 15, 11, Taittirīya

Brāhmaṇa, iii. 10, 11, 4; Śatapatha Brāhmaṇa, xi. 3, 3, 7; xii. 3, 4, 11, etc. In the Brāhmaṇas the word, no doubt, has normally the sense of the extant collections, which appear under their accepted titles, R̥gveda, Yajurveda, Sāmaveda, in the Āraṇyakas.

Vedāṅga, as the name of a text subsidiary to the study of the Rigveda, is first found in the Nirukta<sup>1</sup> and the Rigveda Prātiśākhya.<sup>2</sup>

<sup>1</sup> i. 20.

<sup>2</sup> xii. 40.

Cf. Roth, *Nirukta*, xv. et seq.; Weber, *Indische Studien*, 9, 42.

1. Vena occurs in one passage of the Rigveda<sup>1</sup> as a generous patron. Pṛthavāna, found in the same passage, may or may not be another name of his, and Pārthyā in the following stanza of the hymn is perhaps his patronymic.

<sup>1</sup> x. 93, 14. Cf. Ludwig, Translation of the Rigveda, 3, 166.

2. Vena in the Rigveda<sup>1</sup> is thought by Tilak<sup>2</sup> to be the planet Venus. But this is certainly impossible.

<sup>1</sup> x. 123.

<sup>2</sup> Orion, 163 et seq.

Cf. Whitney, *Journal of the American Oriental Society*, 16, xciv.

1. Veśa is a term of somewhat doubtful sense, apparently denoting 'vassal,' 'tenant,' in a few passages,<sup>1</sup> and, according to Roth,<sup>2</sup> 'dependent neighbour.'

<sup>1</sup> Rv. iv. 3, 13; v. 85, 7; possibly x. 49, 5; but cf. 2. Veśa; Kāthaka Samhitā, xii. 5 (*veśatva*); xxxi. 12; xxxii. 4; Vājasaneyi Saṃhitā, Kāṇva, ii. 5, 7; Maitrāyaṇi Saṃhitā, i. 4, 8; ii. 3, 7; iv. 1, 13. Cf. Weber, *Indische Studien*, 13, 204, who takes *veśas* in Av. ii. 32, 5, where *pari-veśas* also occurs in the same sense, and compares *vaiśya* in Taittiriya Saṃhitā, ii. 3, 7, 1, as meaning 'servitude.'

<sup>2</sup> St. Petersburg Dictionary, s.v. 1, *veśa*, and *veśatva*. Cf. Whitney, Translation of the Atharvaveda, 75, who seems inclined to read *veśas* in Av. ii. 32, 5; but Weber's explanation of the origin of the sense of 'servant' is adequate. Geldner, *Vedische Studien*, 3, 135, n. 4, sees in Veśa either a neighbour or a member of the same village community. Cf. Sajāta.

2. Veśa may be a proper name in two passages of the Rigveda;<sup>1</sup> if so, it is quite uncertain whether a demon is meant or not.

<sup>1</sup> ii. 13, 8; x. 49, 5. Cf. Ludwig, Translation of the Rigveda, 3, 152, 164.

Veśantā,<sup>1</sup> Veśantī,<sup>2</sup> Veśantā,<sup>3</sup> all denote a 'pond' or 'tank.' Cf. Vaiśanta.

<sup>1</sup> Av. xi. 6, 10; xx. 128, 8. 9; Tait-

<sup>2</sup> Av. i. 3, 7.

tirīya Brāhmaṇa, iii. 4, 12, 1.

<sup>3</sup> Brhadāraṇyaka Upaniṣad, iv. 3, 11.

Veśas. See 1. Veśa.

Veśantā. See Veśantā.

Veśī in one passage of the Rigveda<sup>1</sup> seems to denote a 'needle.'

<sup>1</sup> vii. 18, 17. Cf. Hopkins, *Journal of the American Oriental Society*, 15, 264, n.

Veśman, 'house,' occurs in the Rigveda<sup>1</sup> and later.<sup>2</sup> It denotes the house as the place where a man is 'settled' (*viś*).

<sup>1</sup> x. 107, 10; 146, 3.

<sup>2</sup> Av. v. 17, 13; ix. 6, 30; Aitareya Brāhmaṇa, viii. 24, 6, etc. In Śata-

patha Brāhmaṇa, i. 3, 2, 14, the single house (*eka-veśman*) of the king is contrasted with the numerous dwellings of the people.

Veṣya in two passages of the Rigveda (iv. 26, 3; vi. 61, 14) seems to denote the relation of ‘dependence’ rather than ‘neighbourhood.’ Cf. i. Veṣa.

Veṣka in the Śatapatha Brāhmaṇa (iii. 8, 1, 15) denotes the ‘noose’ for strangling the sacrificial animal. See Bleṣka.

Vehat seems to mean a ‘cow that miscarries.’ It is mentioned in the Atharvaveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> xii. 4, 37 *et seq.* In iii. 23, 1, a woman is called *vehat*.

<sup>2</sup> Vājasaneyi Samhitā, xviii. 27; xxiv. 1, etc.; Taittiriya Samhitā, ii. 1, 5, 3, etc. In Śatapatha Brāhmaṇa, xii. 4, 4, 6, Eggeling, *Sacred Books of the East*, 44, 195, adopts the sense ‘a cow desiring the bull.’ But cf. Whitney, Translation of the Atharvaveda, 127.

Vaikarṇa occurs but once in the Rigveda<sup>1</sup> in the description of the Dāśarājña, where Sudās is stated to have overthrown the twenty-one tribes (*janān*) of the kings or folk of the two Vaikarṇas. Zimmer<sup>2</sup> conjectures that they were a joint people, the Kuru-Krivis: this is quite possible, and even probable. Vikarṇa as the name of a people is found in the Mahābhārata,<sup>3</sup> and a lexicographer<sup>4</sup> places the Vikarṇas in Kaśmīr, a reminiscence probably of a real settlement of the Kurus in that country. Cf. Uttara Kuru.

<sup>1</sup> vii. 18, 11.

<sup>2</sup> Altindisches Leben, 103.

<sup>3</sup> vi. 2105.

<sup>4</sup> St. Petersburg Dictionary, s.v.

Cf. Hopkins, *Journal of the American Oriental Society*, 15, 261 *et seq.*, who sees in Vaikarṇau the two Vaikarṇa kings.

Vaikhānasa is the name of a mythical group of Rsis who are said in the Pañcavimśa Brāhmaṇa<sup>1</sup> to have been slain at Muni-marana by Rahasyu Devamalimlue, and who are mentioned in the Taittiriya Āraṇyaka also.<sup>2</sup> An individual Vaikhānasa is Puruhanman.<sup>3</sup>

<sup>1</sup> xiv. 4, 7.

<sup>2</sup> i. 23, 3 (*Indische Studien*, 1, 78).

<sup>3</sup> xiv. 9, 29.

Vaijāna, ‘descendant of Vijāna,’ is Sāyaṇa’s version of the patronymic of Vṛṣa in the Pañcavimśa Brāhmaṇa.<sup>1</sup> The real reading is *vai Jānah*, as pointed out by Weber.<sup>2</sup>

<sup>1</sup> xiii. 3, 12.

<sup>2</sup> *Indische Studien*, 10, 32.

Vaiṭṭabhaṭī-putra is the name in the Kānya recension of the Bṛhadāraṇyaka Upaniṣad (vi. 5, 2) of a teacher, a pupil of Kārśakeyīputra, Cf. Vaidabhṛtiputra.

Vaiḍava, ‘descendant of Viḍu,’ is the patronymic of a Vasiṣṭha in the Pañcavimśa Brāhmaṇa (xi. 8, 14), where he is said to have been the seer of a Sāman or Chant.

Vaidūrya, ‘beryl,’ is first found in the late Adbhuta Brāhmaṇa.<sup>1</sup>

<sup>1</sup> Weber, *Indische Studien*, 1, 40; *Omnia und Portenta*, 325 et seq.

Vaitaraṇa occurs once in the Rigveda.<sup>1</sup> Roth<sup>2</sup> thinks the word is a patronymic, but it seems rather<sup>3</sup> to be an adjective in the sense of ‘belonging to Vitarāṇa’ used of Agni, like Agni of Bharata or of Vadhryaśva.

<sup>1</sup> x. 61, 17.

<sup>2</sup> St. Petersburg Dictionary, s.v. 2.

<sup>3</sup> Ludwig, Translation of the Rig-

veda, 3, 165; Griffith, *Hymns of the Rigveda*, 2, 457, n.

Vaitahavya, ‘descendant of Vitahavya,’ is the name of a family who are said in the Atharvaveda<sup>1</sup> to have come to ruin because they devoured a Brahmin’s cow. They are said to be Śrñjayas, but as the exact form of the legend here referred to does not occur elsewhere, its authenticity is open to some doubt.<sup>2</sup> According to Zimmer,<sup>3</sup> Vaitahavya is a mere epithet of the Śrñjayas, but this is not probable<sup>4</sup> in view of the existence of a Vitahavya.

<sup>1</sup> v. 18, 10. 11; 19, 1.

<sup>2</sup> Bloomfield, *Hymns of the Atharvaveda*, 434.

<sup>3</sup> *Altindisches Leben*, 132.

<sup>4</sup> Cf. Oldenberg, *Buddha*, 405; Weber *Indische Studien*, 18, 233.

Vaida, 'descendant of Vida,' is the patronymic of Hiranya-dant in the Aitareya Brāhmaṇa<sup>1</sup> and the Aitareya Āraṇyaka.<sup>2</sup> The word is also written Baida.

<sup>1</sup> iii. 6, 4, Āśvalāyana Śrauta Sūtra, xii. 10, 9.

<sup>2</sup> ii. 1, 5

Vaidathina, 'descendant of Vidathin,' is the patronymic of Rjiśvan in the Rigveda (iv. 16, 11; v. 29, 13).

Vaidad-aśvi, 'descendant of Vidadaśva,' is the patronymic of Taranta in the Rigveda.<sup>1</sup> In the Pañcavimśa Brāhmaṇa<sup>2</sup> and the Jaiminiya Brāhmaṇa<sup>3</sup> the Vaidadaśvis are Taranta and Purumīlha. The latter is not a Vaidadaśvi in the Rigveda, a clear sign of the worthlessness of the legends relative to these two men in the Brāhmaṇas.

<sup>1</sup> v. 61, 10.

<sup>2</sup> xiii. 7, 12. Cf. Śūtyāyanaka in Sāyaṇa on Rv. ix. 58, 3.

<sup>3</sup> i. 151; iii. 139, where Vaitadaśvi is the form. Cf. Ārṣeya Brāhmaṇa, p. 54 (ed. Burnell).

Cf. Max Müller, *Sacred Books of the East*, 32, 360; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 232, n.; *Rgveda-Noten*, 1, 354; Sieg, *Die Sagenstoffe des Rgveda*, 62 et seq.

Vaidabhṛti-putra, 'son of a female descendant of Vedabhṛti,' is the name of a teacher in the last Vaṃśa (list of teachers) of the Mādhyamīḍina recension of the Bṛhadāraṇyaka Upaniṣad (vi. 4, 32). Cf. Vaiṭṭabhaṭīputra.

Vaidarbha, 'prince of Vidarbha,' is applied to Bhīma in the Aitareya Brāhmaṇa (vii. 34, 9).

Vaidarbhi, 'descendant of Vidarbha,' is the patronymic of a Bhārgava in the Praśna Upaniṣad (i. 1; ii. 1).

Vaideha, 'prince of Videha,' is the title of Janaka and of Nāmī Sāpya.

Vaidhasa, 'descendant of Vedhas,' is the patronymic of Hariścandra in the Aitareya Brāhmaṇa (vii. 13, 1) and the Sāṅkhāyana Śrauta Sūtra (xv. 17, 1).

Vainya, 'descendant of Vena,' is the patronymic of the mythic Pr̥thi, Pr̥thī, or Pr̥thu.<sup>1</sup>

<sup>1</sup> Rv. viii. 9, 10, Pañcavimśa Brāhmaṇa, xii. 5, 20; Śatapatha Brāhmaṇa, v. 3, 5, 4, etc.

Vaipaścita ('descendant of Vipaścīt') Dārdha-jayanti ('descendant of Dr̥dhajayanta') Gupta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Vaipaścita Dārdhajayanti Dr̥dhajayanta Lauhitya, in a Vamśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Vaipaścita ('descendant of Vipaścīt') Dārdhajayanti ('descendant of Dr̥dhajayanta') Dr̥dhajayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Vipaścīt Dr̥dhajayanta Lauhitya, in a Vamśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Vaiyāśva, 'descendant of Vyaśva,' is the patronymic of Viśvamanas in the Rigveda (viii. 23, 24; 24, 23; 26, 11).

Vaiyāghrapadī-putra, 'son of a female descendant of Vyāghrapad,' is the name of a teacher, a pupil of Kāṇvī-putra, in the Kāṇva recension of the last Vamśa (list of teachers) in the Brhadāraṇyaka Upaniṣad (vi. 5, 1).

Vaiyāghra-padya, 'descendant of Vyāghrapad,' is the patronymic of Indradyumna Bhallaveya in the Śatapatha Brāhmaṇa<sup>1</sup> and the Chāndogya Upaniṣad,<sup>2</sup> of Budila Āśvatarāśvi in the Chāndogya Upaniṣad,<sup>3</sup> and of Gośruti in that Upaniṣad<sup>4</sup> and in the Sāṅkhāyana Āraṇyaka.<sup>5</sup> In the Jaiminiya Upaniṣad Brāhmaṇa<sup>6</sup> the patronymic is applied to Rāma Krātujātēya.

<sup>1</sup> x. 6, 1, 8.

<sup>2</sup> v. 14, 1.

<sup>3</sup> v. 16, 1.

<sup>4</sup> v. 2, 3.

<sup>5</sup> ix. 7 (Gośruta-vaiyāghrapadya as a compound).

<sup>6</sup> iii. 40, 1; iv. 16, 1.

Vaiyāska is read in one passage of the Rigveda Prātiśākhya,<sup>1</sup> as the name of an authority on the metres of the Rigveda. Roth<sup>2</sup> is clearly right in thinking that Yāska is meant.<sup>3</sup>

<sup>1</sup> xvii. 25.

<sup>2</sup> St Petersburg Dictionary, s.v.

<sup>3</sup> The name not being a patronymic

from Viyāska, but standing for *vai* Yāskah. Cf. Vaijāna.

Vaira<sup>1</sup> and Vaira-deya<sup>2</sup> seem to have in the later Saṃhitās and the Brāhmaṇas the definite and technical sense of 'wergeld,' the money to be paid for killing a man as a compensation to his relatives. This view is borne out by the Sūtras of Āpastamba<sup>3</sup> and Baudhāyana.<sup>4</sup> Both prescribe the scale of 1,000 cows for a Kṣatriya,<sup>5</sup> 100 for a Vaiśya, 10 for a Śūdra, and a bull over and above in each case. Āpastamba leaves the destination of the payment vague, but Baudhāyana assigns it to the king. It is reasonable to suppose that the cows were intended for the relations, and the bull was a present to the king for his intervention to induce the injured relatives to abandon the demand for the life of the offender. The Āpastamba Sūtra<sup>6</sup> allows the same scale of wergeld for women, but the Gautama Sūtra<sup>7</sup> puts them on a level with men of the Śūdra caste only, except in one special case. The payment is made for the purpose of *vaira-yātana* or *vaira-niryātana*, 'requital of enmity,' 'expiation.'

The Rigveda<sup>8</sup> preserves, also, the important notice that a man's wergeld was a hundred (cows), for it contains the epithet *śata-dāya*, 'one whose wergeld is a hundred.' No doubt the values varied, but in the case of Śunahṣepa the amount is a hundred (cows) in the Aitareya Brāhmaṇa.<sup>9</sup> In the Yajurveda Saṃhitā<sup>10</sup> *śata-dāya* again appears.

<sup>1</sup> Pañcavimśa Brāhmaṇa, xvi. 1, 12.  
Cf. Taittiriya Saṃhitā, i. 5, 2, 1; Kāthaka Saṃhitā, ix. 2; Kapiṣṭhalā Saṃhitā, viii. 5; Maitrīyaṇī Saṃhitā, i. 7, 5, all of which have *vīram* for *vairam*, perhaps wrongly

<sup>2</sup> Rv. v 61, 8 (on the exact sense of which, cf. Max Müller, *Sacred Books of the East*, 32, 361; Hillebrandt, *Vedische Mythologie*, I, 92; Oldenberg, *Rgveda-Noten*, I, 354); Kāthaka Saṃhitā, xxiii. 8; xxviii. 2. 3. 6.

<sup>3</sup> i. 9, 24, 1-4.

<sup>4</sup> i. 10, 19, 1. 2.

<sup>5</sup> The crime of slaying a Brahmin is too heinous for a wergeld. See Āpastamba, i. 9, 24, 7 *et seq.*; Baudhāyana, i. 10, 18, 18.

<sup>6</sup> i. 9, 24, 5.

<sup>7</sup> i. 10, 19, 3.

<sup>8</sup> ii. 32, 4.

<sup>9</sup> vii. 15, 7.

<sup>10</sup> See n. 1. The word is not found in the Taittiriya.

The fixing of the price shows that already public opinion, and perhaps the royal authority, was in Rigvedic times diminishing the sphere of private revenge; on the other hand, the existence of the system shows how weak was the criminal authority of the king (*cf.* *Dharma*).

*Cf.* Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 41, 672-676; Bühler and von Schroeder, *Festgruss an Roth*, 44-52; Bühler, *Sacred Books of the East*, 2, 78, 79, 14, 201 Schrader, *Prehistoric Antiquities*, 402 Jolly, *Recht und Sitte*, 131, 132; Delbrück in Leist, *Altarisches Jus Gentium*, 297

**Vaira-hatya**, ‘manslaughter,’ is mentioned in the Vājasaneyi Saṃhitā (xxx. 13) and the Taittirīya Brāhmaṇa (i. 5, 9, 5). *Cf.* Virahan.

**Vai-rājya.** See Rājya.

**Vairūpa**, ‘descendant of Virūpa,’ is the patronymic of Aṣṭādamṣṭra in the Pañcavimśa Brāhmaṇa (viii. 9, 21).

**Vaiśanta** is the name in the Rigveda<sup>1</sup> of a prince whose offering Indra is said to have deserted for that of Sudās through the aid of the Vasiṣṭhas. Ludwig<sup>2</sup> thinks that the name is Veśanta, and that he was a priest of the Pṛthu-Parśus; Griffith<sup>3</sup> says that probably a river is meant, but neither of these views is plausible.

<sup>1</sup> vii. 33, 2.

<sup>2</sup> Translation of the Rigveda, 3, 173.

<sup>3</sup> *Hymns of the Rigveda*, 2, 24, n.

*Cf.* Geldner, *Vedische Studien*, 2, 130.

**Vaiśampāyana**, ‘descendant of Viśampā,’ is the name of a teacher, famous later, but in the earlier Vedic literature known only to the Taittirīya Āraṇyaka (i. 7, 5) and the Gṛhya Sūtras.

**Vaiśāleya**, ‘descendant of Viśāla,’ is the patronymic of the mythic Takṣaka in the Atharvaveda (viii. 10, 29).

**Vaiśī-putra**, ‘the son of a Vaiśya wife,’ is mentioned in the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittirīya Brāhmaṇa, iii. 9, 7, 3; Satapatha Brāhmaṇa, xiii. 2

Vaiśya denotes a man, not so much of the people, as of the subject class, distinct from the ruling noble (*Kṣatriya*) and the *Brāhmaṇa*, the higher strata of the Āryan community on the one side, and from the aboriginal *Śūdra* on the other. The name is first found in the *Puruṣa-sūkta* ('hymn of man') in the Rigveda,<sup>1</sup> and then frequently from the Atharvaveda<sup>2</sup> onwards,<sup>3</sup> sometimes in the form of *Viśya*.<sup>4</sup>

The Vaiśya plays singularly little part in Vedic literature, which has much to say of *Kṣatriya* and Brahmin. His characteristics are admirably summed up in the Aitareya Brāhmaṇa<sup>5</sup> in the adjectives *anyasya bali-kṛt*, 'tributary to another'; *anyasyādya*, 'to be lived upon by another'; and *yathākāma-jyeyah*, 'to be oppressed at will.' He was unquestionably taxed by the king (*Rājan*), who no doubt assigned to his retinue the right of support by the people, so that the *Kṣatriyas* grew more and more to depend on the services rendered to them by the Vaiśyas. But the Vaiśya was not a slave: he could not be killed by the king or anyone else without the slayer incurring risk and the payment of a wergeld (*Vaira*), which even in the Brahmin books extends to 100 cows for a Vaiśya. Moreover, though the Vaiśya could be expelled by the king at pleasure, he cannot be said to have been without property in his land. Hopkins<sup>6</sup> thinks it is absurd to suppose that he could really be a landowner when he was subject to removal at will, but this is to ignore the fact that normally the king could not remove the landowner, and that kings were ultimately dependent on the people, as the tales of exiled kings show.

On the other hand, Hopkins<sup>7</sup> is clearly right in holding that the Vaiśya was really an agriculturist, and that Vedic society was not merely a landholding aristocracy, superimposed upon an agricultural aboriginal stock, as Baden Powell<sup>8</sup> urged. Without ignoring the possibility that the Dravidians were agriculturists, there is no reason to deny that the Āryans were

<sup>1</sup> x. 90, 12.

<sup>2</sup> v. 17, 9.

<sup>3</sup> Vājasaneyi Saṃhitā, xxx. 5, etc.

See *Varna*.

<sup>4</sup> Av. vi. 13, 1; Vājasaneyi Saṃhitā, xviii. 48, etc.

<sup>5</sup> vii. 29. Cf. Muir, *Sanskrit Texts*,

<sup>6</sup> 439.

<sup>7</sup> India, Old and New, 222 et seq.

<sup>8</sup> Op. cit., 210 et seq.

<sup>9</sup> Indian Village Community, 190 et seq.

so likewise, and the goad of the plougher was the mark of a Vaiśya in life<sup>9</sup> and in death.<sup>10</sup> It would be absurd to suppose that the Āryan Vaiśyas did not engage in industry and commerce (*cf.* *Paṇi*, *Vanij*), but pastoral pursuits and agriculture must have been their normal occupations.

In war the Vaiśyas must have formed the bulk of the force under the Kṣatriya leaders (see *Kṣatriya*). But like the Homeric commoners, the Vaiśyas may well have done little of the serious fighting, being probably ill-provided with either body armour or offensive weapons.

That the Vaiśyas were engaged in the intellectual life of the day is unlikely; nor is there any tradition, corresponding to that regarding the Kṣatriyas, of their having taken part in the evolution of the doctrine of Brahman, the great philosophic achievement of the age. The aim of the Vaiśya's ambition was, according to the *Taittirīya Saṃhitā*,<sup>11</sup> to become a *Grāmaṇī*, or village headman, a post probably conferred by the king on wealthy Vaiśyas, of whom no doubt there were many. It is impossible to say if in Vedic times a Vaiśya could attain to nobility or become a Brahmin. No instance can safely be quoted in support of such a view,<sup>12</sup> though such changes of status may have taken place (see *Kṣatriya* and *Varṇa*).

It is denied by Fick<sup>13</sup> that the Vaiśyas were ever a caste, and the denial is certainly based on good grounds if it is held that a caste means a body within which marriage is essential, and which follows a hereditary occupation (*cf.* *Varṇa*). But it would be wrong<sup>14</sup> to suppose that the term Vaiśya was merely applied by theorists to the people who were not nobles or priests. It must have been an early appellation of a definite class which was separate from the other classes, and properly to be compared with them. Moreover, though there were differences among Vaiśyas, there were equally differences among Kṣatriyas and Brāhmaṇas, and it is impossible to deny

<sup>9</sup> *Kāthaka Saṃhitā*, xxxvii. 1.

<sup>10</sup> *Kauśika Sūtra*, lxxx.

<sup>11</sup> ii. 5, 4, 4.

<sup>12</sup> Rhys Davids, *Buddhist India*, 55 *et seq.*, argues to the contrary from Buddhist evidence; but this has no

cogency for the Vedic period, and much, if not all, of it is hardly in point as concerns this issue.

<sup>13</sup> *Die sociale Gliederung*, 163 *et seq.*

<sup>14</sup> *Cf. Indian Empire*, i, 347.

the Vaiśyas' claim to be reckoned a class or caste if the other two are such, though at the present day things are different.

Cf. Zimmer, *Altindisches Leben*, 213 et seq.; Weber, *Indische Studien*, 10, 1 et seq.; Muir, *Sanskrit Texts*, 1<sup>2</sup>, 7 et seq.; Ludwig, Translation of the Rigveda, 3, 242, 243; Hopkins, *Journal of the American Oriental Society*, 13, 76 et seq. (for the Epic Vaiśya).

**Vaiśvā-mitra**, ‘descendant of Viśvāmitra,’ is the term by which that famous priest's line is referred to in the Aitareya Brāhmaṇa (vii. 17 et seq.).

**Vaiṣṭha-pureya**, ‘descendant of Viṣṭhapura,’ is the name of a teacher in the first two Vamśas (lists of teachers) of the Bṛhadāraṇyaka Upaniṣad in the Mādhyamīna recension (ii. 5, 20; iv. 5, 25). He was a pupil of Śāṇḍilya and Rauhiṇāyana.

**Vyacha** in *go-vyacha*, the name of one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,<sup>1</sup> is of uncertain signification. According to Sāyana,<sup>2</sup> the compound denotes a 'driver out of cows.' Perhaps it means a 'tormentor of cows,' as the St. Petersburg Dictionary takes it. Weber<sup>3</sup> renders it as 'knacker of cows,' Eggeling as 'one who approaches cows.'

<sup>1</sup> Vājasaneyi Samhitā, xxx. 18; Taittiriya Brāhmaṇa, iii. 4, 16, 1. Cf. Kāthaka Samhitā, xv. 4.

<sup>2</sup> On Taittiriya Brāhmaṇa, *loc. cit.*

<sup>3</sup> *Indische Streifen*, 1, 82, n. 11. This

interpretation is supported by the use of the word in the Kāthaka, where it replaces the *Govikartana* of other texts. See Ratnīn (p. 200).

<sup>4</sup> *Sacred Books of the East*, 44, 416.

**Vy-advara**,<sup>1</sup> **Vy-advari**,<sup>2</sup> are the names of a 'gnawing' (*ad*, 'eat') animal in the Atharvaveda and the Śatapatha Brāhmaṇa. Cf. also **Vyadhvara**, which the St. Petersburg Dictionary would read throughout.

<sup>1</sup> Śatapatha Brāhmaṇa, vii. 4, 1, 27. Cf. Av. vi. 50, 2.

<sup>2</sup> Av. iii. 28, 2, where a worm is certainly not meant.

Vyadhvara, ‘perforating,’ designates a worm in one passage of the Atharvaveda,<sup>1</sup> where there seems to be no good reason to alter the reading to Vyadvara, though Whitney<sup>2</sup> thinks that it may rather be connected with *vi-adhvan*<sup>3</sup> than with the root *vyadh*, ‘pierce.’<sup>4</sup> The term occurs with Maśaka, ‘fly,’ in the Hiraṇyakesī Grhya Sūtra,<sup>5</sup> and perhaps also in another passage of the Atharvaveda,<sup>6</sup> where, however, both Whitney<sup>7</sup> and Shaṅkar Pañdit read Vyadvara.

<sup>1</sup> ii. 31, 4.

<sup>2</sup> Translation of the Atharvaveda, 74.

<sup>3</sup> This would mean ‘diverging from the road,’ ‘devious.’

<sup>4</sup> The Padapātha analyzes the word as *vi-adhvvara*.

<sup>5</sup> ii. 16, 3.

<sup>6</sup> vi. 50, 3.

<sup>7</sup> *Op. cit.*, 318. Cf. 135.

Cf. also Bloomfield, *Hymns of the Atharvaveda*, 316, 361, 487; Lanman in Whitney, *op. cit.*, 318.

Vyalkaśā is the name of a plant in the Rigveda.<sup>1</sup>

<sup>1</sup> x. 16, 13. Cf. Zimmer *Altindisches Leben*, 70.

Vy-aśva is the name of a Ṛṣi, a protégé of the Aśvins,<sup>1</sup> mentioned in several hymns of the eighth Maṇḍala,<sup>2</sup> which may have been the composition of a descendant of his, Viśvamanas. In two other passages<sup>3</sup> he is referred to only as a Ṛṣi of the past, and Oldenberg<sup>4</sup> points out that none of his own work appears in the Saṃhitā. The Rigveda also mentions<sup>5</sup> the Vyaśvas, with whom Ludwig<sup>6</sup> is inclined to connect Vaśa Aśvya. An Āṅgirasa Vyaśva occurs as a seer of Saṁmans or Chants in the Pañcavimśa Brāhmaṇa.<sup>7</sup>

<sup>1</sup> Rv. i. 112, 15.

<sup>2</sup> viii. 23, 16. 23; 24, 22; 26, 9.

<sup>3</sup> Rv. viii. 9, 10; ix. 65, 7.

<sup>4</sup> Zeitschrift der Deutschen Morgenländischen Gesellschaft 42, 217.

<sup>5</sup> Rv. viii. 24, 28

<sup>6</sup> Translation of the Rigveda, 3. 106.

<sup>7</sup> xiv. 10, 9.

Vy-aṣṭi is the name of a mythical teacher in the first two Vamśas (lists of teachers) in the Brāhmaṇa Upaniṣad.<sup>1</sup>

<sup>1</sup> iv. 5, 22; iv. 5, 28 Mādhyamīdina.

Vyā-khyāna in one passage of the Satapatha Brāhmaṇa<sup>1</sup> clearly denotes a ‘narrative’ merely—viz., that of the dispute of Kadrū and Suparnī. In other passages<sup>2</sup> the word means simply ‘commentary.’ In the Bṛhadāranyaka Upaniṣad,<sup>3</sup> used in the plural, it signifies a species of writing, apparently ‘commentaries,’ though its exact relation to Anuvyākhyāna must remain obscure. Sieg<sup>4</sup> thinks that the Vyākhyānas were forms of narrative like Anvākhyāna and Anuvyākhyāna.

<sup>1</sup> iii. 6, 2, 7

<sup>2</sup> vi. 1, 27. 33, vii. 2, 4, 28.

<sup>3</sup> ii. 4, 10; iv. 1, 6 (Mādhyamadma =

<sup>2</sup> Kāṇva); 5, 11.

<sup>4</sup> *Die Sagenstoffe des Rigveda*, 21, 34.

Vyāghra, ‘tiger,’ is never found in the Rigveda, but frequently occurs in the Atharvaveda,<sup>1</sup> as well as the lion. This fact is legitimately regarded as an indication that the Atharvaveda belongs to a period when the Vedic Indian had approached and entered the territory of Bengal. Later,<sup>2</sup> also, mention of the tiger is quite common. The Taittirīya Saṃhitā<sup>3</sup> preserves a reference to the danger of waking a sleeping tiger. The destructive character of the animal is often alluded to,<sup>4</sup> the man-eater (*puruṣād*)<sup>5</sup> being also mentioned. Like the lion, the tiger passes as a symbol of strength.<sup>6</sup> This idea is illustrated by the fact that the king at the Rājasūya (‘royal consecration’) steps<sup>7</sup> on a tiger’s skin to win himself the strength of the animal. Cf. also Śārdūla, Petva.

<sup>1</sup> iv. 3, 1; 36, 6; vi. 38, 1; 103, 3; 140, 1; xii. 1, 49; 2, 43; xix. 46, 5;

49, 4.

<sup>2</sup> Taittirīya Saṃhitā, vi. 2, 5, 5; Kāṭhaka Saṃhitā, xvii. 2; Maitrāyaṇī Saṃhitā, ii. 1, 9; Vājasaneyi Saṃhitā, xiv. 9; xix. 10; Aitareya Brāhmaṇa, vii. 5, 3; Śatapatha Brāhmaṇa, xii. 7, 1, 8; Chāndogya Upaniṣad, vi. 9, 3; 10, 2, etc.

<sup>3</sup> v. 4, 10, 5.

<sup>4</sup> Cf. Av. iv. 36, 6; viii. 5, 11, and see Saśayu.

<sup>5</sup> Av. xii. 1, 49.

<sup>6</sup> Av. iv. 8, 4. 7. Cf. Yāska, Nirukta, iii. 18.

<sup>7</sup> Av. iv. 8, 4. Cf. Eggeling, *Sacred Books of the East*, 41, 92. He does not wear the skin, as Zimmer, *Altindisches Leben*, 79, says.

Cf. Schrader, *Prehistoric Antiquities* 249, 250.

Vyāghra-padya is a false reading in the Chāndogya Upaniṣad (v. 16, 1) for Vaiyāghrapadya.

Vyādhi, 'disease,' occurs several times in Vedic literature.<sup>1</sup> The specific diseases are dealt with under the separate names, but the Vedic texts also mention innumerable bodily defects. The list of victims<sup>2</sup> at the Puruṣamedha ('human sacrifice') includes a 'dwarf' (*vāmana*, *kubja*), a 'bald' person (*khalati*),<sup>3</sup> a 'blind' man (*andha*),<sup>4</sup> a 'deaf' man (*badhira*),<sup>5</sup> a 'dumb' man (*mūka*),<sup>6</sup> a 'fat' man (*pīvan*), a 'leper' (*sidhmala*, *kīlāsa*),<sup>7</sup> a 'yellow-eyed' man (*hary-akṣa*), a 'tawny-eyed' man (*piṅg-ākṣa*), a 'cripple' (*pīṭha-sarpiṇ*), a 'lame' man (*srāma*), a 'sleepless' man (*jāgarāṇa*), a 'sleepy' man (*svapana*), one<sup>8</sup> 'too tall' (*ati-dīrgha*), one 'too short' (*ati-hrasva*), one 'too stout' (*ati-sthūla* or *aty-aṇḍsala*), one 'too thin' (*ati-kṛśa*), one 'too white' (*ati-śukla*), one 'too dark' (*ati-kṛṣṇa*), one 'too bald' (*ati-kulva*), and one 'too hairy' (*ati-lomaśa*).

In the Maitrāyaṇī Samhitā<sup>9</sup> the man with bad nails and the man with brown teeth are mentioned along with sinners like the Didhiṣūpati. The Śatapatha Brāhmaṇa<sup>10</sup> mentions a 'white-spotted' (*śukla*), bald-headed man, with projecting teeth (*viklidha*) and reddish-brown eyes.' Interesting is Zimmer's<sup>11</sup> suggestion that *kirmira* found in the Vājasaneyi Samhitā<sup>12</sup> means 'spotty' as an intermixture of races, but it is only a conjecture, apparently based on a supposed connexion of the word with *kṛ*, 'mix.' In the Vājasaneyi Samhitā<sup>13</sup> and the

<sup>1</sup> Chāndogya Upaniṣad, iv. 10, 3; Saḍvīṁśa Brāhmaṇa, v. 4; Śāṅkhāyana Śrauta Sūtra, iii. 4, 8.

<sup>2</sup> Vājasaneyi Samhitā, xxx. 10, 17, 21; Taittirīya Brāhmaṇa, iii. 4, 6, 1; 14, 1; 17, 1.

<sup>3</sup> Cf. Satapatha Brāhmaṇa, xiii. 3, 6, 5.

<sup>4</sup> Cf. Bṛhadāraṇyaka Upaniṣad, vi. 2, 9; Chāndogya Upaniṣad, v. 1, 9; 13, 2; viii. 4, 2; 9, 1; 10, 1; Kauṣītaki Upaniṣad, iii. 3.

<sup>5</sup> Bṛhadāraṇyaka Upaniṣad, vi. 2, 10; Chāndogya Upaniṣad, v. 1, 10; Kauṣītaki Upaniṣad, loc. cit.

<sup>6</sup> Kauṣītaki Upaniṣad, loc. cit.

<sup>7</sup> *Kīlāsa* also in Pañcavīṁśa Brāhmaṇa, xiv. 3, 17; xxiii. 16, 11, etc.

<sup>8</sup> Vājasaneyi Samhitā, xxx. 22; Taittirīya Brāhmaṇa, iii. 4, 19, 1, where are added the man who winks too much (*ati-mirmira*), has too prominent teeth (*ati-dantura*) or too small teeth (*ati kiriṇa*), and who stares excessively (*ati-meniṣa*). Cf. Weber, *Indische Streifen*, I, 84, n. 4.

<sup>9</sup> iv. 1, 9; Taittirīya Brāhmaṇa, iii. 2, 8, 9. Cf. Av. vii. 65, 3.

<sup>10</sup> xiii. 3, 6, 5. See Eggeling, *Sacred Books of the East*, 44, 323, n.

<sup>11</sup> *Altindisches Leben*, 428.

<sup>12</sup> xxx. 21.

<sup>13</sup> xxx. 15, especially *avijātū* and *vijarjarā*, beside *avatokū* and *paryāyiṇū*; *atiṭvarī* and *atiṣṭadvarī* are also possibly so to be understood. Cf. Weber, *Indische Streifen*, I, 80.

Taittirīya Brāhmaṇa<sup>14</sup> various epithets are applied to women, some of which seem to denote disease, and in the Atharvaveda<sup>15</sup> the feminine adjectives, ‘antelope-footed’ (*rśya-padi*) and ‘bul-toothed’ (*vṛṣa-dati*), probably refer to bodily defects.

<sup>14</sup> iii. 4, 11, 1, where *apaskadvari* and *paryārṇi* are read.

<sup>15</sup> i. 18, 4. Geldner, *Vedische Studien*, 1, 314, understands the hymn as refer-

ring to the domestic cat, but this lacks plausibility. The sense of the other epithets there occurring is quite obscure

Vyāna is the name of one of the vital airs. See Prāṇa.

Vyāma in the Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes the ‘span’ of the outstretched arms as a measure of length. It may be estimated at six feet or equivalent to a fathom.<sup>3</sup>

<sup>1</sup> Av vi 137, 2; Taittirīya Saṃhitā, v. 1, 1, 4; 2, 5, 1, etc.

<sup>2</sup> Śatapatha Brāhmaṇa, x. 2, 3, 1 2; i. 2, 5, 14; vii 1, 1, 37, where the scholiast equates it to 4 Aratnis or cubits (while the scholiast on Āśvalā-yana Gīhya Sūtra, ix. 1, 9, regards it

as equal to 5 Aratnis). According to the Śulva Sūtra of Baudhāyana, the Aratni equals 24 angula (=  $\frac{3}{4}$  inch). See Fleet, *Journal of the Royal Asiatic Society*, 1912, 231, 233, 234.

<sup>3</sup> See Eggeling, *Sacred Books of the East*, 41, 309, n. 5.

Vyāsa Pārāśarya (‘descendant of Parāśara’) is the name of a mythical sage who in the Vedic period is found only as a pupil of Viśvaksena in the Vamśa (list of teachers) at the end of the Sāmavidhāna Brāhmaṇa and in the late Taittirīya Āraṇyaka.<sup>1</sup>

<sup>1</sup> i. 9, 2. Cf. Weber, *Indische Studien*, 1, 156; 4, 377; *Indian Literature*, 184, n. 199.

Vra, according to Roth,<sup>1</sup> means ‘troop’ in the Rigveda<sup>2</sup> and the Atharvaveda.<sup>3</sup> Zimmer<sup>4</sup> sees in the word (in the feminine form of *vrā*) a designation in one passage of the village host which formed part of the Viś, and was composed of relations (*su-bandhu*). On the other hand, Pischel<sup>5</sup> thinks that in all the passages Vrā means ‘female,’ used either of animals<sup>6</sup> or of

<sup>1</sup> St. Petersburg Dictionary, s.v. Cf. Bechtel, *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1894, 393.

<sup>2</sup> i. 124, 8; 126, 5; iv. 1, 16; viii. 2, 6; x. 123, 2. He omits i. 121, 2, where Böhtlingk, Dictionary, s.v., treats the word as a feminine (*vrā*).

<sup>3</sup> ii. 1, 1, a confused passage, on which see Whitney, *Translation of the Atharvaveda*, 37, 38.

<sup>4</sup> *Altindisches Leben*, 162.

<sup>5</sup> *Vedische Studien*, 2, 121, 313 et seq.

<sup>6</sup> Rv. i. 121, 2; viii. 2, 6 (female elephants).

women who go to the feast (*Samana*),<sup>7</sup> or courtezans (*viśyā*, ‘of the people’),<sup>8</sup> or, metaphorically,<sup>9</sup> the hymns compared with courtezans: these senses are perhaps adequate.

<sup>7</sup> Rv. i. 124, 8.

<sup>8</sup> Rv. i. 126, 5.

<sup>9</sup> Rv. iv. 1, 16; x. 123, 2, Av.,

*loc. cit.*

Vraja denotes in the first instance, in the Rigveda,<sup>1</sup> the place to which the cattle resort (from *vraj*, ‘go’), the ‘feeding ground’ to which the milk-giving animals go out<sup>2</sup> in the morning from the village (*Grāma*), while the others stay in it all day and night.<sup>3</sup> Secondarily it denotes the ‘herd’<sup>4</sup> itself. This is Geldner’s view,<sup>5</sup> which seems clearly better than that of Roth<sup>6</sup> who regards Vraja as primarily the ‘enclosure’ (from *vṛj*), and only thence the ‘herd’; for the Vraja does not normally mean an ‘enclosure’ at all: the Vedic cattle were not stall-fed as a general rule. In some passages, however, ‘pen,’<sup>7</sup> in others ‘stall,’<sup>8</sup> is certainly meant. The word is often used in the myth of the robbing of the kine.<sup>9</sup> It occasionally denotes a ‘cistern.’<sup>10</sup>

<sup>1</sup> Rv. ii. 38, 8; x. 26, 3, and perhaps 97, 10; 101, 8. Cf. Medhātithi on Manu, iv. 45, and Mahābhārata, i. 41, 15, where *go-vraja* is equal to *gavāñp pṛacārvāḥ*, ‘the pastures of the kine,’ in i. 40, 17.

<sup>2</sup> Rv. ii. 38, 8.

<sup>3</sup> Cf. Sāyaṇa on Aitareya Brāhmaṇa, ii. 18, 14.

<sup>4</sup> Rv. v. 35, 4; vii. 27, 1; 32, 10, viii. 46, 9; 51, 5.

<sup>5</sup> *Vedische Studien*, 2, 282 *et seq.*; *Rig-veda, Glossar*, 174. Cf. Hopkins, *Journal of the American Oriental Society*, 13, 77.

<sup>6</sup> St. Petersburg Dictionary, *s.v.* But cf. Böhtlingk, Dictionary, *s.v.*

<sup>7</sup> Av. iii. 11, 5; iv. 38, 7; Śāṅkhāyana Āraṇyaka, ii. 16. Metaphorically, in the Brāhmaṇāraṇyaka Upaniṣad, vi. 4, 22, Mādhyamīdina, it is a pen with a bolt (*sārgala*) and with a palisade (*su-pari-*

*śraya*). The sense of ‘pen’ is also possible in Rv. x. 97, 10; 101, 8, and is not radically opposed to it, for Vraja denotes the place where the cattle are fed, and can therefore be applied to the stall where they are during the night. Cf. *Gostha*.

<sup>8</sup> Rv. x. 4, 2, where the ‘warm Vraja’ to which the cows resort is alluded to, and iv. 51, 2, where the Dawns open wide the doors of the Vraja of darkness; Taittiriya Brāhmaṇa, iii. 8, 12, 2, where the Vraja is said to be made of Aśvattha wood. The sense of ‘stall’ is probable in Vājasaneyi Saṃhitā, i. 25.

<sup>9</sup> See Geldner, *op. cit.*, 2, 283 *et seq.*

<sup>10</sup> Vājasaneyi Saṃhitā, x. 4 = Taittiriya Brāhmaṇa, i. 8, 11, 1 = Maitrāyaṇī Saṃhitā, ii. 6, 7.

Vrata ('vow') in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> has the peculiar sense of the 'milk' used by one who is living on that beverage alone as a vow or penance.

<sup>1</sup> Av vi. 133, 2, Taittiriya Saṃhitā, vi 2, 5, 3-4, Vājasaneyi Saṃhitā, iv 11, etc.

<sup>2</sup> Śatapatha Brāhmaṇa, iii. 2, 2, 10  
14. 17, 4, 2, 15, 1x. 2, 1, 18 Cf *ghṛta-*

*vṛata*, Pañcavimśa Brāhmaṇa, xviii. 2, 5 6, and *vṛata-dugha*, the 'cow that gives the Vrata milk,' Śatapatha Brāhmaṇa, iii. 2. 2, 14; xiv 3, 1, 34, etc.

Vratati in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a 'creeping plant.'

<sup>1</sup> viii. 40, 6, Nirukta, i. 14, vi. 28.

<sup>2</sup> Taittiriya Brāhmaṇa, i 5, 1, 3, etc.

Vrāja-pati is found in one passage of the Rigveda,<sup>1</sup> where it is said that comrades attend Indra, as the Kulapas the Vrāja-pati, when he goes about. Zimmer<sup>2</sup> thinks that this refers to the heads of families being subordinate in war to the village headman (Grāmanī), but Whitney<sup>3</sup> seems to be right in seeing merely the chieftain surrounded by the leading men, the family heads, not necessarily merely a village headman. Vrāja alone occurs in one passage of the Atharvaveda,<sup>4</sup> adverbially in the sense of 'in troops.'

<sup>1</sup> x. 179, 2 = Av. vii. 72, 2.

<sup>2</sup> *Altindisches Leben*, 171.

<sup>3</sup> Translation of the Atharvaveda, 436.

<sup>4</sup> i. 16, 1. Cf. Whitney, *op. cit.*, 17.

Vrāja-bāhu is used in the Kauṣītaki Brāhmaṇa (ii. 9) of the 'encompassing arms' of death, Vrāja here apparently meaning a 'pen,' like Vraja. Cf. Viṣṭhā-vrājin.

Vrāta is found in several passages of the Rigveda<sup>1</sup> and later<sup>2</sup> in the sense of 'troop.' In one passage of the Rigveda<sup>3</sup> the troops of the Maruts are referred to by three different terms—śardha, vrāta, and gāya. From this fact Zimmer<sup>4</sup> has

<sup>1</sup> i. 163, 8; iii. 26, 2, v. 53, 11; ix. 14, 2 (perhaps an allusion to the five tribes), x. 34, 8. 12 (of dice). In x. 57, 5, the host of the living (*jīva vrāta*) is referred to.

<sup>2</sup> Av. ii. 9, 2 ('host of the living');

Taittiriya Saṃhitā, i. 8, 10, 2; Vājasaneyi Saṃhitā, xvi. 25; Pañcavimśa Brāhmaṇa, vi. 9, 24; xvii. 1, 5, 12, etc.

<sup>3</sup> v. 53, 11. Cf. iii. 26, 2, where śardha is not mentioned.

<sup>4</sup> *Altindisches Leben*, 162.

deduced that a Vedic host fought according to clan (*Viś*), village (*Grāma*), and family, but this conclusion is hardly warranted, there being nothing to show that there is any intention to present a distinct series of divisions. It is not probable that the word ever has the technical sense of 'guild,' as Roth<sup>5</sup> thinks. Cf. *Vrātāpati*.

<sup>5</sup> In the St. Petersburg Dictionary, | 5 12; *Vājasaneyi Samhitā*, xvi. 25,  
where this is taken to be the sense, | *Taittirīya Samhitā*, i. 8, 10, 2  
*Pañcavimśa Brāhmaṇa*, vi. 9, 25; xvii. 1,

*Vrāta-pati*, 'lord of troops,' is an epithet included in the names of Rudra in the Yajurveda *Samhitās*,<sup>1</sup> along with the epithet *Gana-pati*, 'lord of groups.' The exact sense is quite uncertain, but the term may allude to the chief of a band of robbers, as Zimmer<sup>2</sup> thinks.

<sup>1</sup> *Taittirīya Samhitā*, iv. 5, 4, 1; | *Samhitā*, ii. 9, 4; *Vājasaneyi Samhitā*,  
*Kāthaka Samhitā*, xvii. 13, *Maitrāyaṇi* | xvi. 25

<sup>2</sup> *Altindisches Leben*, 179.

*Vrātya* is included in the list of victims at the *Puruṣamedha* ('human sacrifice') in the Yajurveda,<sup>1</sup> where, however, no further explanation of the name is given. Fuller information is furnished by the Atharvaveda,<sup>2</sup> the *Pañcavimśa Brāhmaṇa*,<sup>3</sup> and the *Sūtras*,<sup>4</sup> which describe at length a certain rite intended for the use of *Vrātyas*. According to the *Pañcavimśa Brāhmaṇa*, there are four different kinds of 'outcasts'—viz., the *hīna*, who are merely described as 'depressed'; those who have become outcasts for some sin (*nindita*); those who become outcasts at an early age, apparently by living among outcasts; and those old men who, being impotent (*śama-nicameḍhra*), have gone to live with outcasts. The last three categories are by no means of the same importance as the first. The motive of the fourth is hard to understand: according to Rājārām Rām-

<sup>1</sup> *Vājasaneyi Samhitā*, xxx. 8; *Taittirīya Brāhmaṇa*, iii. 4, 5, 1.

<sup>2</sup> xv. 1, 1 *et seq.*

<sup>3</sup> xvii. 1-4.

<sup>4</sup> *Kātyāyana Srauta Sūtra*, xii. 1; xxii. 4; *Lātyāyana Srauta Sūtra*, viii. 6; *Āpastamba Srauta Sūtra*, xxii. 5, 4-14.  
See Hillebrandt, *Ritualliteratur*, 139, 140.

krishṇa Bhāgavat,<sup>5</sup> they were men who had enfeebled their constitutions by undue intercourse with women in the lands of the outcasts, and returned home in a debilitated state. But this is not stated in the text.

It seems probable that the really important Vrātyas were those referred to as *hīna*, and that the other classes were only subsidiary. According to Rājārām,<sup>6</sup> there were two categories of the first class: (a) The depressed (*hīna*), who were non-Āryan; and (b) degraded Āryans (*gara-gir*). This, however, is a mere guess, and devoid of probability. There seems to have been but one class of Vrātyas. That they were non-Āryan is not probable, for it is expressly said<sup>7</sup> that, though unconsecrated, they spoke the tongue of the consecrated: they were thus apparently Āryans. This view is confirmed by the statement that ‘they call what is easy of utterance, difficult to utter’: probable they had already a somewhat Prakritic form of speech (*cf. Vāc*). The Sūtras mention their Arhants (‘saints’) and Yaudhas (‘warriors’), corresponding to the Brahminical Brāhmaṇa and Kṣatriya.

Other particulars accord with the view that they were Āryans outside the sphere of Brahmin culture. Thus they are said<sup>8</sup> not to practise agriculture or commerce (an allusion to a nomadic life), nor to observe the rules of Brahmācarya—*i.e.*, the principle regulating the Brahminic order of life. They were also allowed to become members of the Brahminical community by performance of the ritual prescribed, which would hardly be so natural in the case of non-Āryans.

Some details are given of the life and dress of the Vrātyas. Their principles were opposed to those of the Brahmins: they beat those unworthy of correction.<sup>9</sup> Their leader (Gṛhapati) or householder wore a turban (*Uṣṇīṣa*), carried a whip (*Pratoda*), a kind of bow (*Jyāhroḍa*), was clothed in a black (*kṛṣṇaśa*) garment and two skins (*Ajina*), black and white (*kṛṣṇa-valakṣa*), and owned a rough wagon (*Vipatha*) covered with planks

<sup>5</sup> *Journal of the Bombay Branch of the Royal Asiatic Society*, 19, 360.

<sup>6</sup> *Ibid.*, 359.

<sup>7</sup> *Pañcavimśa Brāhmaṇa*, xvii. 1, 9.

<sup>8</sup> *Ibid.*, xvii. 1, 2.

<sup>9</sup> *Ibid.*, xvii. 1, 14.

(*phalakāstīrṇa*). The others,<sup>10</sup> subordinate to the leader, had garments with fringes of red (*valūkāntāni dāmatūṣṭāni*), two fringes on each, skins folded double (*dviṣanūhitāny ajināni*), and sandals (*Upānah*). The leader wore also an ornament (*Niśka*) of silver, which Rājārām<sup>11</sup> converts into a silver coinage. The *Vrātyas*, on becoming consecrated, were expected to hand over their goods to the priest. Many other details are given in the Sūtras (e.g., that the shoes or sandals were of variegated black hue and pointed), but these are not authenticated by the Pañcavimśa Brāhmaṇa.

The locality in which the *Vrātyas* lived cannot be stated with certainty, but their nomad life<sup>12</sup> suggests the western tribes beyond the Sarasvatī. But they may equally well have been in the east: this possibility is so far supported by the fact that the Sūtras make the Brahmin receiving the gift of the *Vrātya*'s outfit an inhabitant of **Magadha**. The Atharvaveda<sup>13</sup> does not help, for it treats the *Vrātya* in so mystical a way that he is represented as being in all the quarters. Indeed, Roth<sup>14</sup> believed that it was here not a case of the *Vrātya* of the Pañcavimśa Brāhmaṇa at all, but of a glorification of the *Vrātya* as the type of the pious vagrant or wandering religious mendicant (*Parivrājaka*). This view is clearly wrong, as the occurrence of the words *uṣṇīsa*, *vipatha*, and *pratoda* shows. It is probable that the 15th Book of the Atharvaveda, which deals with the *Vrātya*, and is of a mystical character, exalts the converted *Vrātya* as a type of the perfect **Brahmacārin**, and, in so far, of the divinity.<sup>15</sup>

<sup>10</sup> *Ibid.*, xvii. 1, 15. The exact sense of the passages is obscure, and was, as Lātyāyana shows, already obscure in his time and earlier, the translations given are all vague. Cf. Weber, *Indische Studien*, i, 32 *et seq.*; *Indian Literature*, 67, 68; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 31, 32; Rājārām, *loc. cit.*

<sup>11</sup> *Op. cit.*, 361.

<sup>12</sup> Which is indicated by their name, 'belonging to a roving band' (*vrāta*), 'vagrant.'

<sup>13</sup> See Whitney, Translation of the Atharvaveda, 770 *et seq.*, with Lanman's additions.

<sup>14</sup> St. Petersburg Dictionary, *s.v.*

<sup>15</sup> Bloomfield, *Atharvaveda*, 94.

Cf. Weber, *Indische Studien*, i. 33, 52, 445, n.; *Indian Literature*, 67, 78, 110-112, 141, 146; Aufrecht, *Indische Studien*, i, 130 *et seq.*; Ludwig, Translation of the Rigveda, 3, xxvi *et seq.*; Zimmer, *Altindisches Leben*, 216.

Vṛīhi, 'rice,' is never mentioned in the Rigveda,<sup>1</sup> but is frequently alluded to in the Atharvaveda<sup>2</sup> and later.<sup>3</sup> Rice seems to be indigenous in the south-east of India:<sup>4</sup> this fact accounts well for the absence of any mention of it in the Rigveda. Black and white rice is contrasted in the Taittirīya Saṃhitā,<sup>5</sup> where also<sup>6</sup> the distinctions of dark, swift-growing (*āśu*), and large rice (*mahā-vṛīhi*) are found. Probably the swift-growing variety is that later known as *ṣaṣṭika*, 'ripening in sixty days.' Vṛīhi and Yava, 'barley,' are normally conjoined in the texts.<sup>7</sup> Cf. Plāśuka.

<sup>1</sup> To take *dhānyā bīja* in Rv. v. 53, 13, as 'rice seeds' is unnecessary and very improbable, nor is there better reason to see in *dhānyā rasa* in Av. ii. 26, 5, a 'rice drink.'

<sup>2</sup> vi. 140, 2; viii. 7, 20; ix. 6, 14, etc.

<sup>3</sup> Taittirīya Samhitā, vii. 2, 10, 3, where it is said to ripen in autumn; Kāthaka Saṃhitā, x. 6; xi. 5, Maitrāyanī Samhitā, iii. 10, 2; iv. 3, 2; Vājasaneyī Saṃhitā, xviii. 12; Aitareya, Brāhmaṇa, ii. 8, 7; 11, 12; viii. 16,

3. 4, Śatapatha Brāhmaṇa, v. 5, 5, 9; Brhadāraṇyaka Upaniṣad, vi. 3, 22 (Mādhyandina = vi. 3, 13 Kāṇva); Chāndogya Upaniṣad, iii. 14, 3.

<sup>4</sup> ii. 3, 1, 3. Cf. Taittirīya Brāhmaṇa, i. 7, 3, 4; Kāthaka Saṃhitā, xii. 4. 5 6, etc.

<sup>5</sup> i. 8, 10, 1.

<sup>6</sup> Av. xi. 4, 13, Jaiminiya Brāhmaṇa, i. 43; Chāndogya Upaniṣad, v. 10, 6, etc.

Cf. Zimmer, *Altindisches Leben*, 239.

Vleška. See Bleska.

## S.

Śamyu is the name of a mythical son of Bṛhaspati. He is quoted as a teacher in the texts of the Yajurveda.<sup>1</sup>

<sup>1</sup> Taittirīya Samhitā, ii. 6, 10, 1; | 8, 11; Śatapatha Brāhmaṇa, i. 9, 1, v. 2, 6, 4; Taittirīya Brāhmaṇa, iii. 3, | 24; Taittirīya Āraṇyaka, i. 5, 2.

Cf. Lévi, *La Doctrine du Sacrifice*, 113.

Śakaṭa,<sup>1</sup> Śakaṭī,<sup>2</sup> are rare words in the older literature for a 'cart.' The creaking of a cart is referred to in the Rigveda<sup>2</sup> as like the sound heard by night in the forest.

<sup>1</sup> Nirukta, vi. 22; xi. 47; Chāndogya Upaniṣad, iv. 1, 8.

<sup>2</sup> Rv. x. 146, 3; Saṅviṁśa Brāhmaṇa, iv. 7.

Śaka-dhūma is found in one hymn of the Atharvaveda,<sup>1</sup> where it is celebrated as the king of the asterisms. The word seems to mean the ‘smoke of (burning) cow-dung,’ or else the ‘smoke (rising) from (fresh) cow-dung’: it may well be, as Weber<sup>2</sup> thinks, that this was deemed to be significant of the weather. Bloomfield,<sup>3</sup> however, considers that the word is to be rendered as ‘weather prophet,’ that is, one who foretells the weather by means of the smoke of a fire. Whitney<sup>4</sup> objects to this view with reason. It is not at all improbable that, as Roth<sup>5</sup> believed, an asterism of some sort is meant, probably the ‘milky way.’

<sup>1</sup> vi 128, 1. 3. 4, and in the Nakṣatra Kalpa.

<sup>2</sup> *Omina und Portenta*, 363; *Indische Studien*, 5, 257; 10, 65; *Naxatra*, 2, 272, n.; 293.

<sup>3</sup> *American Journal of Philology*, 7, 484 et seq.; *Journal of the American Oriental*

*Society*, 13, cxxxiii, *Hymns of the Atharvaveda*, 532, 533.

<sup>4</sup> Translation of the Atharvaveda, 377, 378.

<sup>5</sup> St. Petersburg Dictionary, s.v.  
*Cf.* Zimmer, *Altindisches Leben*, 353; Caland, *Altindisches Zauberritual*, 175, n. 3.

### Śakan. See Śakṛt.

Śaka-pūta (‘purified by cow-dung’) is the name, apparently, of a prince, in one hymn of the Rigveda (x. 132, 5).

Śakam-bhara, ‘bearer of dung,’ is found in one passage of the Atharvaveda,<sup>1</sup> where the sense is doubtful. Ludwig<sup>2</sup> and Grill<sup>3</sup> see in it a tribal name, Bloomfield<sup>4</sup> the personification of excessive evacuation (diarrhoea), while Whitney<sup>5</sup> considers that it may refer to the Mahāvr̥ṣas, despised as having to collect dung for fuel in the absence of wood in their country.

<sup>1</sup> v. 22, 4.

<sup>2</sup> Translation of the Rigveda, 3, 510.

<sup>3</sup> *Hundert Lieder*,<sup>2</sup> 154.

<sup>4</sup> *Hymns of the Atharvaveda*, 445, 446.

<sup>5</sup> Translation of the Atharvaveda, 259.

*Cf.* Weber, *Indische Studien*, 18, 253.

Śakā is the name of one of the victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitās.<sup>1</sup> It is uncer-

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 12, 1; 18, 1; Maitrāyaṇi Saṃhitā, iii. 14, 13; Vājasaneyi Saṃhitā, xxiv. 32.

tain whether a kind of bird<sup>2</sup> or fly,<sup>3</sup> or long-eared beast<sup>4</sup> is intended.

<sup>2</sup> Mahidhara on Vājasaneyi Samhitā, *loc. cit.*

<sup>3</sup> Sāyana on Taittirīya Samhitā, v. 5, 12, I, 18, I.

<sup>4</sup> Sāyana on Taittirīya Samhitā, v. 5, 12, I.

Cf. Zimmer, *Altindisches Leben*, 99.

Śakuna, ‘bird,’ is mentioned frequently in the Rigveda<sup>1</sup> and later.<sup>2</sup> It usually denotes a large bird,<sup>3</sup> or a bird which gives omens.<sup>4</sup> Zimmer<sup>5</sup> compares κύκνος, which also is a bird of omen.

<sup>1</sup> iv. 26, 6; ix. 85, 11; 86, 13; 107, 20; 112, 2; x. 68, 7, 106, 3; 123, 6; 165, 2

<sup>2</sup> Av. xii. 1, 51; 3, 13; xx. 127, 4; Taittirīya Samhitā, iii. 2, 6, 2; Vājasaneyi Samhitā, xviii. 53, etc.

<sup>3</sup> Cf. Av. xi. 2, 24, as compared with Vayas, Nirukta, iii. 18

<sup>4</sup> Cf. Kausitaki Brāhmaṇa, vii. 4; Maitrāyaṇi Upaniṣad, vi. 34, etc.

<sup>5</sup> *Altindisches Leben*, 430.

Śakuni, ‘bird,’ is used practically like Śakuna, but with a much clearer reference to divination. It was smaller than the Śyena or Suparṇa,<sup>1</sup> gave signs,<sup>2</sup> and foretold ill-luck.<sup>3</sup> When it is mentioned<sup>4</sup> in the list of sacrificial victims at the Aśvamedha (‘horse sacrifice’), a special species must be meant: later the falcon is so called, but the ‘raven’ may be intended; the commentator on the Taittirīya Samhitā thinks that it is the ‘crow.’ It is mentioned several times elsewhere.<sup>5</sup>

<sup>1</sup> Rv. ii. 42, 2.

<sup>2</sup> Rv. ii. 42, 1; 43, 3

<sup>3</sup> Av. x. 3, 6.

<sup>4</sup> Taittirīya Samhitā, v. 5, 19, 1; Vājasaneyi Samhitā, xxiv. 40; Maitrāyaṇi Samhitā, iii. 14, 21.

<sup>5</sup> Av. ii. 25, 2; vii. 64, 1; xi. 9, 9;

Kāṭhaka Samhitā, xxv. 7; Aitareya Brāhmaṇa, ii. 15, 12; iv. 7, 3; Satapatha Brāhmaṇa, xiv. 1, 1, 31; Chāndogya Upaniṣad, vi. 8, 2, etc.

Cf. Zimmer, *Altindisches Leben*, 88, 430.

Śakuni-mitra is one of the names of Viśeśit Pārāśarya in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1).

Śakunta is a name for ‘bird’ in the Atharvaveda (xi. 6, 8).

Śakuntaka,<sup>1</sup> Śakuntikā,<sup>2</sup> are diminutives, meaning ‘little bird’ in the Saṃhitās.

<sup>1</sup> Khila after Rv. ii. 43, Vājasaneyi | <sup>2</sup> Rv. i. 191, 1, Vājasaneyi Saṃhitā, Saṃhitā, xxiii. 23 | xxiii. 22.

Śakuntalā is the name of an Apsaras who bore Bharata, according to the Śatapatha Brāhmaṇa,<sup>1</sup> at Nāḍapit. Weber<sup>2</sup> doubtfully reads the latter word as Nāḍapitī, an epithet of Śakuntalā.

<sup>1</sup> xiii. 5, 4, 13.

<sup>2</sup> *Episches im vedischen Ritual*, 6

Śakunti is found in the Rigveda (ii. 42, 3; 43, 1) denoting a ‘bird’ of omen.

Śakula in the later Saṃhitās<sup>1</sup> denotes an unknown species of fish.

<sup>1</sup> Av. xx. 136, 1; Vājasaneyi Saṃhitā, xxiii. 28. Cf. Zimmer, *Altindisches Leben*, 97.

Śakṛt,<sup>1</sup> Śakan,<sup>2</sup> denotes ‘dung’ in the Rigveda and later. It is clear that the value of manure was early appreciated (see *Kariṣa*). For the use of the smoke of dung or of a dung fire for prognosticating the weather, see Śakadhūma.

<sup>1</sup> Used only in nominative and accusative: Rv. i. 161, 10; Av. xii. 4, 9; Taittirīya Saṃhitā, v. 7, 23, 1; Vājasaneyi Saṃhitā, xxxvii. 9.

<sup>2</sup> In the oblique cases Śakan is the base, Av. xii. 4, 4; Taittirīya Saṃhitā,

Taittirīya Saṃhitā, vii. 1, 19, 3, etc.

Vājasaneyi Saṃhitā, xxxvii. 9.

Cf. Zimmer, *Altindisches Leben*, 236.

i. Śakti is said in the Jaiminīya Brāhmaṇa<sup>1</sup> to have been the son of Vasiṣṭha, and to have been cast into the fire by the Viśvāmitras. According to Śadguruśiṣya,<sup>2</sup> who appears to follow the Śātyāyanaka,<sup>3</sup> the story of Śakti is as follows: Viśvāmitra, being defeated in a contest by Śakti, had recourse

<sup>1</sup> ii. 390 (*Journal of the American Oriental Society*, 18, 47). | <sup>2</sup> Sarvānukramanī, ed. Macdonell, p. 107, and on Rv. vii. 32.

<sup>3</sup> Geldner, *Vedische Studien*, 2, 159, n. 3.

to Jamadagni, who taught him the Sasarparī; later he revenged himself on Śakti by having him burnt in the forest. The Bṛhaddevatā<sup>4</sup> relates the first part of the tale only. Geldner<sup>5</sup> sees in the Rigveda<sup>6</sup> a description of the death struggle of Śakti, but this interpretation is more than doubtful.<sup>7</sup>

<sup>4</sup> iv. 112 *et seq.*, with Macdonell's notes.

<sup>5</sup> *Op. cit.*, 2, 159 *et seq.*; more doubtfully, *Rigveda, Kommentar*, 89.

<sup>6</sup> iii. 53, 22.

<sup>7</sup> Oldenberg, *Rigveda-Noten*, I, 254.

2. Śakti Āṅgirasa ('descendant of Āṅgiras') is the name of a seer of a Sāman or Chant in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xii. 5, 16. Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

Śakvari, fem. plur., denotes the Śakvari verses, known also as the Mahānāmnī verses, to which the Śakvara Sāman (chant) is sung. This sense seems to occur in the Rigveda,<sup>1</sup> and is certain later.<sup>2</sup>

<sup>1</sup> vii. 33, 4; x. 71, 14; Nirukta, i. 8.

<sup>2</sup> Av. xiii. 1, 5; Taittiriya Samhitā, ii. 2, 8, 5; 6, 2, 3; iii. 4, 4, 1; v. 4, 12, 2; Kāthaka Samhitā, xxvi. 4; Pañcavimśa Brāhmaṇa, x. 6, 5; xii. 13,

12; Taittiriya Brāhmaṇa, ii. 1, 5, 11; Śatapatha Brāhmaṇa, iii. 3, 1, 1; 9, 2, 17, etc.

Cf. Keith, *Aitareya Āraṇyaka*, 258 *et seq.*

Śāṅku in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a 'wooden peg.' Thus the term is used of the pegs by which a skin is stretched out in the Śatapatha Brāhmaṇa,<sup>3</sup> and of the pin of hobbles (*Padbiśa*).<sup>4</sup> In the Chāndogya Upaniṣad<sup>5</sup> it may mean 'stalk'<sup>6</sup> or 'fibre of a leaf.'<sup>7</sup>

<sup>1</sup> I. 164, 48.

<sup>2</sup> Śatapatha Brāhmaṇa, iii. 5, 1, 1; 2, 2; 6, 1, 3; xiii. 8, 4, 1; Aitareya Brāhmaṇa, iii. 18, 6, etc.

<sup>3</sup> ii. 1, 1, 10.

<sup>4</sup> Bṛhadāraṇyaka, vi. 2, 13 (Mādhyamīna = vi. 1, 13 Kāṇva), etc.

<sup>5</sup> ii. 23, 4.

<sup>6</sup> Max Müller, *Sacred Books of the East*, I, 35.

<sup>7</sup> Little, *Grammatical Index*, 149. But cf. Oertel, *Journal of the American Oriental Society*, 16, 228, who compares śūci in Jaiminiya Brāhmaṇa, ii. 10; Jaiminiya Upaniṣad Brāhmaṇa, i. 10, 3.

1. Śāṅkha in the Atharvaveda,<sup>1</sup> with the epithet Krśana, denotes a pearl-shell used as an amulet. In the later literature<sup>2</sup> it denotes a ‘shell’ or ‘conch’ used for blowing as a wind instrument.

<sup>1</sup> iv. 10, 1. See Lanman in Whitney, Translation of the Atharvaveda, 161. | <sup>2</sup> Brhadāraṇyaka Upaniṣad, ii. 4, 9; iv. 5, 10.

2. Śāṅkha Kausya is mentioned as a teacher whom Jāta Śākāyanya criticized in the Kāthaka Saṃhitā (xxii. 7; cf. 6).

3. Śāṅkha Bābhṛavya (‘descendant of Babhru’) is the name of a teacher, a pupil of Rāma, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1).

Śāṅkha-dhma, a ‘conch-blower,’ is enumerated among the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda,<sup>1</sup> and is mentioned in the Brhadāraṇyaka Upaniṣad.<sup>2</sup>

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 19; Taittirīya Brāhmaṇa, iii. 4, 13, 1.

<sup>2</sup> ii. 4, 9; iv. 5, 10.

Śāṅga Śātyāyani (‘descendant of Śātyāyana’) Ātreya (‘descendant of Atri’) is the name of a teacher, a pupil of Nagarin, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1).

Śacīvant is apparently the name of a man in one passage of the Rigveda,<sup>1</sup> where the vocative Śacīvah occurs. But Roth prefers to read Śacī ca instead.

<sup>1</sup> x. 74, 5.

<sup>2</sup> St. Petersburg Dictionary, s.v.

Cf. Ludwig, Translation of the Rig-

veda, 3, 108; Griffith, *Hymns of the*

*Rigveda*, 2, 489, n.

Śaṇa denotes a kind of ‘hemp’ (*Cannabis sativa* or *Crotolaria juncea*). It is mentioned in the Atharvaveda<sup>1</sup> as growing in the forest, and as used like the Jaṅgida as a remedy against Viśkandha. It also occurs in the Śatapatha Brāhmaṇa.<sup>2</sup>

<sup>1</sup> ii. 4, 5.

<sup>2</sup> iii. 2, 1, 11. vi. 6, 1, 24; 2, 15.

Cf. Zimmer, *Altindisches Leben*, 68.

Śaṇḍa is joined with Marka as a Purohita of the Asuras in the Yajurveda Samhitā<sup>1</sup> and Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Taittirīya Samhitā, vi. 4, 10, 1; Maitrāyaṇī Samhitā, iv. 6, 3; Vājasaneyi Samhitā, vii. 12. 13 (Marka in 16. 17).

<sup>2</sup> Śatapatha Brāhmaṇa, iv. 2, 1, 4. Taittirīya Brāhmaṇa, i. 1, 1, 5. Cf. Hillebrandt, *Vedische Mythologie*, I, 223.

Śaṇḍika is found in one passage of the Rigveda<sup>1</sup> in the plural. According to Ludwig,<sup>2</sup> the hymn is a prayer for victory over the Śaṇḍikas and their king.

<sup>1</sup> in. 30, 8.

<sup>2</sup> Translation of the Rigveda, 3, 153.

Śata-dyumna ('possessing a hundred glories') is the name of a man who, along with Yajñeśu, was made prosperous by the priest Mātsya through his knowledge of the exact moment for sacrifice, according to the Taittirīya Brāhmaṇa (i. 5, 2, 1).

Śata-pati occurs in a verse of the Maitrāyaṇī Samhitā<sup>1</sup> and the Taittirīya Brāhmaṇa<sup>2</sup> as an epithet of Indra, who is described as alone the 'lord of a hundred' among men. To interpret the expression as 'lord of a hundred gods,' as does the commentary on the Taittirīya Brāhmaṇa, is obviously impossible. It seems clear that there is a reference to an analogous human functionary—viz., the lord of a hundred villages, known in the later law<sup>3</sup>—who was probably at once a judicial deputy of the sovereign and a revenue collector, an ancient magistrate and collector.

<sup>1</sup> iv. 14, 12.

<sup>2</sup> ii. 8, 4, 2.

<sup>3</sup> See Foy, *Die königliche Gewalt*, 74.

Śata-balākṣa Maudgalya ('descendant of Mudgala') is the name of a grammarian in the Nirukta (xi. 6).

Śata-māna. See Māna and Kṛṣṇala.

Śata-yātu ('having a hundred magic powers') is the name of a Ṛṣi in the Rigveda.<sup>1</sup> He is enumerated after Parāśara and before Vasiṣṭha. Geldner<sup>2</sup> thinks he may have been a son of Vasiṣṭha.

<sup>1</sup> vii. 18, 21.

<sup>2</sup> *Vedische Studien*, 2, 132.

*Cf.* Ludwig, Translation of the Atharvaveda, 3, 139.

Śata-rudriya,<sup>1</sup> Śata-rudrīya<sup>2</sup> (hymn 'relating to the hundred Rudras'), is the name of a section of the Yajurveda,<sup>3</sup> which celebrates the god Rudra in his hundred aspects, enumerating his many epithets.

<sup>1</sup> Kāthaka Samhitā, xxi. 6; Sata-patha Brāhmaṇa, ix. 1, 1, 1; 2, 1; x. 1, 5, 3. 15

<sup>2</sup> Taittiriya Samhitā, v. 4, 3, 1; 5, 9, 4; 7 3, 3; Taittiriya Brāhmaṇa, iii. 11, 9, 9, etc.

<sup>3</sup> Taittiriya Samhitā, iv. 5, 1-11;

Kāthaka Samhitā, xvii. 11-16, Maitrāyanī Samhitā, ii. 9, 1 *et seq.*, Vājasaneyi Samhitā, xvi. 1 *et seq.*

*Cf.* Zimmer, *Altindisches Leben*, 202, Weber, *Indian Literature*, 108, 111, 159, 169, 170, Eggeling, *Sacred Books of the East*, 43, 150 *et seq.*

Śata-śārada in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> denotes a 'period of a hundred autumns' or years.

<sup>1</sup> vii. 101, 6; x. 161, 2.

<sup>2</sup> i. 35, 1; viii. 2, 2; 5, 21.

Śatānika Śatrājita is mentioned in the Aitareya Brāhmaṇa<sup>1</sup> and the Śatapatha Brāhmaṇa<sup>2</sup> as a great king who defeated Dhṛtarāṣṭra, the prince of Kāśi, and took away his sacrificial horse. He was clearly a Bharata. He is also alluded to in the Atharvaveda.<sup>3</sup>

<sup>1</sup> viii. 21, 5.

<sup>2</sup> xiii. 5, 4, 9-13.

<sup>3</sup> i. 35, 1 = Vājasaneyi Samhitā,

xxxiv. 52, in connexion with the Dākṣayanas.

Śatri Āgni-veśi ('descendant of Agniveśa') is the name of a generous patron in the Rigveda.<sup>1</sup>

<sup>1</sup> v. 34, 9. *Cf.* Ludwig, Translation of the Rigveda, 3, 155.

Śatru denotes 'enemy' in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 33, 13; 61, 13; ii. 23, 11; 30, 3 *et seq.*; iii. 16, 2; iv. 28, 4, etc.

<sup>2</sup> Av. iv. 3, 1; vi. 4, 2; x. 3, 1, etc.

Śam-tanu is the hero of a tale told by Yāska,<sup>1</sup> and often found later.<sup>2</sup> He supersedes his elder brother Devāpi as king of the Kurus. When his improper deed brings on a prolonged drought in his realm, he is compelled to ask his brother to assume the kingship; Devāpi, however, refuses, but instead performs a sacrifice which produces rain. Sieg<sup>3</sup> endeavours to trace this story in the Rigveda,<sup>4</sup> but all that is there stated is that Devāpi Ārṣṭiṣeṇa obtained (no doubt as priest) rain for Śam-tanu (no doubt a king). There is no hint of relationship at all.

<sup>1</sup> Nirukta, ii. 10.

<sup>2</sup> Bṛhaddevatā, vii. 155 *et seq.*, with Macdonell's notes; Sieg, *Die Sagenstoffe des Rigveda*, 129 *et seq.*

<sup>3</sup> *Loc. cit.*

<sup>4</sup> x. 98.

Śapatha in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a 'curse,' not an 'oath,' as a judicial process. But that an oath of such a kind was possible as it was later,<sup>2</sup> is shown by at least one passage of the Rigveda,<sup>3</sup> where the speaker, possibly Vasiṣṭha, imprecates death on himself if he is a wizard, and death on his foes if he is not.

<sup>1</sup> x. 87, 15; Nirukta, viii. 3.

<sup>2</sup> Av. iii. 9, 5; iv. 9, 5; 18, 7; 19, 7, etc.

<sup>3</sup> vii. 104, 15.

Cf. Muir, *Sanskrit Texts*, i<sup>2</sup>, 326, 327.

1. Śapha, 'hoof,' comes to be used to denote the fraction 'one-eighth,' because of the divided hoofs of the cow, just as Pāda, the 'foot' of a quadruped, also means a 'quarter.' This sense is found as early as the Rigveda,<sup>1</sup> and is not rare later.<sup>2</sup>

<sup>1</sup> viii. 47, 17.

<sup>2</sup> Av. vi. 46, 3; xix. 57, 1; Taittirīya Saṃhitā, vi. 1, 10, 1; Satapatha Brāhmaṇa, iii. 3, 3, 3, etc.

Cf. Hopkins, *Journal of the American Oriental Society*, 16, 278; 17, 47; Zimmer, *Altindisches Leben*, 259.

2. Śapha in the Brāhmaṇa<sup>1</sup> is the name (used in the dual) of a wooden implement, acting like a pair of tongs, for lifting an iron pot from the fire. It is probably so called because it resembled a hoof in being divided.

<sup>1</sup> Aitareya Brāhmaṇa, i. 22, 14; | Eggeling, *Sacred Books of the East*, 44, Satapatha Brāhmaṇa, xiv. 2, 1, 16. Cf. | 458, n. 4; 476.

Śaphaka is the name of some plant in the Atharvaveda.<sup>1</sup> It is also mentioned in the Āpastamba Śrauta Sūtra,<sup>2</sup> where it seems to denote an edible water plant or fruit, perhaps a water nut. It may be so called from its leaves being shaped like hoofs (Śapha).

<sup>1</sup> iv. 34, 5.

<sup>2</sup> ix. 14, 14.

Cf. Weber, *Indische Studien*, 18, 138;

Zimmer, *Altindisches Leben*, 70, Whitney, Translation of the Atharvaveda 207.

Śaphāla is the name of R̥tuparna's kingdom in the Baudhāyana Śrauta Sātra.<sup>1</sup>

<sup>1</sup> xx. 12 Cf. Caland, *Über das rituelle Sūtra des Baudhāyana*, 21, 36

Sabara is the name of a wild tribe who in the Aitareya Brāhmaṇa<sup>1</sup> are classed as Dasyus, with the Andhras, Pulindas, Mūtibas, and Pundras.

<sup>1</sup> viii. 18, 2; Śaṅkhāyana Śrauta Sūtra, xv. 26, 6 Cf. Muir, *Sanskrit Texts*, 1<sup>2</sup>, 483.

Śamitṛ denotes the 'man who cuts up' the slaughtered animal in the Rigveda<sup>1</sup> and later,<sup>2</sup> sometimes having merely the sense of 'cook.'

<sup>1</sup> i. 162, 9 *et seq.*; ii. 3, 10; iii. 4, 10; v. 43, 4, etc.

<sup>2</sup> Av. x. 9, 7 ('cook' of the Śataudanā, or offering of a cow and a hundred rice-dishes); Vājasaneyi Sam-

hitā, xvii. 57, xxi. 21; xxiii. 39; Aitareya Brāhmaṇa, ii. 6, 2; 7. 10-12; vii. 1, 2; Pañcavimśa Brāhmaṇa, xxv. 18, 4, etc.

Śamī is the name of a tree in the Atharvaveda<sup>1</sup> and later.<sup>2</sup> It is described in the Atharvaveda<sup>3</sup> as destructive to the hair,<sup>4</sup> as producing intoxication, and as broad-leaved. These characteristics are totally wanting in the two trees, *Prosopis spicigera* or *Mimosa suma*, with which the Śamī is usually identified.<sup>5</sup>

<sup>1</sup> Av. vi. 11, 1; 30, 2. 3.

<sup>2</sup> Taittiriya Saṃhitā, v. 1, 9, 6; 4, 7, 4 (for the lower arañj); Kāthaka Saṃhitā, xxxvi. 6; Taittiriya Brāhmaṇa, i. 1, 3, 11 *et seq.*; 6, 4, 5; Śatapatha Brāhmaṇa, ii. 5, 2, 12; ix. 2, 3, 37, etc.

<sup>3</sup> Av. vi. 30, 2. 3.

<sup>4</sup> In the Dhanvantariya Nighantu, p. 188 (ed. Poona), the Śamī and its fruit are said to destroy the hair.

<sup>5</sup> See Roth in Whitney, Translation of the Atharvaveda, 302.

From the soft wood of the Śamī was formed the lower of the two sticks (*araṇī*) used for kindling the sacred fire,<sup>6</sup> the upper one (the drill) being of Aśvattha. The fruit of the tree is called Śamīdhānya.<sup>7</sup>

<sup>6</sup> Av. vi. 11, 1, Śatapatha Brāhmaṇa, xi. 5, 1, 15; cf. 13; iii. 4, 1, 22, Taittiriya Samhitā, v 1, 9, 6; 4, 7. 4.

<sup>7</sup> Śatapatha Brāhmaṇa, i. 1, 1, 10. Cf Zimmer, *Altindisches Leben*, 59, 60.

Śambara is the name of an enemy of Indra in the Rigveda.<sup>1</sup> He is mentioned along with Śuṣṇa, Pipru, and Varcin, being in one passage called a Dāsa, son of Kulitara.<sup>2</sup> In another passage<sup>3</sup> he is said to have deemed himself a godling (*devaka*). His forts, ninety,<sup>4</sup> ninety-nine,<sup>5</sup> or a hundred<sup>6</sup> in number, are alluded to, the word itself in the neuter plural once<sup>7</sup> meaning the ‘forts of Śambara.’ His great foe was Divodāsa Atithigva, who won victories over him by Indra’s aid.<sup>8</sup>

It is impossible to say with certainty whether Śambara was a real person or not. Hillebrandt<sup>9</sup> is strongly in favour of the theory that he was a real chief as enemy of Divodāsa: he relies on the statistics<sup>10</sup> of the mention of the name to show that, whereas he was conceived as a real foe in the hymns of the time of Divodāsa, later texts, like those of the seventh Maṇḍala, make him into a demon, as a result of the change of scene from Arachosia to India. As a matter of fact, apart from this theory, Śambara was quite possibly an aboriginal enemy in India, living in the mountains.<sup>11</sup>

<sup>1</sup> i. 51, 6; 54, 4; 59, 6; 101, 2; 103, 8; 112, 14; 130, 7; ii. 12, 11; 14, 6; 19, 6; iv. 26, 3; 30, 14; vi. 18, 8; 26, 5; 31, 4; 43, 1; 47, 2. 21; vii. 18, 20, 99, 5.

<sup>2</sup> Rv. vi. 26, 5.

<sup>3</sup> Rv. vii. 18, 20.

<sup>4</sup> Rv. i. 130, 7.

<sup>5</sup> Rv. ii. 19, 6.

<sup>6</sup> Rv. ii. 14, 6.

<sup>7</sup> Rv. ii. 24, 2.

<sup>8</sup> Rv. i. 51, 6; 130, 7; ii. 19, 6; iv. 26, 3, etc.

<sup>9</sup> *Vedische Mythologie*, I, 103, 108; 3, 273.

<sup>10</sup> Seven times in Maṇḍala i; four in ii; two in iv; six in vi; two in vii. These references show *ṛyimā facie* greater reality in Maṇḍala vi than elsewhere. The references in ii are certainly all of the mythical kind, and those in vii are of much the same sort.

<sup>11</sup> Rv. i. 130, 7; iv. 30, 14; vi. 26, 5.

Cf. Ludwig, Translation of the Rig-veda, 3, 177; Macdonell, *Vedic Mythology*, p. 161; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210; Geldner, *Rigveda, Glossar*, 178.

Śambin, a word occurring only once, appears to mean 'ferryman' in the Atharvaveda (ix. 2, 6). The literal sense is probably 'pole-man' (from śamba, a word of doubtful signification found in the Rigveda, x. 42, 7).

Śammad Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or Chant in the Pañcavimśa Brāhmaṇa (xv. 5, 11).

*Cf.* Hillebrandt, *Vedische Mythologie*, 2, 160.

Śamyā denotes in the Rigveda<sup>1</sup> and later<sup>2</sup> a 'peg,' more particularly one on the millstone;<sup>3</sup> and on the yoke,<sup>4</sup> where it seems to mean the pin of wood attached to either end so as to keep the yoke in place on the ox's neck.<sup>5</sup> The Śamyā was also used as a measure of length.<sup>6</sup>

<sup>1</sup> x. 31, 10

<sup>2</sup> Av. vi. 138, 4; xx. 136, 9; Taittiriya Saṃhitā, vi. 2, 7, 1; Pañcavimśa Brāhmaṇa, xxv. 10, 4; Śatapatha Brāhmaṇa, xii. 5, 2, 7, etc.

<sup>3</sup> Taittiriya Brāhmaṇa, i. 6, 1, 1; Śatapatha Brāhmaṇa, i. 1, 1, 22; 2, 1, 16 *et seq.*; v. 2, 3, 2, etc.

<sup>4</sup> Rv. iii. 33, 13; Śatapatha Brāhmaṇa, iii. 3, 4, 25; Taittiriya Saṃhitā, i. 6, 8, 3.

<sup>5</sup> Pañcavimśa Brāhmaṇa, vi. 5, 20.

*Cf.* xi. 1, 6; xv. 7, 6, Grierson, *Bihar Peasant Life*, 194, and illustration, p. 33; Cunningham, *The Stūpa of Bharhut*, Plate xxviii.; Caland and Henry, *L'Agustoma*, 49.

<sup>6</sup> Taittiriya Brāhmaṇa, iii. 2, 6, 2. According to the commentary on Kātyāyana Śrauta Sūtra, v. 3, 20, the length was 32 Āṅgulas, or finger-breadths. This would be equivalent to 2 feet. *Cf.* Fleet, *Journal of the Royal Asiatic Society*, 1912, 232.

### Śayaṇḍaka. See Śayāṇḍaka.

Śayana in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes a 'couch.' *Cf.* Talpa, Vahya.

<sup>1</sup> iii. 25, 1, v. 29, 8.

<sup>2</sup> Śatapatha Brāhmaṇa, xi. 5, 1, 2; 7, 4.

Śayāṇḍaka is the form in the Taittiriya Saṃhitā<sup>1</sup> of the name of an animal which in the Maitrāyanī<sup>2</sup> and Vājasaneyi Saṃhitās<sup>3</sup> is written as Śayāṇḍaka. Some sort of bird is meant according to Roth,<sup>4</sup> but the commentator on the Taittiriya Saṃhitā equates the word with Kṛkalāsa, 'chameleon.'

<sup>1</sup> v. 5, 14, 1.

<sup>2</sup> iii. 14, 14.

<sup>3</sup> xxiv. 33.

<sup>4</sup> St. Petersburg Dictionary, s.v.

*Cf.* Zimmer, *Altindisches Leben*, 95.

Śayu is the name in the Rigveda<sup>1</sup> of a protégé of the Aśvins, who made his cow to give milk.

<sup>1</sup> i. 112, 16; 116, 22, 117, 20; 118, 8, 119, 6; vi. 62, 7, vii. 68, 8, x. 39, 13; 40, 8

1. Śara in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a kind of ‘reed’ (*Saccharum Sara*). Its use for arrow shafts,<sup>3</sup> and its brittleness,<sup>4</sup> are expressly referred to in the Atharvaveda. Cf. Śarya.

<sup>1</sup> i. 191, 3 <sup>2</sup> Av. iv 7, 4; Taittirīya Saṃhitā, v. 2, 6, 2, vi. 1, 3, 3, Kāthaka Saṃhitā, xi. 5; xxii. 4, Śatapatha Brāhmaṇa, i. 2, 4, 1, iii. 1, 3, 13; Bṛhadāraṇyaka	Upaṇiṣad, vi. 4, 11, etc.; Nirukta, v. 4, etc. <sup>3</sup> Av. i. 2, 1, 3, 1. <sup>4</sup> Av. viii. 8, 4. <i>Cf.</i> Zimmer, <i>Altindisches Leben</i> , 71.
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2. Śara Ārcatka (‘descendant of Rcatka’) is the name of a Ṛṣi in the Rigveda.<sup>1</sup> It is very doubtful, however, whether Ārcatka is really a patronymic.

<sup>1</sup> i. 116, 22; cf. perhaps i. 112, 16; | Ludwig, Translation of the Rigveda, Oldenberg, *Rigveda-Noten*, I, 103. Cf. 3, 150.

3. Śara Śaura-devya (‘descendant of Śuradeva’) is the name of a generous prince in the Rigveda,<sup>1</sup> who gave one calf to three singers. That this Dānastuti (‘praise of gifts’) is ironical seems certain.<sup>2</sup>

<sup>1</sup> viii. 70, 13-15.  
<sup>2</sup> Pischel, *Vedische Studien*, I, 5-7; | Ludwig, Translation of the Rigveda, 3, 163; 5, 175.

Śarad. See Rtu.

1. Śarabha is the name of some wild animal in the Atharvaveda<sup>1</sup> and later.<sup>2</sup> In the classical literature it is a fabulous, eight-legged beast, dwelling in the snowy mountains, a foe of lions and elephants: the commentator Mahīdhara sees this sense, but without reason, in the Vājasaneyi Saṃhitā. The

<sup>1</sup> ix. 5, 9. Cf. Śalabha.

<sup>2</sup> Taittirīya Saṃhitā, iv. 2, 10, 4; | Brāhmaṇa, ii. 8, 5; Śatapatha Brāhmaṇa, i. 2, 3, 9, etc.  
 Vājasaneyi Saṃhitā, xiii. 51; Aitareya

animal is spoken of as akin to the goat;<sup>3</sup> it was probably a kind of deer.

<sup>3</sup> Av., loc. cit.; Satapatha Brāhmaṇa, loc. cit. Eggeling, *Sacred Books of the East*, 12, 52, n. 1, accepts the traditional rendering

Cf. Zimmer, *Altindisches Leben*, 89.

## 2. Śarabha is the name of a Rsi in the Rigveda.<sup>1</sup>

<sup>1</sup> viii. 100, 6. Cf. Ludwig, Translation of the Rigveda, 3, 163.

Śaravyā, ‘arrow-shot,’ is an expression found in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> vi. 75, 16; x. 87, 13

xii. 5, 25 29; Taittirīya Samhitā, iv. 5,

<sup>2</sup> Av. i. 19, 1. 3; v. 18, 9; vi. 10, 6, | 1, 1, etc.

## Śarāva is a measure of corn in the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> *Saptadasa-śarāva*, Taittirīya Brāhmaṇa, i. 3, 4, 5; 6, 8, Śatapatha Brāhmaṇa, v. 1, 4, 12.

Śarīra, ‘body,’ is a word of frequent occurrence in Vedic literature.<sup>1</sup> The interest of the Vedic Indians seems early to have been attracted to the consideration of questions connected with the anatomy of the body. Thus a hymn of the Atharva-veda<sup>2</sup> enumerates many parts of the body with some approach to accuracy and orderly arrangement.<sup>3</sup> It mentions the heels (*pārṣṇi*), the flesh (*māṇasa*), the ankle-bones (*gulphau*), the fingers (*anigulih*), the apertures (*kha*), the two metatarsi (*uchlakau*), the tarsus (*pratiṣṭhā*), the two knee-caps (*aṣṭhī-vantau*), the two legs (*jaṅghe*), the two knee-joints (*jānumoh sandhī*). Then comes above the two knees (*jāmū*) the four-sided (*catuṣṭaya*), pliant (*śithira*) trunk (*kabandha*). The two hips (*śroni*) and the two thighs (*ūrū*) are the props of the frame

<sup>1</sup> Rv. i. 32, 10; x. 16, 1, etc.; Av. v. 9, 7; xviii. 3, 9, etc.; Vājasaneyi Samhitā, xxxiv. 55; Taittirīya Samhitā, i. 7, 2, 1; Aitareya Brāhmaṇa, ii. 6, 13; 14, 2; Śatapatha Brāhmaṇa, x. 1, 4, 1; Taittirīya Brāhmaṇa, i. 2, 1, 8.

<sup>2</sup> x. 2.

<sup>3</sup> Cf. Hoernle, *Journal of the Royal Asiatic Society*, 1907, 10-12; *Osteology*, 109-111, 242.

(*kusindha*). Next come the breast-bone (*uras*), the cervical cartilages (*grīvāḥ*), the two breast pieces (*stanau*), the two shoulder-blades (*kaphodau*), the neck-bones (*skandhāu*), and the backbones (*prṣṭih*), the collar-bones (*amsau*), the arms (*bāhū*), the seven apertures in the head (*sapta khāni śirṣāṇi*), the ears (*karṇau*), the nostrils (*nāsike*), the eyes (*cakṣaṇī*), the mouth (*mukha*), the jaws (*hanū*), the tongue (*jihvā*), the brain (*maṭiṣka*), the forehead (*lalāṭa*), the facial bone (*kakālikā*), the cranium (*kapāla*), and the structure of the jaws (*cityā hanvoh*).

This system presents marked similarities with the later system of Caraka and Suśruta,<sup>4</sup> which render certain the names ascribed to the several terms by Hoernle. *Kaphodau*, which is variously read in the manuscripts,<sup>5</sup> is rendered 'collar-bone' by Whitney, but 'elbow' in the St. Petersburg Dictionary. *Skandha* in the plural regularly<sup>6</sup> denotes 'neck-bones,' or, more precisely, 'cervical vertebræ,' a part denoted also by *uṣṇihā* in the plural.<sup>7</sup> *Prṣṭi*<sup>8</sup> denotes not 'rib,' which is *parśu*,<sup>9</sup> but a transverse process of a vertebra, and so the vertebra itself, there being in the truncal portion of the spinal column seventeen vertebræ and thirty-four transverse processes. The vertebræ are also denoted by *kikasā* in the plural,<sup>10</sup> which sometimes<sup>11</sup> is limited to the upper portion of the vertebral column, sometimes<sup>12</sup> to the thoracic portion of the spine. *Anūka* also denotes the vertebral column,<sup>13</sup> or more specially the lumbar<sup>14</sup> or thoracic<sup>15</sup> portion of the spine; it is said in the Śatapatha Brāhmaṇa<sup>16</sup>

<sup>4</sup> *Osteology*, 112.

<sup>5</sup> Whitney, Translation of the Atharvaveda, 568.

<sup>6</sup> Av x 7, 3 (where the Skandhas are compared with the Kṛttikās, probably because both were seven in number, but this is not certain); 9, 20; vi. 135, 1; xii. 5, 67; Hoernle, *Journal*, 1906, 918; 1907, 1, 2.

<sup>7</sup> Av. vi. 134, 1; Rv. vi. 163, 2 = Av. ii. 33, 2; Av ix. 8, 21; x. 10, 20.

<sup>8</sup> Rv. x. 87, 10 = Av. viii. 3, 10; Av. ix. 7, 5. 6; x. 9, 20; xii. 1, 34; xviii. 4, 10; Śatapatha Brāhmaṇa, vii. 6, 2, 7. See Hoernle, *Journal*, 1907, 2 et seq.; Whitney, op. cit., 548; Eggel-

ing, *Sacred Books of the East*, 44, 164, n. 2.

<sup>9</sup> Av. ix. 7, 6, etc.

<sup>10</sup> Av. ix. 7, 5; 8, 14.

<sup>11</sup> Av. xi. 8, 15.

<sup>12</sup> Av. ii. 33, 2, Śatapatha Brāhmaṇa, vii. 6, 2, 10.

<sup>13</sup> Av. iv. 14, 8. Cf. ix. 8, 21 (the spine of the trunk).

<sup>14</sup> Av. ii. 33, 2.

<sup>15</sup> Śatapatha Brāhmaṇa, xii. 2, 4, 12, 14. Cf. the phrase *īye anūkye*, Av. xi. 3, 9, where the two shafts of a cart are compared with the transverse processes of a vertebra.

that there are twenty transverse processes in the lumbar spine (*udara*) and thirty-two in the thoracic, which gives twenty-six vertebræ, the true number (but the modern division is seven cervical, twelve thoracic, five lumbar, and two false—the sacrum and the coccyx). The vertebral column is also denoted by *karūkara*,<sup>16</sup> which, however, is usually found in the plural<sup>17</sup> denoting the transverse processes of the vertebræ, a sense expressed also by *kuntāpa*.<sup>18</sup>

*Grīvā*, in the plural, denotes cervical vertebræ, the number seven being given by the Śatapatha Brāhmaṇa,<sup>19</sup> but usually<sup>20</sup> the word simply means windpipe, or, more accurately, the cartilaginous rings under the skin. *Jatru*, also in the plural, denotes the cervical cartilages,<sup>21</sup> or possibly the costal cartilages, which are certainly so called in the Śatapatha Brāhmaṇa,<sup>22</sup> where their number is given as eight.

*Bhānsas*, which occurs thrice in the Atharvaveda,<sup>23</sup> seems to denote the pubic bone or arch rather than the ‘buttocks’ or ‘fundament,’ as Whitney<sup>24</sup> takes it.

In the Śatapatha Brāhmaṇa<sup>25</sup> the number of bones in the human body is given as 360. The number of the bones of the head and trunk are given in another passage<sup>26</sup> as follows: The head is threefold, consisting of skin (*tvac*), bone (*asthi*), brain (*matiṣka*); the neck has 15 bones: 14 transverse processes (*karūkara*) and the strength (*vīrya*)—i.e., the bone of the centre regarded as one—as the 15th; the breast has 17: 16 cervical cartilages (*jatru*), and the sternum (*uras*) as the 17th; the abdominal portion of the spine has 21: 20 trans-

<sup>16</sup> Av. xi. 9, 8; Bloomfield, *Hymns of the Atharvaveda*, 124.

<sup>17</sup> Satapatha Brāhmaṇa, xii. 2, 4, 10. 14.

<sup>18</sup> Ibid., xii. 2, 4, 12.

<sup>19</sup> Ibid., xii. 2, 4, 10.

<sup>20</sup> Rv. vi. 163, 2 = Av. ii. 33, 2; Av. vi. 134, 1; ix. 7, 3; x. 9, 20, xi. 8, 15; Hoernle, *Journal*, 1906, 916 et seq.

<sup>21</sup> Rv. vii. 1, 12 = Av. xiv. 2, 12.

<sup>22</sup> xii. 2, 4, 11. Cf. vii. 6, 2, 10; Hoernle, *Journal*, 1906, 922 et seq.

<sup>23</sup> Av. ii. 33, 5; ix. 8, 21, with a

fuller version in the Paippalāda recension (Whitney, Translation of the Atharvaveda, 77, 551). In viii. 6, 5, it denotes vulva: Hoernle, 16-18.

<sup>24</sup> Loc. cit.

<sup>25</sup> x. 5, 4, 12; xii. 3, 2, 3. 4; Hoernle, *Osteology*, 238, 239, and the criticism in 106-109, which shows how far removed the Satapatha Brāhmaṇa is from a scientific system. Cf. Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 135 et seq.

<sup>26</sup> xii. 2, 4, 9-14; Hoernle, *Osteology*, 240.

verse processes (*kuntāpa*), and the abdominal portion (*udara*) as the 21st; the two sides have 27: 26 ribs (*parśu*), and the two sides as the 27th; the thoracic portion of the spine (*anūka*) has 33: 32 transverse processes, and the thoracic portion as 33rd.

There are several enumerations of the parts of the body, not merely of the skeleton, in the Yajurveda Saṃhitās.<sup>27</sup> They include the hair (*lomāni*), skin (*tvac*), flesh (*māṇsa*), bone (*asthi*), marrow (*majjan*), liver (*yakṛt*), lungs (*kloman*), kidneys (*matasne*), gall (*pitta*), entrails (*āntrāṇi*), bowels (*gudāḥ*), spleen (*plihān*), navel (*nābhī*), belly (*udara*), rectum (*vaniṣṭhu*), womb (*yoni*), penis (*plāśi* and *śepa*), face (*mukha*), head (*śiras*), tongue (*jihvā*), mouth (*āsan*), rump (*pāyu*), leech (*vāla*), eye (*cakṣus*), eyelashes (*paṅgmāṇi*), eyebrows (*utāni*), nose (*nas*), breath (*vyāna*), nose-hairs (*nasyāni*), ears (*karṇau*), brows (*bhrū*), body or trunk (*ātmān*), waist (*upastha*), hair on the face (*śmaśrūni*), and on the head (*keśāḥ*). Another enumeration<sup>28</sup> gives *śiras*, *mukha*, *keśāḥ*, *śmaśrūni*, *prāṇa* (breath), *cakṣus*, *śrotra* (ear), *jihvā*, *vāc* (speech), *manas* (mind), *aṅgulīḥ*, *aṅgāni* (limbs), *bāhū*, *hastau* (hands), *karṇau*, *ātmā*, *uras* (sternum), *prṣṭhā* (vertebræ), *udara*, *āṇsau*, *grīvāḥ*, *śronī*, *ūrū*, *aratnī* (elbows), *jāṇūni*, *nābhi*, *pāyu*, *bhasat* (fundament), *āṇḍau* (testicles), *pasas* (membrum virile), *jaṅghā*, *pad* (foot), *lomāni*, *tvac*, *māṇsa*, *asthi*, *majjan*. Another set of names<sup>29</sup> includes *vaniṣṭhu*, *puritat* (pericardium), *lomāni*, *tvac*, *lohiṭa* (blood), *medas* (fat), *māṇṣāni*, *snāvāni* (sinews), *asthīni*, *majjānāḥ*, *retas* (semen), *pāyu*, *koṣya* (flesh near the heart), *pārśvya* (intercostal flesh), etc.

The bones of the skeleton of the horse are enumerated in the Yajurveda Saṃhitās.<sup>30</sup>

In the Aitareya Āraṇyaka<sup>31</sup> the human body is regarded as made up of one hundred and one items; there are four parts,

<sup>27</sup> Vājasaneyi Saṃhitā, xix. 81-93; Maitrāyaṇī Saṃhitā, iii. 11, 9; Kāṭhaka Saṃhitā, xxxviii. 3; Taittirīya Brāhmaṇa, ii. 6, 4.

<sup>28</sup> Vājasaneyi Saṃhitā, xx. 5-13; Maitrāyaṇī Saṃhitā, iii. 11, 8; Kāṭhaka Saṃhitā, xxxviii. 4; Taittirīya Brāhmaṇa, ii. 6, 5.

<sup>29</sup> Vājasaneyi Saṃhitā, xxxix. 8. 9. 10.

<sup>30</sup> Vājasaneyi Saṃhitā, xxv. 1-9; Maitrāyaṇī Saṃhitā, iii. 15. Cf. Aitareya Brāhmaṇa, vii. 1.

<sup>31</sup> i. 2, 2.

each of twenty-five members, with the trunk as one hundred and first. In the two upper parts there are five four-jointed<sup>32</sup> fingers, two *kakṣasī* (of uncertain meaning),<sup>33</sup> the arm (*dos*), the collar-bone (*akṣa*), and the shoulder-blade (*amṣa-phalaka*). In the two lower portions there are five four-jointed toes, the thigh, the leg, and three articulations, according to Sāyaṇa's commentary.

The Śāṅkhāyana Āraṇyaka<sup>34</sup> enumerates three bones in the head,<sup>35</sup> three joints (*parvāṇi*) in the neck,<sup>36</sup> the collar-bone (*akṣa*),<sup>37</sup> three joints in the fingers,<sup>38</sup> and twenty-one transverse processes in the spine (*anūka*).<sup>39</sup> The Maitrāyanī Saṃhitā<sup>40</sup> enumerates four constituents in the head (*prāṇa, cakṣus, śrotra, vāc*), but there are many variations, the number going up to twelve on one calculation.<sup>41</sup> In the Taittirīya Upaniṣad<sup>42</sup> an enumeration is given consisting of *carma* (skin), *māṇisa, snāvan, asthi, and majjan*; the Aitareya Brāhmaṇa<sup>43</sup> has *lomāni, māmsa, tvac, asthi, majjan*, and the Aitareya Āraṇyaka<sup>44</sup> couples *majjānah, snāvāni, and asthīni*. Other terms relating to the body are *kañkūṣa*,<sup>45</sup> perhaps a part of the ear,<sup>46</sup> *yoni* (female organ), *kakṣa*<sup>47</sup> (armpit), *Danta* (tooth), *nakha* (nail), *prapada*<sup>48</sup> (forepart of the foot), *halikṣṇa*<sup>49</sup> (gall).

<sup>32</sup> This is contrary to fact: Hoernle, *Osteology*, 122, 123.

<sup>33</sup> Perhaps the armpit regarded as in some way double; Keith, *Aitareya Āraṇyaka*, 175.

<sup>34</sup> ii. 2.

<sup>35</sup> Cf. Hoernle, *Osteology*, 172 *et seq.*; Satapatha Brāhmaṇa, xii. 2, 4, 9.

<sup>36</sup> ii. 3. See Keith, *Śāṅkhāyana Āraṇyaka*, 9, n. 4.

<sup>37</sup> ii. 4; Hoernle, *Osteology*, 202 *et seq.*; Keith, *op. cit.*, 9, n. 5.

<sup>38</sup> ii. 5. Cf. n. 32. The later Śāṅkhāyana here improves on the Aitareya osteology.

<sup>39</sup> ii. 6. See Keith, *op. cit.*, 10, n. 4.

<sup>40</sup> iii. 2, 9.

<sup>41</sup> See references in Keith, *Aitareya Āraṇyaka*, 185, 192, 195. The numbers

vary and are fanciful, being of no scientific importance.

<sup>42</sup> i. 7, 1.

<sup>43</sup> vi. 29, 4.

<sup>44</sup> iii. 2, 1. 2; Śāṅkhāyana Āraṇyaka, viii. 1. 2.

<sup>45</sup> Av. ix. 8, 2, where the Paippalāda recension has *kañkukha*.

<sup>46</sup> Zimmer, *Altindisches Leben*, 378.

<sup>47</sup> Av. vi. 127, 2. Cf. *kakṣi*, Maitrāyanī Saṃhitā, iv. 5, 9.

<sup>48</sup> Av. ii. 33, 5, with Lanman's note in Whitney's Translation, p. 77; Keith, *Aitareya Āraṇyaka*, 204. In that Āraṇyaka the passage ii. 1, 4 makes the sense 'toe' improbable.

<sup>49</sup> Av. ii. 33, 3; Whitney, *op. cit.*, 76.

Cf. Hoernle, *Journal of the Royal Asiatic Society*, 1906, 916 *et seq.*; 1907, 1 *et seq.*; *Osteology*, *passim*.

Śaru denotes in the Rigveda<sup>1</sup> and Atharvaveda<sup>2</sup> a missile weapon, often certainly an ‘arrow,’<sup>3</sup> but perhaps sometimes a ‘dart’ or ‘spear.’<sup>4</sup>

<sup>1</sup> i. 100, 18; 172, 2, 186, 9; ii. 12, 10; iv. 3, 7; 28, 3, etc.

<sup>2</sup> i. 1, 2, 3; 19, 2, vi. 65, 2; xii. 2, 47.

<sup>3</sup> E.g., Rv. x. 125, 6; and x. 87, 6.

<sup>4</sup> Perhaps Rv. iv. 3, 7, where *bṛhatū*

is applied to it, and where ‘lance’ seems the best sense, the use being metaphorical.

Cf. Schrader, *Prehistoric Antiquities*, 223; Zimmer, *Altindisches Leben*, 301.

Śarkarā, fem. plur., denotes in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> ‘grit’ or ‘gravel.’

<sup>1</sup> Av. xi. 7, 21; Taittirīya Saṃhitā, v. 1, 6, 2; 2, 6, 2; 6, 4, 4, etc.

<sup>2</sup> Taittirīya Brāhmaṇa, i. 1, 3, 7;

2, 1, 4; iii. 12, 6, 2, Śatapatha Brāhmaṇa, ii. 1, 1, 8, etc.

Śarkarākhya. See Śārkarakṣa.

Śarkoṭa is the name of an animal in the Atharvaveda,<sup>1</sup> either a ‘serpent,’ as Roth<sup>2</sup> and Zimmer<sup>3</sup> held, or a ‘scorpion,’ as Grill,<sup>4</sup> Henry,<sup>5</sup> and Bloomfield<sup>6</sup> think.

<sup>1</sup> vii. 56, 5.

<sup>2</sup> St. Petersburg Dictionary, s.v., comparing the later Karkoṭaka.

<sup>3</sup> *Altindisches Leben*, 95.

<sup>4</sup> *Hundert Lieder*,<sup>2</sup> 183.

<sup>5</sup> *Le livre vii de l'Atharvavéda*, 82.

<sup>6</sup> *Hymns of the Atharvaveda*, 554, 555.

Śardha. See Vrāta.

Śardhya in one passage of the Rigveda<sup>1</sup> is taken by Roth<sup>2</sup> as perhaps denoting a part of the chariot. The sense is, however, quite uncertain.

<sup>1</sup> i. 119, 5.

<sup>2</sup> St. Petersburg Dictionary, s.v.

Śarya,<sup>1</sup> Śaryā,<sup>2</sup> seem in the Rigveda to denote an ‘arrow.’<sup>3</sup> Perhaps, also, Śaryā<sup>4</sup> and Śarya<sup>5</sup> (neut.) mean the ‘wicker-

<sup>1</sup> i. 119, 10, where the sense is not certain.

<sup>2</sup> i. 148, 4; x. 178, 3. Cf. Nirukta v. 4; x. 29.

<sup>3</sup> As derived from i. Śara, and meaning literally ‘made from a reed.’

<sup>4</sup> Rv. ix. 110, 5; x. 61, 3.

<sup>5</sup> Rv. ix. 14, 4; 68, 2.

work' in the Soma sieve, but the exact sense of the passages is doubtful.<sup>6</sup>

<sup>6</sup> Hillebrandt, *Vedische Mythologie*, I, 52, takes *śaryāṇi* in Rv. ix. 68, 2, as denoting the outer husk of the Soma

plant. See also Geldner, *Vedische Studien*, 2, 255, n. 1.

Śaryaṇāvant occurs in several passages of the Rigveda,<sup>1</sup> in all of which Sāyaṇa sees a local name. According to his account, Śaryaṇāḥ (masc. plur.) is a district in Kurukṣetra, Śaryaṇāvant being a lake not far from it in the back part (*jaghanārdhe*) of Kurukṣetra. The unusual consistency of his statements on this point is in favour of the word being a place name; it is also to be noted that Kurukṣetra contained the lake Anyataḥplakṣā. Roth,<sup>2</sup> however, thought that in two passages<sup>3</sup> the word denoted merely a 'lake,' literally '(water) covered with a thicket of reeds' (*śaryāṇa*), and in the others a Soma vessel. Zimmer<sup>4</sup> inclines to this rendering. On the other hand, Pischel<sup>5</sup> accepts Sāyaṇa's view. Hillebrandt<sup>6</sup> also sees in the word a place name, but he is inclined to locate it among the 'five tribes,'<sup>7</sup> which is not quite inconsistent with its being in Kurukṣetra, for the connexion of the Pūrus with the later Kurus is known;<sup>8</sup> or perhaps, he suggests, Śaryaṇāvant is an old name for the Wular sea of Kaśmir, which was only a reminiscence in Vedic times. This is not probable; still less so is Ludwig's hypothesis<sup>9</sup> that the Śaryaṇāvant is the later eastern Sarasvatī. Bergaigne<sup>10</sup> regards the name as that of a celestial preparer of Soma.

<sup>1</sup> i. 84, 14; viii. 6, 39; 7, 29; 64, 11, ix. 65, 22, 113, 1; x. 35, 2. See Jaiminiya Brāhmaṇa, iii. 64 (*Journal of the American Oriental Society*, 18, 17); Śātyāyanaka in Sāyaṇa on Rv. i 84, 13.

<sup>2</sup> St. Petersburg Dictionary, s.v.

<sup>3</sup> i. 84, 14; x. 35, 2.

<sup>4</sup> *Altindisches Leben*, 19, 20.

<sup>5</sup> *Vedische Studien*, 2, 217. So Max

Muller, *Sacred Books of the East*, 32, 398, 399.

<sup>6</sup> *Vedische Mythologie*, I, 126 et seq.

<sup>7</sup> This is deduced, not with any certainty, from Rv. ix. 65, 22.

<sup>8</sup> Hillebrandt, *op. cit.*, I, 142, n. 4; Ludwig, Translation of the Rigveda, 3, 205.

<sup>9</sup> *Op. cit.*, 3, 201.

<sup>10</sup> *Religion Védique*, I, 206.

Śaryāta is mentioned once in the Rigveda<sup>1</sup> as a protégé of the Aśvins. Of him in the Śatapatha Brāhmaṇa<sup>2</sup> and the

<sup>1</sup> i. 112, 17.

<sup>2</sup> iv. 1, 5, 2.

Jaiminīya Brāhmaṇa<sup>3</sup> is told a story how Cyavana was annoyed by the Śāryātās, and appeased by the gift of Sukanyā, Śāryātā's daughter, as a wife, and how Cyavana was then restored to youth by the Aśvins. He is there called Mānava ('descendant of Manu'). He appears also as Śāryātā Mānava, a sacrificer, in the Jaiminīya Upaniṣad Brāhmaṇa.<sup>4</sup>

<sup>3</sup> iii 120-122 (*Journal of the American Oriental Society*, 11, cxlv).

<sup>4</sup> iv, 7, 1; 8, 3-5.

Cf. Muir, *Sanskrit Texts*, 5, 250 et seq.;

Eggeling, *Sacred Books of the East*, 26, 272 et seq., Oertel, *Journal of the American Oriental Society*, 16, 236, 237

Śarva-datta ('given by the god Śarva') Gārgya ('descendant of Garga') is the name of a teacher in the Vaṃśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

Śala is explained by the St. Petersburg Dictionary as a measure of length in the Atharvaveda,<sup>1</sup> Kāthaka Saṃhitā,<sup>2</sup> and Taittiriya Brāhmaṇa.<sup>3</sup> Whitney<sup>4</sup> objects that the sense in all<sup>5</sup> these passages is not suited by this meaning.

<sup>1</sup> viii, 7, 28.

<sup>2</sup> xii. 10 (*Indische Studien*, 3, 464).

<sup>3</sup> i. 5, 10, 1 (where this is the interpretation of the commentator).

<sup>4</sup> Translation of the Atharvaveda, 501.

<sup>5</sup> He does not notice the Kāthaka. Against his criticism it must be noted that in every one of the passages a numeral is compounded with Śala, as tri-śala, etc.

Śalabha, 'locust,' appears in the Paippalāda recension of the Atharvaveda<sup>1</sup> for Śarabha, the reading of the received text, and is regarded by Whitney<sup>2</sup> as making better sense.

<sup>1</sup> ix. 5, 9.

<sup>2</sup> Translation of the Atharvaveda, 534. But the mention of the goat in

the passage strongly supports Śarabha. See Śatapatha Brāhmaṇa, i 2, 3, 9.

Śalalī denotes the 'quill' of the porcupine, used for parting the hair and anointing the eyes.<sup>1</sup>

<sup>1</sup> Kāthaka Saṃhitā, xxiii. 1; Taittiriya Brāhmaṇa, i. 5, 6, 6; Śatapatha Brāhmaṇa, ii. 6, 4, 5.

Śaluna is found in the Atharvaveda<sup>1</sup> denoting a ‘worm.’ The Paippalāda recension reads Śalūla, and Sāyaṇa Śalga.

<sup>1</sup> ii. 31, 2. Cf. Whitney, Translation | *Hymns of the Atharvaveda*, 315; Zimmer, of the Atharvaveda, 73; Bloomfield, | *Altindisches Leben*, 98 (Śalunna).

Śalka denotes in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> ‘chip’ or ‘shaving’ used for kindling a fire, etc.

<sup>1</sup> Taittirīya Saṃhitā, v. 2, 9, 3; Kāthaka Saṃhitā, xx. 8,	<sup>2</sup> Aitareya Brāhmaṇa, ii. 14, 4, Taittirīya Brāhmaṇa, i. 1, 9, 9, 2, 1, 15 xxvii. 7, etc.
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Śalmali is the name of the ‘silk cotton tree’ (*Salmalia Malabarica*). Its fruit is regarded as poisonous in the Rigveda,<sup>1</sup> but the car of the bridal procession is made of its wood.<sup>2</sup> It is described as the tallest of trees.<sup>3</sup>

<sup>1</sup> vii. 50, 3.

<sup>2</sup> x. 83, 20.

<sup>3</sup> Taittirīya Saṃhitā, vii. 4, 12, 1; Vājasaneyi Saṃhitā, xxiii. 13; Śata-

patha Brāhmaṇa, xiii. 2, 7, 4; Pañca-vimśa Brāhmaṇa, ix. 4, 11, etc.

Cf. Eggeling, *Sacred Books of the East*, 44, 317, n. 2.

Śalya. See Iṣu.

Śalyaka denotes in the Vājasaneyi Saṃhitā<sup>1</sup> and later<sup>2</sup> the ‘porcupine.’

<sup>1</sup> xxiv. 35.

<sup>2</sup> Aitareya Brāhmaṇa, iii. 26, 3.

Cf. Zimmer, *Altindisches Leben*, 82.

Śavarta is the name of a species of ‘worm’ in the Atharvaveda<sup>1</sup> and the Taittirīya Saṃhitā.<sup>2</sup>

<sup>1</sup> ix. 4, 16, with the various reading Svavarta, Whitney, Translation of the Atharvaveda, 531.

<sup>2</sup> v. 7, 23, 1.

Cf. Zimmer, *Altindisches Leben*, 98. Possibly Roth is right in holding that the word = śava-varṭa, a worm ‘living on carrion.’

Śavas is the name of a teacher, a pupil of Agnibhū Kāśyapa in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373

Śavasa occurs only in the false reading Śavasa- Uśinareṣu in the Gopatha Brāhmaṇa (i, 2, 9) for sa-Vaśośīnareṣu. See Vaśa.

Śaviṣṭha is, according to Ludwig,<sup>1</sup> the name of a generous patron in the Rigveda.<sup>2</sup>

<sup>1</sup> Translation of the Rigveda, 3, 163.

<sup>2</sup> viii. 74, 14. 15.

Śaśa, ‘hare,’ is found once in the Rigveda,<sup>1</sup> where it is said to have swallowed a razor. The animal is occasionally mentioned later also.<sup>2</sup>

<sup>1</sup> x. 28, 2. Later, a goat supplants the hare in this curious story; see Bothling, Proceedings of the Saxon Academy, 1894, *et seq.*

<sup>2</sup> Vājasaneyi Samhitā, xxiii. 56,

xxiv. 38, Maitrāyaṇī Samhitā, iii. 14, 15; the hare in the moon, Śatapatha Brāhmaṇa, xi. 1, 5, 3.

Cf. Zimmer, *Altindisches Leben*, 84.

Śaśayu, ‘pursuing the hare,’ is the epithet of some animal (Mṛga) in the Atharvaveda.<sup>1</sup> Zimmer<sup>2</sup> thinks the tiger is meant, but this is not likely. Roth<sup>3</sup> considers that a bird of prey is intended, while Whitney,<sup>4</sup> following the commentator, renders the word by ‘lurking.’

<sup>1</sup> iv. 3, 6.

<sup>2</sup> *Altindisches Leben*, 79, 84.

<sup>3</sup> In Whitney, Translation of the Atharvaveda, 149

<sup>4</sup> *Loc. cit.*

Cf. Bloomfield, *Hymns of the Atharvaveda*, 368.

Śaśvatī. See Āsanga.

Śaṣpa in the later Samhitās and the Brāhmaṇas<sup>1</sup> denotes ‘young or sprouting grass.’

<sup>1</sup> Vājasaneyi Samhitā, xix. 13, 8r; | 8, 4; Śatapatha Brāhmaṇa, xii. 7, 2, 8; xxi. 29; Aitareya Brāhmaṇa, viii. 5, 3; | 9, 1, 2, etc.

Śastr in the Rigveda (i. 162, 5) and the Atharvaveda (ix. 3, 3) denotes the slaughterer of an animal.

Śastra is the technical term<sup>1</sup> for the ‘recitation’ of the Hotṛ priest, as opposed to the **Stotra** of the Udgātṛ. The recitations at the morning offering of Soma are called the Ājya and Praüga ; at the midday offering, the Marutvatīya and the Niṣkevalya ; at the evening offering, the Vaiśvadeva and the Āgnimārūta.

<sup>1</sup> Taittirīya Samhitā, iii. 2, 7, 2, etc., Kāthaka Samhitā, xxix. 2, etc.; Vājasaneyi Samhitā, xix. 28, etc., Śatapatha Brāhmaṇa, iv. 2, 4. 20, etc. | Cf. Weber, *Indische Studien*, 10, 353, and Caland and Henry, *L'Agnisṭoma*, *passim*, where the Śastras are set out at length.

Śākaṭāyana, ‘descendant of Śakaṭa,’ is the patronymic of a grammarian referred to by Yāska<sup>1</sup> and in the Prātiśākhyas,<sup>2</sup> as well as often later.

<sup>1</sup> Nirukta, i. 3, 12 *et seq.*

<sup>2</sup> Rigveda Prātiśākhya, i. 3; xiii. 16; Vājasaneyi Prātiśākhya, vii. 8, etc.

Cf. Weber, *Indian Literature*, 143,

151, 152, 217.

Śāka-dāsa Bhāditāyana (‘descendant of Bhaḍita’) is mentioned in the Varṇśa Brāhmaṇa<sup>1</sup> as the pupil of Vicakṣaṇa Tāṇḍya.

<sup>1</sup> *Indische Studien*, 4, 373

Śāka-pūṇi, ‘descendant of Śakapūṇa,’ is the name of a grammarian often mentioned in the Nirukta.<sup>1</sup>

<sup>1</sup> iii. 11, viii. 5. 6. 14; xii. 19; xiii. 10. 11. Cf. Weber, *Indian Literature*, 85.

Śākala in the Aitareya Brāhmaṇa<sup>1</sup> denotes the ‘teaching of Śākalya’ according to the St. Petersburg Dictionary. But Böhtlingk<sup>2</sup> seems right in taking it as a kind of snake in that passage.

<sup>1</sup> iii. 43, 5 (Weber, *Indische Studien*, 9, 277). Cf. Weber, *Indian Literature*, 33, n.

<sup>2</sup> Dictionary, s.v.

Śākalya, ‘descendant of Śākala,’ is the patronymic of Vidagdha in the Śatapatha Brāhmaṇa,<sup>1</sup> and of Sthavira in the Aitareya<sup>2</sup> and Śāṅkhāyana Āranyakas.<sup>3</sup> An undefined Śākalya

<sup>1</sup> xi. 6, 3, 3; Brhadāranyaka Upaniṣad, iii. 9, 1; iv. 1, 7, etc.

<sup>2</sup> iii. 2, 1. 6.

<sup>3</sup> vii. 16; viii. 1. 11.

is mentioned in the same Āraṇyakas,<sup>4</sup> in the Nirukta,<sup>5</sup> and often later, as a teacher dealing with the text of the Rigveda. Weber<sup>6</sup> is inclined to identify Vidagdha with the Śākalya who is known as the maker of the Pada Pāṭha of the Rigveda, but Oldenberg<sup>7</sup> thinks that the latter was later than the Brāhmaṇa period. Geldner<sup>8</sup> identifies the two; this view, however, is not very probable.<sup>9</sup>

<sup>4</sup> Aitareya, iii. 1, 1; Śāṅkhāyana, viii. I.  
<sup>5</sup> vi. 28  
<sup>6</sup> Indian Literature, 32, 33.

<sup>7</sup> Prolegomena, 380, n.

<sup>8</sup> Vedic Studien, 3, 144-146.

<sup>9</sup> Keith, Aitareya Āranyaka, 239, 240.

Śākāyanin, in the plural, denotes the followers of Śākāyanya in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śākāyanya, ‘descendant of Śāka,’ is the patronymic of Jāta in the Kāthaka Saṃhitā.<sup>1</sup>

<sup>1</sup> xxii 7 (*Indische Studien*, 3, 472) Cf. Maitrāyaṇī Upaniṣad, i 2; vi. 29.

Śākin, plur., is believed by Ludwig<sup>1</sup> to designate a group of generous donors in the Rigveda.<sup>2</sup>

<sup>1</sup> Translation of the Rigveda, 3, 155; Griffith, *Hymns of the Rigveda*, 1, 521, n.  
<sup>2</sup> v. 52, 17.

Śāktya, ‘descendant of Śakti,’ is the patronymic of Gaurivīti.<sup>1</sup>

<sup>1</sup> Aitareya Brāhmaṇa, ii. 19, 4; xii. 13, 10, xxv. 7, 2; Āpastamba Śatapatha Brāhmaṇa, xii. 8, 3, 7, xiii. 11, 14; xxiv. 10, Pañcavimśa Brāhmaṇa, xi. 5, 14; 6. 8.

Śākvara. See Śakvarī.

Śākhā in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘branch’ of a tree. Vayā is more often used in this sense in the Rigveda.

<sup>1</sup> i. 8, 8; vii. 43, 1; x. 94, 3.

<sup>2</sup> Av. iii. 6, 8; x. 7, 21; xi. 2, 19, etc.

Śāṅkhāyana as the name of a teacher is not mentioned in the Kauśitaki Brāhmaṇa, but it occurs in the Vamśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka,<sup>1</sup> where Guṇākhyā is given as the authority for that work. In the Śrauta Sūtras<sup>2</sup> the name of Śāṅkhāyana never occurs, but the Gṛhya Sūtras<sup>3</sup> seem to recognize as a teacher Suyajñā Śāṅkhāyana. In later times<sup>4</sup> the school flourished in Northern Gujarat. Śāṅkhāyana appears in the Taittirīya Prātiśākhya<sup>5</sup> along with Kāṇḍamāyana.

<sup>1</sup> xv. i. Oldenberg's suggestion (*Sacred Books of the East*, xxix. 4, 5) that Guṇākhyā is intended as the author of the Sūtras is quite unnecessary; Keith, *Aitareya Āraṇyaka*, 328.

<sup>2</sup> Hillebrandt, Śāṅkhāyana Śrauta Sūtra, i, viii et seq.

<sup>3</sup> Śāṅkhāyana Gṛhya Sūtra, iv. 10; vi. 10; Śāmbavya Gṛhya Sūtra in *Indische Studien*, 15, 154; Āśvalāyana Gṛhya Sūtra, iii. 4, 4. Cf. Kārikā in

Nārāyaṇa on Śāṅkhāyana Gṛhya Sūtra, i, 1, 10; Ānartiya on Śāṅkhāyana Śrauta Sūtra, i, 2, 18.

<sup>4</sup> Buhler, *Sacred Books of the East*, 2, xxxi.

<sup>5</sup> xv. 7.

Cf. Weber, *Indian Literature*, 32, 44, 50 et seq.; 80, 313, 314, Macdonell, *Sanskrit Literature*, 45, 191, 205, 245, 249.

Śātyāyana, 'descendant of Śātya,' is the patronymic of a teacher mentioned twice in the Śatapatha Brāhmaṇa<sup>1</sup> and often in the Jaiminīya Upaniṣad Brāhmaṇa.<sup>2</sup> In a Vamśa (list of teachers) in the latter work<sup>3</sup> he is called a pupil of Jvālāyana, while in the Vamśa at the end of the Sāmavidhāna Brāhmaṇa he appears as a pupil of Bādarāyaṇa. The Śātyāyanins, his followers, are frequently mentioned in the Sūtras,<sup>4</sup> the Śātyāyani Brāhmaṇa<sup>5</sup> and the Śātyāyanaka<sup>6</sup> being also referred to in them. It has been shown by Oertel<sup>7</sup> that this Brāhmaṇa bore a close resemblance to, and probably belonged to the same period as, the Jaiminīya Brāhmaṇa.

<sup>1</sup> viii. 1, 4, 9; x. 4, 5, 2.

<sup>2</sup> i. 6, 2; 30, 1; ii. 2, 8; 4, 3; 9, 10; iii. 13, 6; 28, 5.

<sup>3</sup> iv. 16, 1.

<sup>4</sup> Lāṭyāyana Śrauta Sūtra, iv. 5, 18; Anupada Sūtra, i. 8; ii. 9; iii. 2, 11; iv. 8, etc.; Weber, *Indische Studien*, I, 44.

<sup>5</sup> Āpastamba Śrauta Sūtra, v. 23, 3.

<sup>6</sup> *Ibid.*, x. 12, 13. 14; Lāṭyāyana Śrauta Sūtra, i. 2, 24; Āśvalāyana Śrauta Sūtra, i. 4, 13.

<sup>7</sup> *Journal of the American Oriental Society*, 16, ccxli; 18, 20 et seq.

Cf. Macdonell, *Sanskrit Literature*, 203; Aufrecht, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 151, 152.

Śāṇḍa, 'descendant of Śāṇḍa,' is the name of a man in the Rigveda<sup>1</sup> who is praised for his generosity. It is not likely that he is identical with Purupanthā mentioned in the next verse.

<sup>1</sup> vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.

Śāṇḍila, masc. plur., is the term applied to the 'descendants of Śāṇḍilya' in the Taittirīya Āraṇyaka (i. 22, 10).

Śāṇḍili-putra, 'pupil of a female descendant of Śāṇḍila,' is the name of a teacher, a pupil of Rāthitarīputra, in the last Vamśa (list of teachers) of the Brāhmaṇāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> vi. 4, 32 (Mādhyāṇḍina = vi. 5, 2 Kāṇva).

Śāṇḍilya, 'descendant of Śāṇḍila,' is the patronymic of several teachers (see Udara and Suyajña). The most important Śāṇḍilya is the one cited several times as an authority in the Śatapatha Brāhmaṇa,<sup>1</sup> where his Agni, or 'sacrificial fire,' is called Śāṇḍila.<sup>2</sup> From this it appears clearly that he was one of the great teachers of the fire ritual which occupies the fifth and following books of the Śatapatha Brāhmaṇa. In the Vamśa (list of teachers) at the end of the tenth book<sup>3</sup> he is given as a pupil of Kuśri and a teacher of Vātsya; another list at the end of the last book in the Kāṇva recension<sup>4</sup> gives him as a pupil of Vātsya, and the latter as a pupil of Kuśri. In the confused and worthless<sup>5</sup> lists of teachers at the end of the second and fourth books of the Brāhmaṇāraṇyaka Upaniṣad he is said to be the pupil of various persons—Kaisarya Kāpya,<sup>6</sup> Vaiśṭapureya,<sup>7</sup> Kauśika,<sup>8</sup> Gautama,<sup>9</sup> Baijavāpa,<sup>10</sup> and Āna-

<sup>1</sup> ix. 4, 4, 17; 5, 2, 15; x. 1, 4, 10;  
4, 1, 11; 6, 3, 5; 5, 9. Cf. Chāndogya  
Upaniṣad, iii. 11, 4.

<sup>2</sup> ix. 1, 1, 43; 3, 3, 18; 5, 1, 61, 68, etc.

<sup>3</sup> x. 6, 5, 9.

<sup>4</sup> vi. 5, 4.

<sup>5</sup> Eggeling, *Sacred Books of the East*, 12, xxxiv, n. 2.

<sup>6</sup> ii. 5, 22; iv. 5, 28 (Mādhyāṇḍina  
=ii. 6, 3; iv. 6, 3 Kāṇva).

<sup>7</sup> ii. 5, 20; iv. 5, 26 Mādhyāṇḍina.

<sup>8</sup> ii. 6, 1; iv. 6, 1 Kāṇva.

<sup>9</sup> ii. 5, 20; iv. 5, 26 (Mādhyāṇḍina  
=ii. 6, 1; iv. 6, 1 Kāṇva).

<sup>10</sup> ii. 5, 20; iv. 5, 26 Mādhyāṇḍina.

**bhimlāta.**<sup>11</sup> No doubt different Śāndilyas may be meant, but the lists are too confused to claim serious consideration.

<sup>11</sup> II. 6, 2 Kānva

Cf. Eggeling, *Sacred Books of the East*, 12, xxxi et seq.; 43, xviii et seq.; Weber,

*Indian Literature*, 71, 76 et seq.; 120, 131, 132, Macdonell, *Sanskrit Literature*, 213.

Śāndilyāyana, ‘descendant of Śāndilya,’ is the patronymic of a teacher in the Śatapatha Brāhmaṇa.<sup>1</sup> Apparently he is identical with Celaka, also mentioned in that text;<sup>2</sup> it is thus reasonable to suppose that Cailaki Jīvala<sup>3</sup> was his son. It is much more doubtful whether he was<sup>4</sup> the grandfather of Pravāhaṇa Jaivala, who was a prince rather than a Brahmin.

<sup>1</sup> ix. 5, 1, 64.

<sup>2</sup> x. 4, 5, 3. The name Śāndilyāyana, like that of Śāndilya, is common in the Sūtras. See Weber, *Indische Studien*, I, 45 et seq.

<sup>3</sup> Śatapatha Brāhmaṇa, II 3, 1, 34.

<sup>4</sup> Weber, *op. cit.*, I, 259.

Cf. Weber, *Indian Literature*, 53, 76, 120.

Śāta-parṇeya ‘descendant of Śataparṇa,’ is the patronymic of Dhīra in the Śatapatha Brāhmaṇa (x. 3, 3, 1).

Śāda denotes ‘grass’ in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> ix. 15, 6.

<sup>2</sup> Vājasaneyi Samhitā, xxv. 1, etc.

Śāpa in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘drift’ brought down by streams, possibly conceived as the ‘curse’ of the waters.<sup>3</sup>

<sup>1</sup> vii 18, 5, x. 28, 4.

<sup>2</sup> Av. iii. 24, 3; Śāṅkhāyana Āraṇyaka, xii. 11.

<sup>3</sup> Cf. Geldner, *Rigveda, Glossar*, 178;

*Vedische Studien*, 3, 184, 185.

Śāmulya in the marriage hymn of the Rigveda<sup>1</sup> denotes a ‘woollen garment’ worn at night.

<sup>1</sup> x. 85, 29. Cf. Zimmer, *Altindisches Leben*, 262.

Śāmūla in the Jaiminīya Upaniṣad Brāhmaṇa<sup>1</sup> seems to have much the same sense as Śāmulya, ‘a woollen shirt,’ generally. Roth<sup>2</sup> emends to śamīla, ‘pieces of Śamī wood.’

<sup>1</sup> 1. 38, 4. Cf. Oertel, *Journal of the American Oriental Society*, 16, 116, 233.

Lātyāyana Śrauta Sūtra, ix. 4, 7; Kauśika Sūtra, lxix. 3.

<sup>2</sup> *Journal of the American Oriental Society*, 16, ccxlii.

Śāmba. See Śārkarākṣa.

Śāmbara, properly an adjective in the sense of ‘relating to Śambara,’ appears in one passage of the Rigveda (iii. 47, 4) to be used as a substantive denoting ‘the contest with Śambara.’

Śāmbu occurs in the plural with the Aṅgirases in a passage of the Atharvaveda,<sup>1</sup> no doubt as the name of a family of ancient teachers. There is extant in manuscript a Grhya Sūtra of the Śāmbavyas.<sup>2</sup>

<sup>1</sup> xix. 39, 5, where Whitney, Translation of the Atharvaveda, 960, retracts the emendation *Bṛghubhyuḥ* for

<sup>2</sup> Oldenberg, *Indische Studien*, 15, 4, 154.

Cf. Bloomfield, *Hymns of the Atharvaveda*, 678.

Śāyasthi is the name of a teacher in the Vāṁśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

Śārada. See Pur.

i. Śāri occurs in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitās.<sup>1</sup> It seems clear, since it is described as ‘of human speech’ (*puruṣa-vāc*), that it was some kind of bird, possibly the later Śārikā (‘starling’), as Zimmer<sup>2</sup> suggests. See also Śāriśākā.

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 12, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vājasaneyi Saṃhitā, xxiv. 33.

<sup>2</sup> *Altindisches Leben*, 90, 91.

2. Śāri, occurring in one passage of the Rigveda,<sup>1</sup> is said by Sāyaṇa to mean ‘arrow.’ This is uncertain, but connexion with Śara or 1. Śāri is quite possible.<sup>2</sup>

<sup>1</sup> i. 112, 16.

<sup>2</sup> Oldenberg, *Rigveda-Noten*, 1, 103.

Śārisākā is an utterly obscure expression found in one passage of the Atharvaveda.<sup>1</sup> Weber<sup>2</sup> thinks it means ‘dung (śakan) of the Śāri bird’; Grill<sup>3</sup> sees in the word the śārikā, ‘the hooded crow’; Roth<sup>4</sup> suggests the emendation (śāriḥ (=śāliḥ) śaka iva, ‘like rice in manure’; and Bloomfield<sup>5</sup> emends śāri-śukeva, ‘like starlings and parrots.’

<sup>1</sup> iii. 14, 5.

<sup>2</sup> *Indische Studien*, 17, 246.

<sup>3</sup> *Hundert Lieder*,<sup>2</sup> 112.

<sup>4</sup> In Whitney, Translation of the Atharvaveda, 110.

<sup>5</sup> *Hymns of the Atharvaveda*, 351. But see Lanman’s note in Whitney, *loc. cit.*

Śārkarakṣa is found in the Vaṃśa Brāhmaṇa<sup>1</sup> as the patronymic of a teacher, Śāmba, perhaps by a blunder for Śārkarakṣya, ‘descendant of Śārkarakṣa.’ In the Kāṭhaka Saṃhitā<sup>2</sup> a teacher, Śārkarakhya, occurs, again probably a blunder, in this case for Śārkarakṣa himself. The patronymic Śārkarakṣi is found in the Āśvalāyana Śrauta Sūtra.<sup>3</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

<sup>2</sup> xxii. 8.

<sup>3</sup> xi. 10, 10.

Śārkarakṣya, ‘descendant of Śārkarakṣa,’ is the patronymic of Jana in the Śatapatha Brāhmaṇa<sup>1</sup> and the Chāndogya Upaniṣad.<sup>2</sup> In the plural they occur in the Aitareya Āraṇyaka<sup>3</sup> and the Taittirīya Āraṇyaka.<sup>4</sup> It is not necessary to assume that the form is incorrect for Śārkarakṣa.

<sup>1</sup> x. 6, 1, 1.

<sup>2</sup> v. 11, 1; 15, 1.

<sup>3</sup> ii. 1, 4.

<sup>4</sup> *Indische Studien*, 4, 382.

*Cf.* Keith, *Aitareya Āraṇyaka*, 204; Weber, *Indische Studien*, 1, 388; 3, 259.

Śārga is the name of a bird in the list of victims at the Aśvamedha (‘horse sacrifice’) in the Yajurveda Saṃhitā.<sup>1</sup> Sāyaṇa on the Taittirīya Saṃhitā calls it the ‘wild Caṭaka.’

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 19, 1; Maitrāyaṇī Saṃhitā, iii. 14, 14; Vāja-

saneyi Saṃhitā, xxiv. 33. *Cf.* Zimmer, *Altindisches Leben*, 93.

Śārṅga.—The Anukramaṇī<sup>1</sup> (Index) of the Rigveda ascribes a hymn of that text<sup>2</sup> to the Śārṅgas, Jaritṛ, Droṇa, Sāriṣṭkva, and Stambamitra. The Mahābhārata<sup>3</sup> contains a tale describing how the four Śārṅgas, sons of the Ṛṣi Mandapāla, were saved from the great fire in the Khāṇḍava forest by means of prayers. Sieg<sup>4</sup> has attempted to use this tale for the elucidation of the hymn in question, but without substantial success. As Oldenberg<sup>5</sup> says, the tale is based on the hymn rather than *vice versa*.

<sup>1</sup> See also Sāyaṇa on Rv. x. 142; Sadguruśiṣya on the Sarvānukramaṇī (ed. Macdonell), p. 163.

<sup>2</sup> x. 142

<sup>3</sup> i. 8334 *et seq.*

<sup>4</sup> *Die Sagenstoffe des Rigveda*, 44-50.

<sup>5</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 79.

Śārdūla, ‘tiger,’ is mentioned in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup> Cf. Vyāghra.

<sup>1</sup> Taittiriya Saṃhitā, v. 5, 11, 1; Kāthaka Saṃhitā, xii. 10; Maitrāyaṇī Saṃhitā, iii. 14, 11; Vājasaneyī Saṃhitā, xxiv. 30.

<sup>2</sup> Śatapatha Brāhmaṇa, v. 3, 5, 3;

iv. 1, 9, 11; 5, 4, 10; xi. 8, 4, 1; Taittiriya Brāhmaṇa, i. 7, 8, 1, 8, 5, 2; Kauṇītaki Upaniṣad, i. 2, etc.

Cf. Zimmer, *Altindisches Leben*, 79.

Śāryāta, perhaps ‘descendant of Śāryāta,’ is the name of a singer in the Rigveda.<sup>1</sup> A Śāryāta appears also in the Aitareya Brāhmaṇa<sup>2</sup> with the patronymic Mānava as the seer of a Rigvedic hymn,<sup>3</sup> and as having been anointed by Cyavana.<sup>4</sup> The same man is evidently meant by Śāryāta in the story of Cyavana in the Śatapatha Brāhmaṇa<sup>5</sup> and the Jaiminīya Brāhmaṇa.<sup>6</sup> In both these passages the Śāryātas are mentioned as his descendants, and his daughter is called Śāryātī.

<sup>1</sup> i. 51, 12; iii. 51, 7.

<sup>2</sup> iv. 32, 7.

<sup>3</sup> x. 92.

<sup>4</sup> viii. 21, 4.

<sup>5</sup> iv. 1, 5, 1 *et seq.*

<sup>6</sup> iii. 121 *et seq.* (Whitney, *Journal of the American Oriental Society*, 11, cxlv.; Hopkins, *ibid.*, 26, 58).

Śālaṅkāyana, ‘descendant of Śalaṅku,’ is the patronymic of a teacher in the Vāṁśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 383; Āśvalāyana Śrauta Sūtra, xii. 10, 10; Āpastamba Śrauta Sūtra, xxiv. 9, 1. Cf. Weber,

*Indian Literature*, 75; *Indische Studien*, 1, 49.

Śālankāyanī-putra, ‘son of a female descendant of Śalaṅku,’ is the name of a teacher, a pupil of Vārṣagāṇīputra in the last Vamśa (list of teachers) of the Mādhyamīdina recension of the Brīhadāraṇyaka Upaniṣad (vi. 4, 31).

Śālā in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes a ‘house’ in the wide sense of the word, including such meanings as ‘stall’ for cattle, ‘shed’ for corn, etc.<sup>3</sup> See Gr̥ha. The householder is called Śālā-pati, ‘lord of the house,’ in the Atharvaveda.<sup>4</sup>

<sup>1</sup> v. 31, 5; vi 106, 3; viii. 6, 10, ix. 3, 1 et seq.; xiv 1, 63

<sup>3</sup> Av. iii. 12, 1 et seq., and cf. ix. 3, 1 et seq.

<sup>2</sup> Taittirīya Brāhmaṇa, i. 2, 3, 1, Satapatha Brāhmaṇa, iii. 1, 1, 6, etc.

<sup>4</sup> ix. 3, 12

Śālāvatya, ‘descendant of Śalāvant,’ is the patronymic of Śilaka in the Chāndogya Upaniṣad (i. 8, 1), and of Galūnasa Ārkṣākāyaṇa in the Jaiminīya Upaniṣad Brāhmaṇa (i. 38, 4).

Śāli, a later word for ‘rice,’ is conjectured by Roth to be the equivalent of Śāri in the word Śāriśākā in the Atharvaveda.

Śālūka in the Atharvaveda<sup>1</sup> denotes the edible roots of the lotus.

<sup>1</sup> iv. 34, 5. Cf Zimmer, *Altindisches Leben*, 70; Whitney, Translation of the Atharvaveda, 207.

Śālva as the name of a people is found in the Gopatha Brāhmaṇa<sup>1</sup> coupled with that of the Matsyas.

<sup>1</sup> i. 2, 9. Cf. Salva.

Sāvasāyana, ‘descendant of Śavas,’ is the patronymic of Devataras in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373.

Śāsa denotes in the Brāhmaṇas<sup>1</sup> a ‘sword’ or ‘knife.’

<sup>1</sup> Aitareya Brāhmaṇa, vii. 17, 5; Śāṅkhāyana Śrauta Sūtra, xv. 25, 1 (of the knife to be used in slaying Sunah-

śepa); Satapatha Brāhmaṇa, iii. 8, 1, 4. 5; xiii. 2, 3, 16.

Śimśapā is the name of a tree (*Dalbergia Sisu*) in the Rigveda<sup>1</sup> and later<sup>2</sup>. It is a stately and beautiful tree.

<sup>1</sup> iii. 53, 19 (with the Khadira).

<sup>2</sup> Av. xx 129, 7

Cf. *śāṣṭīśapā* in Atharvaveda, 378  
Cf. Zimmer, *Altindisches Leben*, 61.

Śimśu-māra,<sup>1</sup> or Śiśu-māra,<sup>2</sup> is the name of an aquatic creature in the Rigveda and the later Samhitās. It is either the ‘crocodile,’ the ‘alligator,’<sup>3</sup> or the ‘porpoise’<sup>4</sup> (*Delphinus Gangeticus*).

<sup>1</sup> Rv. i 116, 18, Taittiriya Samhitā, v 5, 11, Av. xi. 2, 25. In Śāṅkhā-yana Āranyaka, xii. 28, the reading is doubtful.

<sup>2</sup> Maitrāyaṇī Samhitā, iii. 14, 2, Vājasaneyi Samhitā, xxiv. 30, and the Paippalāda recension of the Av., loc. cit., Taittiriya Āranyaka, ii 19.

<sup>3</sup> Weber, *Indische Studien*, 5, 325, and

Sāyaṇa on Rv., loc. cit., Av., loc. cit.; Taittiriya Samhitā, loc. cit.

<sup>4</sup> St. Petersburg Dictionary, s.v. śiśumāra, Bloomfield, *Hymns of the Atharvaveda*, 157, Whitney, Translation of the Atharvaveda, 624.

Cf. Zimmer, *Altindisches Leben*, 96; Geldner, *Rigveda, Glossar*, 179.

Śikya in the Atharvaveda<sup>1</sup> and later<sup>2</sup> seems to mean a carrying ‘sling’ of rope.<sup>3</sup>

<sup>1</sup> ix. 3, 6, where Whitney suggests that it may be an ornamental hanging appendage. See Lanman in Whitney, Translation of the Atharvaveda, 526. Whitney’s alternative rendering ‘slings’ is better. See Bloomfield, *Hymns of the Atharvaveda*, 597. Cf. perhaps Av. xiii. 4, 8.

<sup>2</sup> Taittiriya Samhitā, v. 2, 4, 2. 3; 6, 9, 1, etc.

<sup>3</sup> This is pretty clearly the meaning in Śatapatha Brāhmaṇa, v. 5, 4, 28; vi. 7, 1, 16. Cf. Eggeling, *Sacred Books of the East*, 41, 268, n. 3.

Śikha and Anuśikha are the names of two priests who served as Neṣṭṛ and Potṛ at the snake festival in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xxv. 15, 3. Cf. Weber, *Indische Studien*, 1, 35.

Śikhaṇḍa denotes a ‘tuft’ or ‘lock,’ as a mode of wearing the hair, in the later Samhitās and the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittiriya Samhitā, vii. 3, 16, 2 (in the plural); catuh-śikhaṇḍa, Taittiriya Brāhmaṇa, i. 2, 1, 27; iii. 7, 6, 4 (corresponding to catuh-kaparda, Rv.

x. 114, 3). So Śikhaṇḍin means ‘wearing a tuft of hair,’ and is found in Av. iv. 37, 7; xi. 2, 12, etc.

Śikhaṇdin Yajñasena ('descendant of Yajñasena') is mentioned in the Kauśitaki Brāhmaṇa (vii. 4) as a priest of Keśin Dālbhya.

Śikhara as a 'peak' of a mountain is found in the Kauśitaki Brāhmaṇa (xxvi. 1), and often in the Epic.

Śikhā denotes in the Śatapatha Brāhmaṇa<sup>1</sup> the 'knot of hair' worn on the top of the head. Wearing the top-knot unloosened was the sign of mourning in the case of women and men alike.<sup>2</sup>

<sup>1</sup> i. 3, 3. 5.

<sup>2</sup> Āśvalāyana Gṛhya Sūtra, iv. 2, 9  
Cf. Bloomfield, *American Journal of*

*Philology*, 11, 340; *Hymns of the Atharvaveda*, 634, on Av. ix. 9, 7

Śigru is the name of a tribe occurring in the passage of the Rigveda,<sup>1</sup> in which they are mentioned with the Ajas and the Yakṣus as having been defeated by the Tr̄tsus and King Sudās. It is impossible to say whether they were or were not under the leadership of Bheda, as Ludwig<sup>2</sup> plausibly suggests. If Śigru is connected with the later śigru, 'horse-radish' (*Moringa pterygosperma*), which is quite probable, it is possible that the tribe was totemistic and non-Āryan, but this is a mere matter of conjecture.<sup>3</sup> The Matsyas ('Fishes') were probably Āryan.

<sup>1</sup> vii. 18, 19.

<sup>2</sup> Translation of the Rigveda, 3, 173.

<sup>3</sup> Cf. Oldenberg, *Religion des Veda*,

85; Macdonell, *Vedic Mythology*, 153, Hopkins, *Journal of the American Oriental*

*Society*, 16, cliv; Keith, *Journal of the Royal Asiatic Society*, 1907, 929 et seq.; Aitareya Āraṇyaka, 200, n.

Cf. Zimmer, *Altindisches Leben*, 127.

Śiñjāra is the name of a Rsi twice mentioned in the Rigveda<sup>1</sup> along with Kaṇva, Priyamedha, Upastuta, and Atri. Geldner<sup>2</sup> takes the word either as a name of Atri or an adjective.

<sup>1</sup> viii. 5, 25; x. 40, 7. Cf. Ludwig, Translation of the Atharvaveda, 3, 139.

<sup>2</sup> *Rigveda, Glossar*, 179.

Śiti-kaksī in the Taittirīya Saṃhitā<sup>1</sup> is explained by Sāyaṇa as a ‘white-breasted’ (*pāṇḍarodara*) vulture. The word may, however, well be only an adjective.<sup>2</sup>

<sup>1</sup> v. 5, 20, 1. Cf. Vājasaneyī Saṃhitā, xxiv. 4; Av. v. 23, 5. Cf. Zimmer, *Altindisches Leben*, 93.

Śiti-prṣṭha (‘white-backed’) is the name of the Maitrāvaraṇa priest at the snake festival in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xxv. 15, 3. Cf. Weber, *Indische Studien*, 1, 35.

Śiti-bāhu Aiṣakṛta Naimiśi is mentioned as a sacrificer in the Jaiminīya Brāhmaṇa,<sup>1</sup> where it is recorded that a monkey ran off with his sacrificial cake.

<sup>1</sup> i. 363 (*Journal of the American Oriental Society*, 26, 192).

Śitpuṭa in the Taittirīya Saṃhitā<sup>1</sup> denotes, according to the commentator, a kind of cat.

<sup>1</sup> v. 5, 17, 1. Cf. Zimmer, *Altindisches Leben*, 86.

Śipada occurs only in the Rigveda<sup>1</sup> in the negative form *a-śipada*, together with *a-śimida*. Both Śipada and Śimida are perhaps names of unknown diseases.<sup>2</sup>

<sup>1</sup> vii. 50, 4.

<sup>2</sup> Zimmer, *Altindisches Leben*, 394.

Śipavitnuka in the Atharvaveda<sup>1</sup> seems to denote a species of worm.

<sup>1</sup> v. 20, 7. Cf. Zimmer, *Altindisches Leben*, 98; Whitney, Translation of the Atharvaveda, 262.

Śiprā is a word of somewhat uncertain sense: it seems to mean ‘cheeks’ in several passages;<sup>1</sup> in others<sup>2</sup> it appears to

<sup>1</sup> Rv. iii. 32, 1; v. 36, 2; viii. 76, 10; x. 96, 9; 105, 5, all according to Roth, St. Petersburg Dictionary, s.v. Geldner, *Rigveda, Glossar*, 179, who treats the word as a neuter (*śipra*), takes it in i. 101, 10, as ‘lip’ (cf. Zimmer, *Altindisches Leben*, 249, n.), and sees in

iii. 32, 1; viii. 76, 10; x. 96, 9, the sense of ‘moustache.’ Yāska, Nirukta, vi. 17, gives the alternative senses of ‘jaw’ and ‘nose.’

<sup>2</sup> Rv. v. 54, 11; viii. 7, 25. Geldner, loc. cit., here accepts *śiprā* as ‘helmet.’

designate the ‘cheek-pieces’ of a helmet, or of the ‘bit’<sup>3</sup> of a horse. In *ayah-śipra*, used of the Aśvins,<sup>4</sup> and the other compounds, *hiranya-śipra*,<sup>5</sup> *hari-śipra*,<sup>6</sup> and *hiri-śipra*,<sup>7</sup> the word probably has the extended sense of ‘helmet,’ described as ‘of iron,’ ‘of gold,’ or ‘yellow.’ Similarly *śiprin*<sup>8</sup> would mean ‘wearing a helmet.’

<sup>3</sup> Rv. i. 101, 10, Zimmer, *loc. cit.*

<sup>4</sup> Rv. iv. 37, 4.

<sup>5</sup> Rv. ii. 34, 3.

<sup>6</sup> Rv. x. 96, 4.

<sup>7</sup> Rv. ii. 2, 3; vi. 25, 9

<sup>8</sup> Rv. i. 29, 2; 81, 4, vi. 44, 14, etc.

*Cf.* Max Müller, *Sacred Books of the East*, 32, 301; Geldner, *Vedische Studien*, 2, 39, n. 2.

Śiphā is found in one passage of the Rigveda,<sup>1</sup> where Sāyaṇa explains the word as the name of a river, quite a possible interpretation.

<sup>1</sup> i. 104, 3. *Cf.* Zimmer, *Altindisches Leben*, 18, Perry, *Journal of the American Oriental Society*, 11, 201.

Śibi, son of Uśinara, is mentioned in the Baudhāyana Śrauta Sūtra<sup>1</sup> as a protégé of Indra, who sacrificed for him on the Varṣiṣṭhiya plain, and saved him from fear of foreign invasion.

<sup>1</sup> xxi. 18. *Cf.* Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

Śimida, occurring in the Rigveda<sup>1</sup> in the compound *a-śimida*, perhaps denotes a disease. The feminine form, Śimidā, is found as the name of a demoness in the Atharvaveda<sup>2</sup> and the Śatapatha Brāhmaṇa.<sup>3</sup> *Cf.* Śipada.

<sup>1</sup> vii. 50, 4. *Cf.* Zimmer, *Altindisches Leben*, 394.

<sup>2</sup> iv. 25, 4.

<sup>3</sup> vii. 4, 1, 27.

Śimbala in the Rigveda<sup>1</sup> denotes, according to Sāyaṇa, the flower of the Śalmali (=Śalmali), ‘silk-cotton tree.’

<sup>1</sup> iii. 53, 22. *Cf.* Geldner, *Rigveda, Glossar*, 179; Oldenberg, *Rigveda-Noten*, 1, 254.

Śimyu occurs in the Rigveda<sup>1</sup> as the name of one of the peoples or kings who were defeated by Sudās in the Dāśarājña ('battle of the ten kings'). Since in another passage<sup>2</sup> the Śimyus are coupled with the Dasyus, Zimmer<sup>3</sup> plausibly concludes that they were non-Āryans.

<sup>1</sup> vii. 18, 5.

<sup>2</sup> i. 100, 18, where Roth, St. Petersburg Dictionary, s.v., thinks that the word simply means 'enemy.'

<sup>3</sup> *Altindisches Leben*, 118, 119.

*Cf. Hopkins, Journal of the American Oriental Society*, 15, 261.

Śirimbītha occurs in one passage of the Rigveda,<sup>1</sup> where the name of a man may possibly be meant, the Anukramanī (Index) ascribing the hymn in which the word occurs to his authorship. Yāska,<sup>2</sup> however, renders the term by 'cloud.'

<sup>1</sup> x. 155, I.

<sup>2</sup> Nirukta, vi. 30 *Cf. Ludwig, Translation of the Rigveda*, 3. 167.

Śilaka Śālāvatya ('descendant of Śālāvant') is the name of a teacher, a contemporary of Caikitāyana Dālbhya and Pra-vāhaṇa Jaivala, in the Chāndogya Upaniṣad (i. 8, 1).

1. Śilpa means 'art,' of which three kinds—*nṛtya*, 'dance'; *gīta*, 'song'; and *vādita*, 'instrumental music,' are enumerated in the Kauśitaki Brāhmaṇa (xxix. 5).

2. Śilpa Kaśyapa is named in the last Vamśa (list of teachers) in the Brāhmaṇa Upaniṣad<sup>1</sup> as a teacher, a pupil of Kaśyapa Naidhruvi.

<sup>1</sup> vi. 4, 33 (Mādhyamdu = vi. 5, 3 Kāṇva).

Śiva as the name of a people occurs once in the Rigveda,<sup>1</sup> where they share with the Alinas, Pakthas, Bhalānases, and Viśāṇins the honour of being defeated by Sudās, not of being, as Roth<sup>2</sup> thought, his allies. There can hardly be any doubt

<sup>1</sup> vii. 18, 7.

<sup>2</sup> *Zur Litteratur und Geschichte des* | *Veda*, 95 et seq.; once accepted by Zimmer, *Altindisches Leben*, 126.

of their identity with the Σιβαι<sup>3</sup> or Σιβοι<sup>4</sup> of the Greeks, who dwelt between the Indus and the Akesines (**Asiknī**) in Alexander's time. The village of Śiva-pura, mentioned by the scholiast on Pāṇini<sup>5</sup> as situated in the northern country, may also preserve the name. Cf. Śibi.

<sup>3</sup> Arrian, *Indica*, v. 12.

<sup>4</sup> Diodorus, xvii. 96.

<sup>5</sup> iv. 2, 109. Connected with Śiva by Weber, *Indische Studien*, 13, 376.

Cf. St. Petersburg Dictionary, s.v.

Cf. Zimmer, *op. cit.*, 431, Ludwig.

Translation of the Rigveda, 3, 173; Hopkins, *Journal of the American Oriental Society*, 15, 260 et seq.

### Śiśira. See Rtu.

Śiśu Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or Chant in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xiii. 3, 24. Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

Śiśuka in the Atharvaveda<sup>1</sup> seems to be an adjective meaning 'young,' but according to Bloomfield<sup>2</sup> it has the sense of 'foal.' The commentator, Sāyaṇa, reads Śuśuka, which he explains as a 'wild animal so called.' Cf. Āśumṛga.

<sup>1</sup> vi. 14, 3. Cf. Whitney, Translation of the Atharvaveda, 291.

<sup>2</sup> *Hymns of the Atharvaveda*, 464.

### i. Śiśumāra. See Śimśumāra.

2. Śiśumāra is a term applied to Śarkara in the Pañcavimśa Brāhmaṇa (xiv. 5, 15), where he is called a Siśumārarṣi, explained by the commentator to mean a Ṛṣi in the form of a Siśumāra.

Śiśna-deva, occurring twice in the Rigveda<sup>1</sup> in the plural, means 'those who have the phallus for a deity.' The term most probably refers to the phallus worship of the aborigines.

<sup>1</sup> vii. 21, 5; x 99, 3. Cf. Zimmer, *Altindisches Leben*, 118; Hopkins, *Religions of India*, 150; von Schroeder, *Vienna Oriental Journal*, 9, 237; Mac-

donell, *Vedic Mythology*, 155; Keith, *Journal of the Royal Asiatic Society*, 1911, 1002, n. 5.

Śipāla is the name of a water plant (*Blyxa Octandra*) mentioned in the Rigveda.<sup>1</sup> Its later name is Śaivala.

<sup>1</sup> x. 68, 5. Cf. the derivative adjective, 'overgrown with Śipāla plants,' Śaṇvīṁśa Brāhmaṇa, iii. 1. Cf. Zimmer, *Altindisches Leben*, 71.

Śipalā is found once in the Atharvaveda,<sup>1</sup> where it may mean either a 'pool abounding in Śipāla plants' or the proper name of a river or lake.

<sup>1</sup> vi. 12, 3. Cf. Zimmer, *Altindisches Leben*, 71; Whitney, Translation of the Atharvaveda, 289, 290; Bloomfield, *Hymns of the Atharvaveda*, 462.

Śipudru is merely an incorrect reading in the text of the Atharvaveda<sup>1</sup> for Cipudru.

<sup>1</sup> vi. 127, 1. See Whitney, Translation of the Atharvaveda, 376.

Śirṣakti is a common word for 'headache' in the Atharvaveda.<sup>1</sup>

<sup>1</sup> i. 12, 3; ix. 8, 1; xii. 2, 19, 5, 23. Cf. Bloomfield, *Journal of the American Oriental Society*, 16, xxxv, *Hymns of the Atharvaveda*, 252; *American Journal of Philology*, 17, 416, who sees in it śirṣa-sakti (cf. Macdonell, *Vedic Grammar*, 64, 2). Boethlingk, *Proceedings of the*

Saxon Academy, 1807, 50, thinks the word means 'a stiff neck, with head awry.' See Lanman in Whitney, *Translation of the Atharvaveda*, 14. In Av. xix. 39, 10, śirṣa-śoka is used for 'headache.'

Śirṣanya in the Brāhmaṇas<sup>1</sup> denotes the 'head' of a couch (Āsandī).

<sup>1</sup> Aitareya Brāhmaṇa, viii. 5, 3; 12, 3; 17, 2; Kauśitaki Upaniṣad, i. 5 Sāṅkhayana Śrauta Sūtra, xvii. 2, 8.

Śirṣamaya, 'disease of the head,' is mentioned in the Atharvaveda (v. 4, 10; ix. 8, 1).

Śiṣṭa occurs only in a Vālakhilya hymn of the Rigveda,<sup>1</sup> where the word seems to be the name of an unimportant clan.

<sup>1</sup> viii. 53, 4. Cf. Ludwig, *Translation of the Rigveda*, 3, 163.

Śuka, 'parrot,' is mentioned in the Rigveda,<sup>1</sup> where a desire is expressed to transfer to the Śuka and the Ropanākā the yellowness of jaundice. The bird is included in the list of sacrificial victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās.<sup>2</sup> It is described as yellow and as 'of human speech' (*puruṣa-vāc*).<sup>3</sup> According to Bloomfield,<sup>4</sup> this word is the correct reading for the second half of the obscure Śāriśākā of the Atharvaveda.<sup>5</sup>

<sup>1</sup> i 50, 12.

<sup>2</sup> Taittiriya Samhitā, v. 5, 12, 1; Maitrāyaṇī Samhitā, iii. 14, 14; Vājasaneyi Samhitā, xxiv. 33; and cf. śukababhu, 'reddish, like a parrot,' *ibid.*, xxiv. 2.

<sup>3</sup> Taittirīya and Maitrāyaṇī Samhitās, *loc. cit.*

<sup>4</sup> *Hymns of the Atharvaveda*, 352.

<sup>5</sup> iii. 14, 5

Cf. Zimmer, *Altindisches Leben*, 90

Śukti Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or Chant in the Pañcavimśa Brāhmaṇa (xii. 5, 16).

1. Śukra, according to Tilak,<sup>1</sup> has in two passages of the Rigveda<sup>2</sup> the sense of a planet. This is most improbable. Cf. Manthin.

<sup>1</sup> *Orion*, 162.

<sup>2</sup> iii. 32, 2; ix. 46, 4.

2. Śukra Jābāla ('descendant of Jābāla') is the name of a teacher in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 7, 7).

Śukla. See Yajus.

Śukla-dant, 'white-tusked,' is applied as an epithet to Mṛga, 'wild beast,' in the Aitareya Brāhmaṇa (viii. 23, 3). 'Elephants' must be meant.

Śuca and Śucā occur in an obscure verse of the Rigveda (x. 26, 6), where a man and a woman may be meant.

Śucanti is the name of a protégé of the Aśvins in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 112, 7. Cf. Ludwig, Translation of the Rigveda, 3, 165.

Śuci-vṛkṣa Gaupālāyana ('descendant of Gopāla') is the name of the priest of Vṛddhadyumna Abhipratāriṇa in the Aitareya Brāhmaṇa.<sup>1</sup> He is also mentioned in the Maitrāyaṇī Saṃhitā.<sup>2</sup>

<sup>1</sup> iii. 48, 9 (Gaupalāyana in Aufrecht's edition).

<sup>2</sup> iii. 10, 4

Śutudrī, twice mentioned in the Rigveda,<sup>1</sup> is the name of the most easterly river of the Panjab, the modern Sutlej, the Zaradros of Ptolemy and Arrian.<sup>2</sup> In the post-Vedic period the name of this river appears transformed to Śatadru ('flowing in a hundred channels'). The Sutlej has changed its course very considerably within historical times.<sup>3</sup>

<sup>1</sup> iii. 33, 1; x. 75, 5; Nirukta, ix. 26.

<sup>2</sup> In Arrian's time the Sutlej flowed independently into the Rann of Cutch  
*Imperial Gazetteer of India*, 23, 179

<sup>3</sup> *Ibid*

Cf. Zimmer, *Altindisches Leben*, 10,  
11

Śunah-pucha, 'Dog's tail,' is the name of a brother of Śunahśepa<sup>1</sup>

<sup>1</sup> Aitareya Brāhmaṇa, vii. 15, 7; Śāṅkhāyana Śrauta Sūtra, v. 20, 1.

Śunah-śepa, 'Dog's tail,' is the name of a man with the patronymic Ājīgarti. According to a tale told in the Aitareya Brāhmaṇa<sup>1</sup> and the Śāṅkhāyana Śrauta Sūtra,<sup>2</sup> he was purchased as a victim by Rohita, King Hariścandra's son, who had been promised by his father to Varuṇa as a sacrifice. He was actually bound to the stake, but was released in time through his supplications, supposed to be preserved in certain hymns of the Rigveda.<sup>3</sup> He was adopted by Viśvāmitra, to whose advice he owed the inspiration to ask the gods to release him, and became his son as Devarāṭa, much to the annoyance

<sup>1</sup> vii. 13-18.

<sup>2</sup> xv. 20, 1 *et seq.* Cf. xvi. 11, 2.

<sup>3</sup> i. 24 *et seq.* Cf. v. 2, 7.

of some of Viśvāmitra's sons, who in consequence were cursed by their father. The Rigveda, however, contains merely the statement of Śunahṣepa's deliverance from peril of death by the divine help, and the Yajurvedas<sup>4</sup> simply say that he was seized by Varuṇa (perhaps with dropsy),<sup>5</sup> but saved himself from Varuṇa's bonds.

<sup>4</sup> Taittirīya Samhitā, v 2, 1, 3; Kāthaka Samhitā, xix. 11. The story is not found in Maitrāyanī Samhitā, iii 2, 1.

<sup>5</sup> Cf. Varuṇa gr̥hīta.

Cf Max Müller, *Ancient Sanskrit Literature*, 408 et seq.; 573 et seq.; Roth,

*Indische Studien*, I, 457; ii 112 et seq., Weber, *Indian Literature*, 47, 48, *Épisches im vedischen Ritual*, 10-16; Muir, *Sanskrit Texts*, I<sup>2</sup>, 355 et seq.; Macdonell, *Sanskrit Literature*, 207, Ludwig, Translation of the Rigveda, 3, 146; Keith, *Journal of the Royal Asiatic Society*, 1911, 988, 989.

Śunas-karṇa, 'Dog-ear,' is the name of a king,<sup>1</sup> son of Śibi or of Baṣkiha,<sup>2</sup> who performed a certain rite, the Sarvasvāra, and so died without disease.

<sup>1</sup> Baudhāyana Śrauta Sūtra, xxi. 17; Caland, *Über das rituelle Sūtra des Baudhāyana*, 28.

<sup>2</sup> Pañcavimśa Brāhmaṇa, xvii. 12, 6.

Śuna-hotra, in the plural, denotes a family of seers in the Rigveda (ii. 18, 6; 41, 14. 17).

Śunā-sīra, in the dual, occurs in the Rigveda<sup>1</sup> and later<sup>2</sup> as the names of two agricultural deities, the personifications, probably, of 'the share and the plough,' as Roth<sup>3</sup> thinks.

<sup>1</sup> iv. 57, 5, 8.

<sup>2</sup> Av. iii. 17, 5; Maitrāyanī Samhitā, i. 7, 12; Vājasaneyi Samhitā, xii. 69, etc.

<sup>3</sup> St. Petersburg Dictionary, s.v. For

the native explanations, see Bhādrevatā, v. 8 et seq., with Macdonell's notes. Whitney, Translation of the Atharvaveda, 116, 117, renders śunam adverbially as 'successfully.'

Śuno-lāṅgūla, 'Dog's tail,' is the name of a brother of Śunahṣepa.<sup>1</sup>

<sup>1</sup> Aitareya Brāhmaṇa, vii. 15, 7; Sāṅkhāyana Śrauta Sūtra, xv. 20, 1

Śumbala is found in the Śatapatha Brāhmaṇa.<sup>1</sup> The meaning of the word is uncertain: Harisvāmi in his commentary takes it to be 'straw'; Eggeling<sup>2</sup> suggests that dried cotton fibre or pods may be meant. In any case, some substance that easily catches fire is intended.<sup>3</sup>

<sup>1</sup> xii. 5, 2, 3

<sup>2</sup> *Sacred Books of the East*, 44, 202, n. 3; comparing Kātyāyana Śrauta Sūtra, xxv 7, 12.

<sup>3</sup> Roth, St. Petersburg Dictionary, s.v.

Śulka in the Rigveda<sup>1</sup> clearly means 'price.' In the Dharma Sūtras<sup>2</sup> it denotes a 'tax,' a sense which is found by Muir<sup>3</sup> in a passage of the Atharvaveda,<sup>4</sup> where śukla is read in the edition with great detriment to the sense. This correction is accepted by Bloomfield<sup>5</sup> and by Whitney.<sup>6</sup> In another passage the same change made by Weber<sup>7</sup> is not accepted by Whitney,<sup>8</sup> and doubtfully by Bloomfield.<sup>9</sup>

<sup>1</sup> vii. 82, 6; viii. 1, 5

<sup>2</sup> See Foy, *Die königliche Gewalt*, 39 et seq.

<sup>3</sup> *Sanskrit Texts*, 5, 310.

<sup>4</sup> iii. 29, 3.

<sup>5</sup> *Hymns of the Atharvaveda*, 434.

<sup>6</sup> Translation of the Atharvaveda, 136.

<sup>7</sup> *Indische Studien*, 17, 304.

<sup>8</sup> *Op. cit.*, 253

<sup>9</sup> *Loc. cit.*

*Cf. Zimmer, Altindisches Leben*, 413.

Śuśuka. See Aśumga and Śiśuka.

Śuśulūka is found in the Rigveda<sup>1</sup> in the compound śuśulūka-yātu, the name of a demon. According to Sāyaṇa, the word means a 'small owl.' It appears in the feminine form, Śuśulūkā, in the list of victims at the Aśvamedha ('horse sacrifice') in the Maitrāyaṇī Samhitā.<sup>2</sup>

<sup>1</sup> vii. 104, 22.

<sup>2</sup> iii. 14, 17. Cf. Zimmer, *Altindisches Leben*, 93.

Śuśka-bhṛṅgāra is the name of a teacher in the Kauṣītaki Upaniṣad.<sup>1</sup>

<sup>1</sup> ii. 6. Cf. Śāṅkhāyana Śrauta Sūtra, xvii. 7, 13.

Suśmiṇa is a name of Amitratapana, a king of the Śibis, in the Aitareya Brāhmaṇa (viii. 23, 10).

Śūdra is the designation of the fourth caste in the Vedic state (see *Varṇa*). It is quite unknown in the Rigveda except in the *Puruṣasūkta*<sup>1</sup> ('hymn of man') in the tenth Maṇḍala, where in the earliest version of the origin of the castes the Śūdra for the first time appears. The Rigveda, on the other hand, knows *Dasyu* and *Dāsa*, both as aborigines independent of Āryan control and as subjugated slaves: it is reasonable to reckon the Śūdra of the later texts as belonging to the aborigines who had been reduced to subjection by the Āryans. Strictly speaking, the defeated aborigines must have been regarded as slaves, but it is obvious that, except on occasions when most of the men were slain, which may have occurred quite often, there must have remained too many of them to be used as slaves of individual owners. The villages of the aborigines must have continued to subsist, but under Āryan lordship and control: there may be this amount of truth in Baden Powell's theory, which practically traced all the early cultivating villages in India to Dravidian origin. On the other hand, the term Śūdra would also cover the wild hill tribes which lived by hunting and fishing, and many of which would acknowledge the superiority of their Āryan neighbours: it could, in fact, be applied to all beyond the pale of the Āryan state.

This view of the Śūdra suits adequately the Vedic references to his condition, which would not apply adequately to domestic slaves only. The Śūdra is continually opposed to the Āryan,<sup>2</sup> and the colour of the Śūdra is compared with that of the Āryan,<sup>3</sup> just as his ways are so contrasted.<sup>4</sup> The Aitareya Brāhmaṇa,<sup>5</sup> in its account of the castes, declares that the

<sup>1</sup> x. 90, 12. See Muir, *Sanskrit Texts*,  
<sup>2</sup> 8 *et seq*.

<sup>2</sup> Av. iv. 20, 4; xix. 32, 8; 62, 1; Vājasaneyi Saṃhitā, xiv. 30; xxiii. 30. 31; Taittiriya Saṃhitā, iv. 2, 10, 2; vii. 4, 19, 3; Kāthaka Saṃhitā, Aśvamedha, iv. 7, xvii. 5; Maitrāyaṇī Saṃhitā, ii. 8, 6; iii. 13, 1, etc. See also Ārya and Arya. In Taittiriya Saṃhitā, i. 8, 3, 1; Vājasaneyi Saṃhitā, xx. 17; Kāthaka Saṃhitā, xxxviii. 5, Śūdra is opposed to Arya.

<sup>3</sup> Kāthaka Saṃhitā, xxxiv. 5; Pañcavimśa Brāhmaṇa, v. 5, 17. Cf. Śatapatha Brāhmaṇa, vi. 4, 4, 9; Bhadāranyaka Upaniṣad, i. 4, 25; Aitareya Brāhmaṇa, viii. 4, 5; Taittiriya Brāhmaṇa, i. 2, 6, 7; Weber, *Indische Studien*, io, 4; Muir, *op. cit.*, 1<sup>2</sup>, 140; Mahābhārata, xii. 188, 5.

<sup>4</sup> Aitareya Brāhmaṇa, vii. 17, 3. 4; Śāṅkhāyana Śrauta Sūtra, xv. 24.

<sup>5</sup> vii. 29, 4; Muir, *Sanskrit Texts*, 1<sup>2</sup>, 439.

Śūdra is *anyasya presya*, ‘the servant of another’; *kāmotthāpya*, ‘to be expelled at will’; and *yathākānavadhyā*, ‘to be slain at will.’ All these terms well enough describe the position of the serf as the result of a conquest: the epithets might have been applied to the English serf after the Norman Conquest with but slight inaccuracy, especially if his master had received a grant of jurisdiction from the Crown. The Pañcavimśa Brāhmaṇa<sup>6</sup> explains that even if prosperous (*bahu-paśu*, ‘having many cows’) a Śūdra could not be other than a servant: his business was *pādāvanejya*, ‘the washing of the feet’ of his superiors. The Mahābhārata<sup>7</sup> says out and out that a Śūdra has no property (*na hi svam asti śūdrasya*, ‘the Śūdra has nothing he can call his own’). On the other hand, just as in England the royal justice would protect the serf in life and limb,<sup>8</sup> so it appears that the slaying of a Śūdra involved a wergeld of ten cows according to both Baudhāyana<sup>9</sup> and Āpastamba.<sup>10</sup> It may, indeed, be held that this wergeld was only due in case of murder by another than the master, but such limitation is nowhere stated.

In sacred matters the distinction between Āryan and Śūdra was, of course, specially marked. The texts<sup>11</sup> do not hesitate to declare that the upper castes were ‘all,’ ignoring the Śūdras; the Śūdra is prohibited<sup>12</sup> from milking the cow for the milk required at the Agnihotra (‘oblation to Agni’); and the Śatapatha Brāhmaṇa<sup>13</sup> forbids a man who has been consecrated (*dīkṣita*) for a sacrifice to speak to a Śūdra at all for the time, though the Śātyāyanaka<sup>14</sup> seems to have relaxed this rule by confining it to cases in which the Śūdra was guilty of some sin.

<sup>6</sup> vi. 1, 11.

<sup>7</sup> xii. 30, 7 (Hopkins, *Journal of the American Oriental Society*, 13, 73). The same text, xii. 294, 21 (*ibid.*, 74, n.), insists on his duty of service

<sup>8</sup> Pollock and Maitland, *History of English Law*, I, 350, 355, etc.

<sup>9</sup> Dharma Sūtra, i. 10, 19, 1.

<sup>10</sup> Dharma Sūtra, i. 9, 24, 3.

<sup>11</sup> Śatapatha Brāhmaṇa, ii. 1, 4, 2; iv. 2, 2, 14, etc. Cf. Eggeling, *Sacred Books of the East*, 12, xvi et seq.; 26, 292. Cf. Hopkins, *op. cit.*, 13, 73, 75, n.

<sup>12</sup> Kāṭhaka Saṃhitā, xxxi. 2; Maitrāyaṇī Saṃhitā, iv. 1, 3. So the *sthāli*, ‘cooking vessel,’ is to be prepared by an Āryan, Maitrāyaṇī Saṃhitā, i. 8, 3.

<sup>13</sup> iii. 1, 1, 10. Cf. v. 3, 2, 2.

<sup>14</sup> Quoted by Āpastamba, cited in the scholiast on Kātyāyana Śrauta Sūtra, vii. 5, 7. The sense is not quite certain, but that given in the text seems reasonable. Cf. Weber, *op. cit.*, 10, 11.

At the sacrifice itself the Śūdra could not be present in the *śālā*, 'hall'; he is definitely classed in the Śatapatha Brāhmaṇa<sup>15</sup> and the Pañcavimśa Brāhmaṇa<sup>16</sup> as unfit for 'sacrifice' (*ayajñiya*); and declared in the Kāthaka Saṃhitā<sup>17</sup> not to be admitted to drink Soma. At the Pravargya (introductory Soma) rite the performer is not allowed to come in contact with a Śūdra,<sup>18</sup> who here, as in the Kāthaka Saṃhitā,<sup>17</sup> is reckoned as excluded from a share in the Soma-draught. On the other hand, the Śūdra is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda,<sup>19</sup> and a fight between an Āryan and a Śūdra, in which, of course, the former wins, forms a part of the Mahāvrata rite, being perhaps a precursor of the Indian drama.<sup>20</sup>

Other indications, however, exist, showing that it would be undesirable to ignore the real importance of the Śūdra, which again reminds us of the condition of the serf, who, though legally restrained, still gradually won his way to the rank of a free man. Rich Śūdras are mentioned in the early texts,<sup>21</sup> just as Śūdra *gahapatis*, 'householders,' occur in the Buddhist texts, and Śūdra kings in the legal literature.<sup>22</sup> Sin against Śūdra and Āryan is mentioned;<sup>23</sup> prayers for glory on behalf of Śūdras, as well as of the other castes<sup>24</sup> occur; and the desire to be dear to Śūdra as well as to Āryan is expressed.<sup>25</sup>

<sup>15</sup> iii. 1, 1, 10. See also Maitrāyanī Saṃhitā, vii. 1, 1, 6; Lévi, *La Doctrine du Sacrifice*, 82.

<sup>16</sup> vi. 1, 11.

<sup>17</sup> xi. 10, where he therefore does not receive *Karīras*.

<sup>18</sup> Śatapatha Brāhmaṇa, xiv. 1, 1, 31.

<sup>19</sup> Vājasaneyi Saṃhitā, xxx. 5; Taittirīya Brāhmaṇa, iii. 4, 1, 1; Śatapatha Brāhmaṇa, xiii. 6, 2, 10. He is also present at the Rājasya, Kāthaka Saṃhitā, xxxvii. 1.

<sup>20</sup> Keith, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 64, 534.

<sup>21</sup> Maitrāyanī Saṃhitā, iv. 2, 7, 10; Pañcavimśa Brāhmaṇa, vi. 1, 11. Some of the kings' ministers were Śūdras: Śatapatha Brāhmaṇa, v. 3, 2, 2, with Sāyaṇa's note.

<sup>22</sup> Foy, *Die königliche Gewalt*, 8; Fick, *Die sociale Gliederung*, 83, 84. See Manu, iv. 61; Viṣṇu, lxxi. 64; perhaps Jaiminiya Upaniṣad Brāhmaṇa, i. 4, 5. But see Roth's emendation, *Journal of the American Oriental Society*, 16, ccxlii.

<sup>23</sup> Kāthaka Saṃhitā, xxxviii. 5; Taittirīya Saṃhitā, i. 8, 3, 1; Vājasaneyi Saṃhitā, xx. 17.

<sup>24</sup> Taittirīya Saṃhitā, v. 7, 6, 4; Kāthaka Saṃhitā, xl. 13; Maitrāyanī Saṃhitā, iii. 4, 8; Vājasaneyi Saṃhitā, xviii. 48. On the other hand, the Śūdra uses magic just as an Ārya does, Av. x. 1, 3.

<sup>25</sup> Av. xix. 32, 8; 62, 1; Vājasaneyi Saṃhitā, xxvi. 2, etc.

The Sūtras also, while they emphasize as general rules points earlier not insisted on, such as their inferiority in sitting, etc.,<sup>26</sup> their exclusion from the study of the Vedas,<sup>27</sup> the danger of contact with them<sup>28</sup> or their food,<sup>29</sup> still recognize that Śūdras can be merchants,<sup>30</sup> or even exercise any trade.<sup>31</sup>

Moreover, the Sūtras<sup>32</sup> permit the marriage of a Śūdrā woman with members of all castes. Though it was a reproach to Vatsa<sup>33</sup> and to Kavasa<sup>34</sup> that they were the sons of a Śūdrā and a Dāsī respectively, still the possibility of such a reproach shows that marriages of this kind did take place. Moreover, illicit unions of Ārya and Śūdrā, or Śūdra and Āryā, are referred to in the Saṃhitās of the Yajurveda.<sup>35</sup>

The origin of the term Śūdra is quite obscure, but Zimmer<sup>36</sup> points out that Ptolemy<sup>37</sup> mentions Σύδροι as a people, and he thinks that the Brāhui may be meant. Without laying any stress on this identification,<sup>38</sup> it is reasonable to accept the

<sup>26</sup> Gautama Dharma Sūtra, xii. 7, Āpastamba Dharma Sūtra, ii. 10, 27, 15. So he can be insulted with impunity, Gautama, xii. 13, and is punished for insult by mutilation, *ibid.*, xii. 1; Āpastamba, ii. 10, 27, 14.

<sup>27</sup> Gautama, xii. 4-6.

<sup>28</sup> Āpastamba, i. 5, 17, 1; ii. 2, 3, 4, etc.

<sup>29</sup> Āpastamba, i. 5, 16, 2, etc.

<sup>30</sup> Gautama, x. 60. Cf. x. 50-67 for an exhaustive account of the Śūdra's duties in theory. His relations to his master are those of mutual support.

<sup>31</sup> Viṣṇu, ii. 14.

<sup>32</sup> Pāraskara Gṛhya Sūtra, i. 4, 11. Rules to the contrary (e.g., Gobhihla Gṛhya Sūtra, iii. 2, 52) are for special occasions. See Weber, *op. cit.*, 10, 74. On the other hand, criminal intercourse of a Śūdra and an Āryan woman is severely punished in the Sūtras. See Āpastamba, i. 10, 26, 20; 27, 9; Gautama, xii. 2, 3.

<sup>33</sup> Pañcavimśa Brāhmaṇa, xiv. 6, 6.

<sup>34</sup> Aitareya Brāhmaṇa, ii. 19, 1.

<sup>35</sup> Arya and Śūdrā : Vājasaneyi Saṃ-

hitā, xxiii. 30; Taittiriya Saṃhitā, vii. 4, 19, 3, Maitrāyaṇi Saṃhitā, iii. 13, 1; Kāthaka Saṃhitā, Aśvamedha, iv. 8; Śūdra and Āryā. Vājasaneyi Saṃhitā, xxiii. 31. This verse the Saṭapatha Brāhmaṇa no doubt deliberately ignores.

<sup>36</sup> *Altindisches Leben*, 216, 435.

<sup>37</sup> vi. 20.

<sup>38</sup> The Brāhui are now held not to be Dravidian ethnologically, but Turco-Iranian (*Indian Empire*, i, 292, 310). It is suggested (*ibid.*, i, 382) that they represent the original Dravidian type, which in India has been merged in the Muṇḍā type; but this suggestion is invalidated by the fact that the Rigveda speaks of the Dasyus as *anāś*, 'noseless' (cf. *Dasyu*, i, 347, n. 7), a term admirably applicable to Dravidians, but ludicrous as applied to the Turco-Iranian type. It is much more plausible to assume that the Brāhuis are a mixed race, which in course of time has lost most of its Dravidian features. On the relation of Dravidians and speakers of Muṇḍā tongues, the Vedic texts throw no light.

view<sup>39</sup> that the term was originally the name of a large tribe opposed to the Āryan invasion. See also Niṣāda.

<sup>39</sup> See Weber, *Indische Studien*, 18, 85, 255; Ludwig, Translation of the Rig-veda, 3, 212; Fick, *Die sociale Gliederung*, 201, 202.

Cf. von Schroeder, *Indiens Literatur und Cultur*, 154, 155; Jolly, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 515; Fick, *Die sociale Gliederung*,

201 et seq., Rhys Davids, *Buddhist India*, 54; Hopkins, *Journal of the American Oriental Society*, 13, 73 et seq. (for the Śūdra in the Epic); Zimmer, *Altindisches Leben*, 191 et seq., Weber, *Indian Literature*, 18, 77, 111, 112, 276, *Indische Studien*, 10, 4 et seq., Muir, *Sanskrit Texts*, 1<sup>2</sup>, 8 et seq.

Śūdrā denoted a Śūdra woman in the Atharvaveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> v. 22, 7 (= Dāsī, v. 22, 6).

<sup>2</sup> Taittiriya Samhitā, vii. 4, 19, 3; Kāthaka Samhitā, Aśvamedha, iv. 8, Maitrāyaṇī Samhitā, iii. 13, 1; Vāja-

saneyī Samhitā, xxiii. 30, etc.; śūdrā-putra, 'son of a Śūdra woman,' Pañcavimśa Brāhmaṇa, xiv. 6, 6.

Śūra is the regular word in the Rigveda,<sup>1</sup> and occasionally

later,<sup>2</sup> to denote a 'hero' or 'brave warrior.'

<sup>1</sup> i. 70, 11; 101, 6; 141, 8, 158, 3; ii. 17, 2; 30, 10, etc.

<sup>2</sup> Av. viii. 8, 1; Vājasaneyī Samhitā,

xvi. 34; xx. 37, etc. (of gods, Indra and Agni), śūra-vīra, Av. viii. 5, 1.

Śūra-vīra Māṇḍūkya ('descendant of Maṇḍūka') is the name of a teacher in the Āraṇyakas of the Rigveda.<sup>1</sup>

<sup>1</sup> Aitareya Āraṇyaka, iii. 1, 1. 3. 4; Sāṅkhāyana Āraṇyaka, vii. 2. 8. 9. | 10 (where the name is read Śaura-vīra).

Śūrpa in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes a wickerwork basket for winnowing grain. It is called *varṣa-vyddha*, 'swollen by rain,' in the Atharvaveda,<sup>3</sup> which shows, as Zimmer<sup>4</sup> says, that it was sometimes made of reeds, not of dry wood.

<sup>1</sup> ix. 6, 16; x. 9, 26; xi. 3, 4; xii. 3, 19 et seq.; xx. 136, 8.

<sup>2</sup> Taittiriya Samhitā, i. 6, 8, 3; Taittiriya Brāhmaṇa, i. 6, 5, 4; iii. 2, 5, 11, etc.

<sup>3</sup> xii. 3, 19.

<sup>4</sup> *Altindisches Leben*, 238.

Cf. Lanman in Whitney's Translation of the Atharvaveda, 686; Bloomfield, *Hymns of the Atharvaveda*, 649.

Śūla, denoting the ‘spit,’ used for roasting flesh on, is found in the Rigveda<sup>1</sup> and the later Brāhmaṇas.<sup>2</sup>

<sup>1</sup> i. 162, 11.

<sup>2</sup> Śatapatha Brāhmaṇa, xi. 4, 2, 4, 7, 3, 2, 4, 3; Chāndogya Upanisad, vii 15, 3 (used at cremation and suggestive of roasting). The Śūla, as the weapon of Rudra, is not mentioned till

the late Saḍvimsa Brāhmaṇa, v. 11. In the post-Vedic language the *tri-śūla*, or ‘trident,’ is the regular emblem of Śiva.

Cf. Zimmer, *Altindisches Leben*, 271.

1. Śūṣa Vārṣṇa (‘descendant of Vṛṣṇi’) is mentioned in the Taittirīya Brāhmaṇa (iii. 10, 9, 15) as having been honoured by a consecration with Āditya.

2. Śūṣa Vāhneya (‘descendant of Vahni’) Bhāradvāja (‘descendant of Bharadvāja’) is the name of a teacher, a pupil of Arāda Dātreya Śaunaka, in the Vaṃśa Brāhmaṇa.<sup>1</sup> Cf. Śruṣa.

<sup>1</sup> *Indische Studien*, 4, 373.

Śṛṅga in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘horn’ of any sort of animal. Hence the ‘barb’ of the arrow is called its horn in the Atharvaveda.<sup>3</sup>

<sup>1</sup> i. 140, 6, 163, 11; ii. 39, 3; iii. 8, 10, etc.

<sup>2</sup> Av. ii. 32, 6, viii. 6, 14; ix. 4, 17, etc.

<sup>3</sup> iv. 6, 5. Cf. Whitney, Translation of the Atharvaveda, 154.

Śṛṅga-vṛṣ is the name of a man in one hymn of the Rigveda.<sup>1</sup> According to Ludwig,<sup>2</sup> he is father of Pr̥dākusānu.

<sup>1</sup> viii. 17, 13.

<sup>2</sup> Translation of the Rigveda, 3, 161.

Cf. Griffith, *Hymns of the Rigveda*,

2, 142, n.

Śerabha and Śerabhaka are names of snakes or demons in the Atharvaveda.<sup>1</sup>

<sup>1</sup> ii. 24, 1. Cf. Whitney, Translation of the Atharvaveda, 64.

Śeva-dhi denotes ‘treasure’ in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> ii. 13, 6; vii. 53, 5; ix. 3, 15 (metaphorically). Cf. viii. 52, 9.

<sup>2</sup> Av. v. 22, 14; Vājasaneyi Saṃhitā, xviii. 59, etc.

Šeर्वद्धा and Šeर्वद्धका are the names of snakes or demons in the Atharvaveda.<sup>1</sup>

<sup>1</sup> ii. 24, 1. Cf. Whitney, Translation of the Atharvaveda, 64.

Šeśāna in the Atharvaveda (vii. 109, 5), means the ‘leaving’ of the dice as opposed to Grahana (*grahāṇa*), the ‘taking up’ of them for the throw. Cf. Glaha.

Šeśas denotes ‘offspring’ in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 93, 4; v. 12, 6; 70, 4, vi. 27, 4, 5; vii. 1, 12; 4, 7; x. 16, 5.

Šaibya, ‘belonging to the Šibis,’ is a designation of king Amitratapana Šuṣmiṇa in the Aitareya Brähmaṇa (viii. 23, 10). In the Praśna Upaniṣad (i. 1; v. 1) Šaibya is the patronymic of a teacher, Satyakāma.

Šailana, in the plural, is the name of a school of teachers in the Jaiminīya Upaniṣad Brähmaṇa (i. 2, 3; ii. 4, 6).

Sailāli, ‘descendant of Šilālin,’ is the name of a ritual teacher in the Šatapatha Brähmaṇa.<sup>1</sup> A Šailāli Brähmaṇa is mentioned in the Āpastamba Šrauta Sūtra,<sup>2</sup> and the school of the Šailālins often occurs in the Sūtras.<sup>3</sup>

<sup>1</sup> xiii. 5, 3, 3.

<sup>2</sup> vi. 4, 7.

<sup>3</sup> Anupada Sūtra, iv. 5, etc.

Cf. Weber, *Indische Studien*, I, 156;

*Indian Literature*, 197, who compares the Naṭa Sūtra attributed to Šilālin by Pāṇini, iv. 2, 110, 111.

Šailina or Šailini, ‘descendant of Šilina,’ is the patronymic of Jitvan in the Šatapatha Brähmaṇa.<sup>1</sup> Perhaps Šailana should be compared.

<sup>1</sup> Šailina in Brhadāraṇyaka Upaniṣad, iv. 1, 2 Kāṇva. Cf. Max Müller, *Sacred Books of the East*, 15, 152, n. 2.

Śailūṣa is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup> An 'actor' or 'dancer' may be meant. Sāyaṇa says it is a man who lives on the prostitution of his wife.

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 6, Taittiriya Brāhmaṇa, iii. 4, 2, 1. Cf. Zimmer, *Altindisches Leben*, 290; Weber, *Indian Literature*, III, 196, 197. The exact sense of Śailūṣa depends on the

question of how old the drama is in India. As to this, cf. *Itihāsa*; Keith, *Journal of the Royal Asiatic Society*, 1911, 995 et seq.

Śoṇa Sātrāśāha, king of Pañcāla and father of Koka, is mentioned in the Satapatha Brāhmaṇa<sup>1</sup> as having offered the horse sacrifice, which was attended by the Turvaśas also.

<sup>1</sup> xiii. 5, 4, 16-18. Cf. Eggeling, *Sacred Books of the East*, 44, 400.

Śaungāyani, 'descendant of Śaunga,' is the name of a teacher in the Vaṃśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372, 383. The Śaungas are known as teachers in the | Āśvalāyana Śrauta Sūtra, xii. 13, 5, etc.

Śaungī-putra, 'son of a female descendant of Śunga,' is the name of a teacher, a pupil of Sāṃkṛti-putra in the last Vaṃśa (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> vi. 4, 31 (Mādhyamīdina = vi. 5, 2 Kāṇva).

Śauca ('descendant of Śuci') is the patronymic of a man, called also Āhneya, who is mentioned as a teacher in the Taittiriya Āraṇyaka (ii. 12).

Śaucad-ratha ('descendant of Śucad-ratha') is the patronymic of Sunītha in the Rigveda (v. 79, 2).

Śauceya ('descendant of Śuci') Prācīnayogya ('descendant of Prācīnayoga') is the name of a teacher in the Satapatha Brāhmaṇa (xi. 5, 3, 1. 8). Śauceya is also the patronymic of Sārvaseni in the Taittiriya Saṃhitā (vii. 1, 10, 2).

Śaunaka, 'descendant of Śunaka,' is a common patronymic. It is applied to Indrota<sup>1</sup> and Svaidāyana.<sup>2</sup> A Śaunaka appears as a teacher of Rauhiṇāyana in the Br̥hadāraṇyaka Upaniṣad.<sup>3</sup> A Śaunaka-yajña, or Śaunaka sacrifice, occurs in the Kauśitaki Brāhmaṇa.<sup>4</sup> In the Chāndogya Upaniṣad<sup>5</sup> Atidhanvan Śaunaka appears as a teacher. That Upaniṣad<sup>6</sup> and the Jaiminīya Upaniṣad Brāhmaṇa<sup>7</sup> mention a Śaunaka Kāpeya who was a contemporary of Abhipratārin Kākṣaseni, whose Purohita Śaunaka was according to another passage<sup>8</sup> of the latter Upaniṣad. In the Sūtras, the Br̥haddevatā, etc., a Śaunaka appears as a great authority on grammatical, ritual, and other matters.<sup>9</sup>

<sup>1</sup> Śatapatha Brāhmaṇa, xiii. 5, 3, 5;  
<sup>4</sup>, I.  
<sup>2</sup> *Ibid.*, xi. 4, 1, 2.  
<sup>3</sup> ii. 5, 20; iv. 5, 26 Mādhyamīdina.  
<sup>4</sup> iv. 7.  
<sup>5</sup> i. 9, 3.  
<sup>6</sup> iv. 3, 5, 7.

<sup>7</sup> iii. 1, 21.

<sup>8</sup> 1. 59, 2.

<sup>9</sup> Cf. Weber, *Indian Literature*, 24, 32-34, 49, 54, 56, 59, 62, 85, 143; Macdonell, *Br̥haddevatā*, 1, xxiii; Keith, *Autareya Āraṇyaka*, 18, 19, 297.

Śaunakī-putra, 'son of a female descendant of Śunaka,' is the name of a teacher, a pupil of Kāsyapibālākyāmāṭharī-putra in the last Vamśa (list of teachers) in the Mādhyamīdina recension of the Br̥hadāraṇyaka Upaniṣad (vi. 4, 30. 31).

Śaurpa-ṇāyya, 'descendant of Śurpaṇāya,' is the patronymic of a teacher, a pupil of Gautama, in the first two Vamśas (lists of teachers) in the Mādhyamīdina recension of the Br̥hadāraṇyaka Upaniṣad (ii. 5, 20; iv. 5, 26).

Śaulbāyana or Śaulvāyana, 'descendant of Śulba,' is the patronymic of a teacher, Udaṅka.<sup>1</sup> According to the Śatapatha Brāhmaṇa,<sup>2</sup> a Śaulbāyana was the Adhvaryu, or sacrificing priest, of those who had Ayasthūṇa as Gṛhapatī ('householder,' the title of the sacrificer who has precedence at a *sattrā*, or sacrificial session).

<sup>1</sup> Taittiriya Saṃhitā, vii. 4, 5, 4; 5, 4, 2; Br̥hadāraṇyaka Upaniṣad, iv. 1, 2 Mādhyamīdina.

<sup>2</sup> xi. 4, 2, 17 *et seq.*

Śauṣkala is the name of one of the sacrificial victims at the Puruṣamedha ('horse sacrifice') in the Yajurveda.<sup>1</sup> It means, according to the St. Petersburg Dictionary, 'living on dried fish or flesh,'<sup>2</sup> or, according to the native lexicographers, 'selling dried fish,' while Sāyaṇa's commentary on the Taittiriya Brāhmaṇa explains the meaning to be one who catches fish with a hook, 'angler.'

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 16; Taittiriya Brāhmaṇa, iii. 4, 12, 1. Cf. Weber, *Indische Streifen*, 1, 81, n. 7, Eggeling, *Sacred Books of the East*, 44, 415.

<sup>2</sup> The literal meaning is, 'relating to what is dried' (*śuṣkala*).

Śruṣṭi Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or Chant in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xiii. 11, 21. Cf. Hillebrandt, *Vedische* [of the Connecticut Academy of Arts and Mythologie, 2, 160, Hopkins, *Transactions* | Sciences, 15, 68

Śmaśāna is the name of the 'burial mound' in which the bones of the dead man were laid to rest (cf. Anagnidagdha). It is mentioned in the Atharvaveda,<sup>1</sup> and often later.<sup>2</sup> The Śatapatha Brāhmaṇa<sup>3</sup> prescribes a four-cornered mound facing the south-east, on ground inclined to the north, out of sight of the village, in a peaceful spot amid beautiful surroundings, or on barren ground. For an Agni-cit ('builder of a fire-altar') a funeral mound like a fire-altar is prescribed. The Easterners (*Prācyāḥ*) made their mounds round.

<sup>1</sup> v. 31, 8; x. 1, 18.

<sup>3</sup> xiii. 8, 1, 1 et seq. Cf. Eggeling,

<sup>2</sup> Taittiriya Saṃhitā, v. 2, 8, 5; 4, 11, 3; Kāthaka Saṃhitā, xxi. 4, Maitrāyaṇī Saṃhitā, iii. 4, 7; Śatapa-

*Sacred Books of the East*, 44, 424 et seq.

Cf. Zimmer, *Altindisches Leben*, 407; Hopkins, *Journal of the American Oriental Society*, 16, cliii.

Śmaśru in the Rigveda<sup>1</sup> and later<sup>2</sup> means 'beard' and 'moustache,' being sometimes contrasted with Keśa,<sup>3</sup> 'hair of the head.' Shaving was known (see Vapṭṛ and Kṣura). The

<sup>1</sup> ii. 11, 17; viii. 33, 6; x. 23, 1. 4; 26, 7; 142, 4.

Applied to animals, *ibid.*, xxv. 1; Śatapa-tha Brāhmaṇa, xii. 9, 1, 6, etc.

<sup>2</sup> Av. v. 19, 14; vi. 68, 2; Vāja-saneyi Saṃhitā, xix. 92; xx. 5, etc.

<sup>3</sup> Śatapatha Brāhmaṇa, ii. 5, 2, 48, etc.

wearing of a beard was a sign of manhood according to the Taittirīya Saṃhitā,<sup>4</sup> with which agrees the notice of Megasthenes<sup>5</sup> that the Indians carefully tended their beards up to the day of their death.

<sup>4</sup> v. 5, I, 1.

<sup>5</sup> In Diodorus, iii. 63.

Cf. Zimmer, *Altindisches Leben*, 265-267.

Śyāparṇa Sāyakāyana is the name of a man, the last for whom five victims were slain at the building of the sacrificial altar according to the Śatapatha Brāhmaṇa.<sup>1</sup> The same text<sup>2</sup> again mentions him as a builder of the fire-altar. He must have been connected in some way with the Salvas.<sup>3</sup> His family, the Śyāparṇas, appear in the Aitareya Brāhmaṇa<sup>4</sup> as a self-assertive family of priests whom king Viśvantara excluded from his sacrifice, but whose leader, Rāma Mārgaveya, induced him to take them back. In some way Śyāparṇa was connected with the defeat of the Pañcālas by the Kuntis.<sup>5</sup>

<sup>1</sup> vi 2, I, 39.

<sup>2</sup> ix. 5, 2, I.

<sup>3</sup> x. 4, I, 10.

<sup>4</sup> vii 27. Cf. Eggeling, *Sacred Books*

of the East, 43, 344, 345; Muir, *Sanskrit Texts*, I<sup>2</sup>, 437 et seq.; Weber, *Indische Studien*, I, 215, 216.

<sup>5</sup> Weber, *Indische Studien*, 3, 471.

Śyāma ('swarthy') with Ayas ('metal') in all probability denotes 'iron' in the Atharvaveda.<sup>1</sup> Śyāma alone has the same sense in the Atharvaveda<sup>2</sup> and later.<sup>3</sup>

<sup>1</sup> xi. 3, 7.

<sup>2</sup> ix. 5, 4.

<sup>3</sup> Taittirīya Saṃhitā, iv. 7, 5, I; Kāthaka Saṃhitā, xviii. 10; Maitrāyaṇī

Samhitā, ii. 11, 5; Vājasaneyi Saṃhitā, xviii. 13.

Cf. Zimmer, *Altindisches Leben*, 52, 54; Schrader, *Prehistoric Antiquities*, 189.

Śyāma-jayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Jayanta Pārāśarya, in a Vamśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, I). Another man of the same name occurs in the same place as a pupil of Mitrabhūti Lauhitya.

Śyāma-parṇa is, in the Kāthaka<sup>1</sup> and Maitrāyaṇī<sup>2</sup> Saṃhitās, the name of a man who was instructed by Somadakṣa Kauśreya.

<sup>1</sup> xx. 8 (*Indische Studien*, 3, 472).

iii. 2, 7.

Śyāma-sujayanta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Kṛṣṇadhṛti Sātyaki, in a Vaṃśa (list of teachers) of the Jaiminiya Upaniṣad Brāhmaṇa (iii. 42, 1).

Śyāmāka is the name of a cultivated millet (*Panicum frumentaceum*) in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup> The lightness of its seed is alluded to in the Atharvaveda,<sup>3</sup> where it is spoken of as blown away by the wind. There it is also mentioned as the food of pigeons.<sup>4</sup> The Śyāmāka and its seed (Taṇḍula) are referred to as very small in the Chāndogya Upaniṣad,<sup>5</sup> where Max Müller<sup>6</sup> renders it as 'canary seed.'

<sup>1</sup> Taittiriya Saṃhitā, i. 8, 1, 2; ii. 3, 2, 6, iv. 7, 4, 2; Maitrāyaṇī Saṃhitā, ii. 11, 4; Vājasaneyi Saṃhitā, xviii. 12; Kāthaka Saṃhitā, x. 2.

<sup>2</sup> Śatapatha Brāhmaṇa, x. 6, 3, 2, xii. 7, 1, 9, etc.; Kauṣītaki Brāhmaṇa, iv. 12.

<sup>3</sup> xix. 50, 4.

<sup>4</sup> xx. 135, 12.

<sup>5</sup> iii. 14, 3.

<sup>6</sup> *Sacred Books of the East*, I, 48.

Cf. Zimmer, *Altindisches Leben*, 241, 275.

1. Śyāva is the name of a protégé of the Aśvins in the Rigveda.<sup>1</sup> He may be identical with Hiranyahasta.

<sup>1</sup> i. 117, 24; x. 65, 2. Cf. Ludwig, Translation of the Rigveda, 3, 150; Macdonell, *Vedic Mythology*, p. 32.

2. Śyāva is mentioned in the Rigveda<sup>1</sup> as a generous donor on the Suवāstu river.

<sup>1</sup> viii. 19, 37. Cf. Ludwig, Translation of the Rigveda, 3, 161.

3. Śyāva in one passage of the Rigveda (v. 61, 9) seems clearly, as Sāyaṇa thinks, to denote Śyāvāśva.

Śyāvaka is mentioned as a sacrificer and friend of Indra in the Rigveda (viii. 3, 12; 4, 2). He may be identical with 2. Śyāva.

Śyāvasāyana is the patronymic of Devataras in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 40, 2). The form is perhaps an error for Śāvasāyana.

Śyāvāśva is the name of a man mentioned several times in the Rigveda.<sup>1</sup> The Anukramaṇī (Index) assigns to him a series of hymns in the fifth, eighth, and ninth books.<sup>2</sup> In one of the hymns<sup>3</sup> Śyāvāśva mentions, apparently as his patrons, Taranta (a son of Vidaśva) and Purumiḍha, as well as Rathavīti. On this hymn is based a legend found in the Bṛhaddevatā,<sup>4</sup> that he was the son of Arcanānas, who was sacrificing for Rathavīti Dālbhya. The father was anxious to obtain the king's daughter for his son in marriage; but though the father was willing, his wife insisted on her son-in-law being a Ṛṣi. The father and son, repulsed, were returning home, when they met on the way Taranta and Purumiḍha, former patrons of the father. These showed him respect, while Taranta's wife, Śāśiyasī, presented Śyāvāśva with much wealth. The son was then fortunate enough to meet the Maruts in the forest, and praised them, thus becoming a seer. As a result the king himself ultimately offered his daughter to Śyāvāśva. Sieg<sup>5</sup> seeks to show that this legend is presupposed in the Rigveda; but it is difficult to accept this view, since the references in the Rigveda are very obscure, and Śāśiyasī is probably no more than an epithet.<sup>6</sup> That there is some Itihāsa at the back of the hymn is clear: what it is can hardly now be determined.

Śyāvāśva's obtaining gifts from Vaidadaśvi is referred to also in the Śāṅkhāyana Śrauta Sūtra.<sup>7</sup> His name occurs in the Atharvaveda<sup>8</sup> in two lists of persons, of which the former includes Purumiḍha, the latter also Arcanānas and Atri. A Sāman is ascribed to him in the Pañcavimśa Brāhmaṇa,<sup>9</sup> and he is perhaps referred to in the Taittirīya Āraṇyaka.<sup>10</sup> In the

<sup>1</sup> v. 52, 1; 61, 5. 9 (Syāva, a short form of the name, is here used); 81, 5; viii. 35, 19; 36, 7; 37, 7; 38, 8.

<sup>2</sup> v. 52-61; 81; 82; viii. 35-38; ix. 32.

<sup>3</sup> v. 61.

<sup>4</sup> v. 49 *et seq.* See also Śadguruśya on Anukramaṇī to Rv. v. 61 (ed. Macdonell, p. 117 *et seq.*); Sāyaṇa on Rv. v. 61, 17-19; Nītimāṇjari in Sieg, *Die Sagenstoffe des Rgveda*, 50 *et seq.*

<sup>5</sup> *Op. cit.*; 50-60. Cf. Geldner, *Vedische Studien*, 3, 148.

<sup>6</sup> v. 61, 6. The word is taken as

an epithet by Roth, St. Petersburg Dictionary, s.v., and by Weber, *Episches im vedischen Ritual*, 27.

<sup>7</sup> xvi. 11, 7-9.

<sup>8</sup> iv. 29, 4; xviii. 3, 15.

<sup>9</sup> viii. 5, 9. Weber, *Episches im vedischen Ritual*, 27, n. 4, bases on this an improbable conjecture that he was a Kṣatriya.

<sup>10</sup> i 11, 2. But cf. Sieg, *op. cit.*, 61, n. 4, who takes the word adjectivally, as in Av. xi. 2, 18; Śāṅkhāyana Śrauta Sūtra, xiv. 33, 26.

Śāṅkhāyana Śrauta Sūtra and the Pañcavimśa Brāhmaṇa<sup>11</sup> he is styled Ārcanānasa, ‘son of Arcanānas,’ and later<sup>12</sup> he is called Ātreya, ‘descendant of Atri.’

<sup>11</sup> viii. 5, 9.

<sup>12</sup> The Anukramaṇī calls him and his father Ātreya. In the passages from book viii. of the Rv., cited in n. 1, Atri is mentioned with him.

Cf. Ludwig, Translation of the Rig-

veda, 3, 126, 127, Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 214, *Rgveda-Noten*, I, 354, Max Müller, *Sacred Books of the East*, 32, 359 *et seq.*, Lévi, *La Doctrine du Sacrifice*, 122.

Śyena is the name in the Rigveda<sup>1</sup> of a strong bird of prey, most probably the ‘eagle’; later<sup>2</sup> (as in post-Vedic Sanskrit) it seems to mean the ‘falcon’ or ‘hawk.’ It is the swiftest of birds,<sup>3</sup> and a source of terror to smaller birds.<sup>4</sup> It is the strongest of birds,<sup>5</sup> and even attacks herds.<sup>6</sup> It watches over men (*nṛ-cakṣas*),<sup>7</sup> a reference, no doubt, to its lofty flight in air. It brings the Soma from heaven.<sup>8</sup>

<sup>1</sup> i. 32, 14, 33, 2, 118, 11; 163, 1; 165, 2, etc.

<sup>2</sup> Av. iii. 3, 4; vii. 41, 2; xi. 9, 9, etc.

<sup>3</sup> Taittiriya Saṃhitā, ii. 4, 7, 1; v. 4, 11, 1, Śaṅgvimśa Brāhmaṇa, iii. 8.

<sup>4</sup> Rv. ii. 42, 2; Av. v 21, 6.

<sup>5</sup> Kāṭhaka Saṃhitā, xxxvii. 14.

<sup>6</sup> Rv. iv. 38, 5. This corresponds well enough with the eagle’s known habit of carrying off young lambs.

<sup>7</sup> Av. vii. 41, 2.

<sup>8</sup> See Bloomfield, *Journal of the American Oriental Society*, 16, 1-24, who cites all relevant passages

Cf. Zimmer, *Altindisches Leben*, 87, 88, who points out that the epithet *rjipyā*, ‘flying upwards,’ applied to the eagle, appears as an actual name of the eagle in Iranian.

Śrapayitr, ‘cook,’ is a term mentioned in the Śatapatha Brāhmaṇa (i. 2, 2, 14).

Śramaṇa ‘mendicant monk,’ is first found in the Upaniṣads.<sup>1</sup> According to Fick,<sup>2</sup> anyone could become a Śramaṇa. For the time of Megasthenes this seems indicated by his evidence, which, however, refers only to the east of India, beyond the Madhyadeśa proper.<sup>3</sup> The Vedic evidence is merely the name and the fact that Tāpasa, ‘ascetic,’ follows it in the Brāhmaṇaṛāṇyaka Upaniṣad and the Taittiriya Āraṇyaka.

<sup>1</sup> Brāhmaṇaṛāṇyaka Upaniṣad, iv. 3, 22; Taittiriya Āraṇyaka, ii. 7, in *Indische Studien*, 1, 78

<sup>2</sup> *Die sociale Gliederung*, 39 *et seq.*

<sup>3</sup> Strabo, xv. 1, 49, 60; Arrian, *Indica*, xii. 8. 9.

Cf. Weber, *Indian Literature*, 27, 28, 129, 138.

Śravaṇa. See Nakṣatra.

Śravaṇa-datta ('given by Śravaṇa') Kauhala ('descendant of Kohala') is the name of a teacher, a pupil of Suśārada Śālaṅkāya in the Vāṁśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

Śraviṣṭha. See Nakṣatra.

Śrāyasa is the patronymic of Kaṇva in the Taittirīya Saṃhitā<sup>1</sup> and the Kāthaka Saṃhitā,<sup>2</sup> where he appears as a teacher, and of Viṭahavya in the Taittirīya Saṃhitā<sup>3</sup> and the Pañcavimśa Brāhmaṇa.<sup>4</sup>

<sup>1</sup> v. 4, 7, 5.

<sup>2</sup> xxi. 8.

<sup>3</sup> v. 6, 5, 3.

<sup>4</sup> ix. 1, 9; xxv. 16, 3.

Śrī is the regular word for 'prosperity,' found once in the Rigveda<sup>1</sup> and often later.<sup>2</sup> Śreṣṭhin.

<sup>1</sup> viii. 2, 19, seems to have this sense.

<sup>2</sup> Av. vi 54, 1; 73, 1; ix. 5, 31; x. 6, 26; xi. 1, 12, 21; xii. 1, 63; 5, 7; Taittirīya Saṃhitā, ii. 2, 8, 6; v. 1, 8, 6; vi. 1, 10, 3; vii. 2, 7, 3, etc. Already in the Satapatha Brāhmaṇa (xi. 4, 3) she is regarded as a goddess.

See Rhys Davids, *Buddhist India*, 217 *et seq.* She already appears in the earliest Buddhist sculptures seated on a lotus between two elephants that pour water over her. This type of the goddess has survived down to the present day in India.

Śruta kakṣa is mentioned once in the Rigveda<sup>1</sup> as the Ṛṣi of a hymn, the authorship of which the Anukramanī (Index) ascribes to him. A Sāman or chant of his is mentioned in the Pañcavimśa Brāhmaṇa.<sup>2</sup>

<sup>1</sup> viii. 92, 25. Cf. Ludwig, Translation of the Rigveda, 3, 108.

<sup>2</sup> ix. 2, 7 (*śrauta-kakṣa*).

Śruta-ratha is the name of a young king in the Rigveda.<sup>1</sup> He is also the patron of the Pajra family, including Kakṣīvant.<sup>2</sup>

<sup>1</sup> i. 122, 7.

<sup>2</sup> Rv. v. 36, 6. Cf. Ludwig, Trans-

lation of the Rigveda, 3, 155; Pischel, *Vedische Studien*, 1, 97.

Śrutarya occurs once in the Rigveda (i. 112, 9) as the name of a protégé of the Aśvins.

Śrutarvan Ārkṣa ('descendant of Rkṣa') is the name of a prince whose liberality is celebrated in one hymn of the Rigveda (viii. 74, 4. 13), and whose victory over Mṛgaya is mentioned in another (x. 49, 5).

Śrutar-vid is the name of a man in the Rigveda.<sup>1</sup>

<sup>1</sup> v. 44, 12. Cf. Ludwig, Translation of the Rigveda, 3, 138, 139.

Śruta-sena is mentioned in the Śatapatha Brāhmaṇa (xiii. 5, 4, 3) and the Śāṅkhāyana Śrauta Sūtra (xvi. 9, 4) as one of the brothers of Janamejaya.

Śruṣa Vāhneya ('descendant of Vahni') Kāsyapa ('descendant of Kaśyapa') is the name of a teacher, a pupil of Devataras, in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 1). It is much more likely that Śruṣa is a mere misreading for Śūṣa.

Śruṣṭi-gu ('possessing obedient oxen') is the name of a man in a Vālakhilya hymn of the Rigveda.<sup>1</sup>

<sup>1</sup> viii. 51, 1. Cf. Ludwig, Translation of the Rigveda, 3, 140, 141; Hopkins, Journal of the American Oriental Society, 17, 90.

Śreni means a 'row' or 'line' of birds,<sup>1</sup> or horses,<sup>2</sup> or chariots,<sup>3</sup> and so forth.

<sup>1</sup> Rv. v. 59, 7.

<sup>2</sup> Rv. i. 126, 4.

<sup>3</sup> Rv. iv. 38, 6; Chāndogya Upaniṣad,

v. 14, 1.

Śreṣṭhin occurs in several passages of the Brāhmaṇas,<sup>1</sup> where the St. Petersburg Dictionary assigns to the word the sense of 'a man of consequence.' It is, however, possible that

<sup>1</sup> Aitareya Brāhmaṇa, iii. 30, 3; Kauśītaki Brāhmaṇa, xxviii. 6; Kauśītaki Upaniṣad, iv. 20. Bhaga is the Śreṣṭhin of the gods, Taittiriya Brāhmaṇa, iii. 1, 4, 10.

the word may already have the sense of the ‘headman of a guild,’ the modern Seth.<sup>2</sup> There is a similar doubt in the use of śraivīṣṭhya,<sup>3</sup> which is perhaps not merely ‘the foremost place,’ as usually assumed, but definitely ‘the presidency of a guild.’

Guilds are referred to in the Dharma Sūtras,<sup>4</sup> and they play a considerable part in the Buddhist texts<sup>5</sup> and the Epic.<sup>6</sup> But the Vedic evidence is inadequate to afford ground for positive assertion or denial of their existence or organization in Vedic times.

<sup>2</sup> Cf. Hopkins, *India, Old and New*, 168 *et seq.*

<sup>3</sup> Av. i. 9, 3 = Taittirīya Samhitā, iii. 5, 4, 2 = Kāthaka Samhitā, v. 6 = Maitrāyanī Samhitā, i. 4, 3. See also for the word, Av. x. 6, 31; Aitareya Brāhmaṇa, iv. 25, 8; vii. 18, 8, Taittirīya Brāhmaṇa, iii. 8, 9, 1; Śatapatha Brāhmaṇa, xii. 7, 1, 1; Chāndogya Upaniṣad, v. 2, 6; Kauśitaki Upaniṣad,

ii. 6; iv. 15 20, etc. The use of śraivīṣṭhya is, on the whole, not in favour of the theory that it is a technical term.

<sup>4</sup> Gautama Dharma Sūtra, xi. 20, 21, etc.; Foy, *Die königliche Gewalt*, 14, n. 2, etc.

<sup>5</sup> Rhys Davids, *Buddhist India*, 88 *et seq.*

<sup>6</sup> Hopkins, *Journal of the American Oriental Society*, 13, 81 *et seq.*

Śrotriya in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes a ‘Brahmin learned in holy lore,’ ‘theologian.’

<sup>1</sup> ix. 6, 37; x. 2, 20 *et seq.*

<sup>2</sup> Kāthaka Samhitā, xxiii. 4; xxviii. 4; Aitareya Brāhmaṇa, i. 25, 15; Śatapatha Brāhmaṇa, v. 4, 4, 5; xiii. 4, 3,

i. 14; Taittirīya Upaniṣad, ii. 8, etc. Cf. mahā-śrotriya, ‘a great theologian,’ in Chāndogya Upaniṣad, v. 11, 1.

Śrauta-rṣi<sup>1</sup> or Śrautarṣi,<sup>2</sup> ‘descendant of Śrutarṣi or Śrutarṣi,’ is the patronymic of Devabhāga.

<sup>1</sup> Aitareya Brāhmaṇa, vii. 1, 6.

<sup>2</sup> Śatapatha Brāhmaṇa, ii. 4, 4, 5; Taittirīya Brāhmaṇa, iii. 10, 9, 11.

Śraumatya, ‘descendant of Śrumant,’ is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Śleṣman means generally that with which parts of a thing are joined together (from śliṣ, ‘join’): with reference to a hide,<sup>1</sup>

<sup>1</sup> Aitareya Brāhmaṇa, v. 32, 6; Jaiminiya Upaniṣad Brāhmaṇa, iii. 17, 3; Chāndogya Upaniṣad, iv. 17, 4.

‘laces’ of some sort may be intended; to a chariot,<sup>2</sup> ‘bonds’ or ‘cords’ are probably meant; and to wood,<sup>3</sup> ‘glue’ is perhaps the sense.

<sup>2</sup> Kāthaka Samhitā, xxxiv. 9 Cf. Pañcavimśa Brāhmaṇa, xvi. 1, 13, where a chariot (*Ratha*) is called *sles-mavant*, ‘tied with ropes’

<sup>3</sup> Kauṣītaki Brāhmaṇa, vi. 12. Cf.

the Upanisads, cited in n. 1, and Sāṅkhāyana Āraṇyaka, ii. 1, which looks like a bad secondary version of the passage in the Jaiminiya.

**Śloka**, in the plural, is found enumerated after the **Upaniṣads**, and before the **Sūtras**, in the list of literary types given in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup> In the Taittirīya Upaniṣad<sup>2</sup> the Śloka-kṛt appears: he is rather the ‘poet,’ as Max Müller<sup>3</sup> renders it, than merely one who ‘calls aloud,’ as the St. Petersburg Dictionary explains the term.<sup>4</sup> Exactly what is meant cannot be said: ‘verses’ generally may be intended, several kinds being preserved in the Brāhmaṇas and called Ślokas.<sup>5</sup>

<sup>1</sup> II. 4, 10; IV. 1, 6 (Mādhyamida = iv. 1, 2 Kāṇva); 5, 11.

<sup>2</sup> III. 10, 6.

<sup>3</sup> *Sacred Books of the East*, 15, 69

<sup>4</sup> In Av v 20, 7, the word has the sense assigned to it by the Dictionary.

<sup>5</sup> E.g., Satapatha Brāhmaṇa, xi. 3, 1, 5; 5, 4, 12; xiii. 7, 1, 15; Aitareya Brāhmaṇa, viii. 22, 3; Aitareya Āraṇyaka, ii. 3, 8, Pañcavimśa Brāhmaṇa, xxiv. 18, 4; Taittirīya Āraṇyaka, viii. 1; Kauṣītaki Upaniṣad, i. 6, etc.

**Śloṇya** in the Taittirīya Brāhmaṇa<sup>1</sup> denotes ‘lameness,’ not ‘skin disease’ (*tvag-doṣa*), as explained by the commentator.

<sup>1</sup> III. 9, 17, 2. Cf *śloṇa*, ‘lame,’ Av. xii. 4, 3; Taittirīya Samhitā, vi. 1, 6, 7, etc.

**Śva-ghnin** in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> clearly means a ‘gamester’ or ‘professional gambler.’ It may originally have denoted a ‘hunter.’<sup>3</sup>

<sup>1</sup> I. 92, 10; II. 12, 4; IV. 20, 3; VIII. 45, 38.

<sup>2</sup> IV. 16, 5.

<sup>3</sup> Weber, *Indische Studien*, 18, 71.

**Śvan** in the Rigveda<sup>1</sup> and later<sup>2</sup> is the word for ‘dog,’ the feminine being Śuni.<sup>3</sup> The dog was a tame animal,<sup>4</sup> and used

<sup>1</sup> I. 161, 13 (where the sense is quite obscure); 182, 4; II. 39, 4, etc.

<sup>2</sup> Av. VI. 37, 3; XI. 2, 2; Pañcavimśa Brāhmaṇa, viii. 8, 22, etc.

<sup>3</sup> Av. IV. 20, 7 (*catur-ahśi*); Satapatha Brāhmaṇa, VI. 5, 2, 19.

<sup>4</sup> RV. II. 39, 4.

to guard the house from thieves or other intruders.<sup>5</sup> He was also employed in hunting the boar (*varāha-yu*),<sup>6</sup> but was no match for the lion.<sup>7</sup> A hundred dogs are mentioned as a gift in a Dānastuti ('Praise of Gifts') in a Vālakhilya hymn.<sup>8</sup> Elsewhere the dog is regarded as unfit for sacrifice, as being unclean,<sup>9</sup> and is driven away from the sacrifice.<sup>10</sup> To eat dog's flesh was a last resort of despair and hunger.<sup>11</sup> The bones of the feast were given to the dog.<sup>12</sup> Saramā figures in legend as Indra's faithful dog<sup>13</sup> searching for the cows. Rudra is lord of dogs (*śva-pati*) in the Yajurveda;<sup>14</sup> the 'dog-keeper' (*śvanin*) is mentioned in the list of sacrificial victims at the Puruṣamedha ('human sacrifice') in the same Samhitā.<sup>15</sup> The four-eyed (*catur-akṣa*) dogs of certain texts<sup>16</sup> are, of course, mythological.<sup>17</sup> Cf. Kurkura.

<sup>5</sup> Rv. vii. 55, 5.

<sup>6</sup> Rv. x. 86, 4.

<sup>7</sup> Av. iv. 36, 6.

<sup>8</sup> Rv. viii. 55, 3.

<sup>9</sup> Jaiminiya Brāhmaṇa, i. 51, 4; Satapatha Brāhmaṇa, xii. 4, 1, 4.

<sup>10</sup> Rv. ix. 101, 1.

<sup>11</sup> Rv. iv. 18, 3. Later, *śva-puca* ('dog-cooking') denotes a degraded caste.

<sup>12</sup> Av. vi. 37, 3. Cf. ix. 4, 16.

<sup>13</sup> i. 62, 3; 72, 8, etc. See Macdonell, *Vedic Mythology*, p. 151.

<sup>14</sup> Vājasaneyi Samhitā, xvi. 28; Kāṭhaka Samhitā, xvii. 13; Maitrāyaṇī Samhitā, ii. 9, 5.

<sup>15</sup> Vājasaneyi Samhitā, xvi. 27; xxx. 7; Taittiriya Brāhmaṇa, iii. 4, 3, 1, etc. Cf. *śva-nī* ('dog-leader'), Maitrāyaṇī Samhitā, ii. 9, 5.

<sup>16</sup> Cf. Rv. x. 14, 10, 11, Av. xviii. 2, 11, 12; Taittiriya Āraṇyaka, vi. 3, 1; Taittiriya Brāhmaṇa, iii. 8, 4, 1, Satapatha Brāhmaṇa, xiii. 1, 2, 9, etc.

<sup>17</sup> Bloomfield, *Journal of the American Oriental Society*, 15, 165 et seq.; *Hymns of the Atharvaveda*, 500, thinks that Yama's two dogs are the sun and the moon (cf. Divya Śvan).

Cf. Zimmer, *Altindisches Leben*, 233; Hopkins, *American Journal of Philology*, 15, 154-163.

Śva-pad denotes a 'savage animal,' 'beast of prey,' in the Atharvaveda (viii. 5, 11; xix. 39, 4).

Śvayatha in the Śatapatha Brāhmaṇa<sup>1</sup> means 'swelling.' Possibly *śiyathu*, the disease prevalent in Videha according to the Baudhāyana Śrauta Sūtra,<sup>2</sup> was a kind of 'swelling' (? goitre).

<sup>1</sup> iv. 2, 1, 11 (of the eye, in a myth). <sup>2</sup> ii. 5; Caland, *Über das rituelle Sūtra des Baudhāyana*, 35, 36.

Śva-varta, ‘found in dogs,’ is, according to some manuscripts, the name of a species of worm in the Atharvaveda (ix. 4, 16). See Śavarta.

Śvaśura from the Rigveda onwards<sup>1</sup> denotes the ‘father-in-law’ of the wife; not till the Sūtra period does it include the ‘father-in-law’ of the husband.<sup>2</sup> The daughter-in-law (*Snuṣā*), in the normal case when the father-in-law was the head of the family to which her husband belonged in fact as well as in age, was bound to pay him all respect.<sup>3</sup> When the old man had ceased to exercise control, she became mistress (*samrājñī*) over him and his wife.<sup>4</sup> In the plural<sup>5</sup> the word denotes the ‘parents-in-law.’

<sup>1</sup> x. 28, 1, 85, 46; 95, 4; Av. viii. 6, 24; xiv. 2, 26, etc.

<sup>2</sup> Pāraskara Grhya Sūtra, iii. 10, 46.

<sup>3</sup> See Rv. x. 95, 4; Av. viii. 6, 24, Maitrāyaṇī Samhitā, ii. 4, 2; Kālhaka Samhitā, xii. 12 (*Indische Studien*, 5, 260); Aitareya Brāhmaṇa, iii. 22, 7. So in Av. xiv. 2, 26, the daughter-in-law is to be ‘helpful’ to the father-in-law.

<sup>4</sup> Rv. x. 85, 46. See Pati.

<sup>5</sup> Rv. x. 95, 12; Av. xiv. 2, 27; Kāthaka Samhitā, loc. cit. Or it may be a plural *majestatis*, but not a sign of polyandry.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 515, 516.

Śvaśrū denotes ‘mother-in-law’ of the husband<sup>1</sup> as well as of the wife.<sup>2</sup> She, together with her husband, if he became unable to manage the family,<sup>3</sup> fell under the daughter-in-law’s sway, but otherwise was entitled to regard.<sup>4</sup> The gambler in the Rigveda<sup>5</sup> complains of his having lost the favour of his wife’s mother as one of the misfortunes brought upon him by dicing.

<sup>1</sup> Rv. x. 85, 46; Av. xiv. 2, 26.

<sup>2</sup> Rv. x. 34, 3.

<sup>3</sup> Rv. x. 85, 46.

<sup>4</sup> Av. xiv. 2, 26.

<sup>5</sup> Rv. x. 34, 3.

Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 516.

Śvājani is the name of a Vaiśya in the Jaiminiya Upanisad Brāhmaṇa (iii. 5, 2).

**Śvāpada**, like **Śvapad**, denotes a ‘savage animal’ or ‘beast of prey.’ It is mentioned in the Rigveda,<sup>1</sup> in the Atharvaveda,<sup>2</sup> and occasionally later.<sup>3</sup>

<sup>1</sup> x. 16, 6.

<sup>2</sup> xi. 10, 8.

<sup>3</sup> *Satapatha Brāhmaṇa*, v. 5, 4, 10 (where the tiger, *Sārdūla*, is mentioned

as the chief of them); xii. 2, 4, 16, *Brhadāraṇyaka Upaniṣad*, i. 4, 29; *Sāṅkhāyana Āraṇyaka*, xii. 16, etc.

**Śvā-vidh** (‘dog-piercing’) is the name of the ‘porcupine’ in the Atharvaveda<sup>1</sup> and later.<sup>2</sup> It is called ‘long-eared’ (*karuṇa*).<sup>3</sup> See also **Śalyaka**.

<sup>1</sup> v. 13, 9.

<sup>2</sup> *Taittirīya Saṃhitā*, v. 5, 20, 1; *Maitrāyaṇī Samhitā*, iii. 14, 14, *Vājasaneyi Samhitā*, xxiii. 56; xxiv. 33, etc

<sup>3</sup> Av., *loc. cit.*

*Cf. Zimmer, Altindisches Leben*, 82.

**Śvikna** is the name of a people twice mentioned in the *Satapatha Brāhmaṇa*<sup>1</sup> in connexion with their king, **Rśabha Yājñatūra**. *Cf. Śvaikna*.

<sup>1</sup> xii. 8, 3, 7; xiii. 5, 4, 15. *Cf. Weber, Indische Studien*, i, 209, 210.

1. **Śvitra** (‘white’) is the name of a species of serpent in the Atharvaveda<sup>1</sup> and the later *Samhitās*.<sup>2</sup>

<sup>1</sup> iii. 27, 6 (where there is a variant *citra*); x. 4, 5, 13.

<sup>2</sup> *Taittirīya Saṃhitā*, v. 5, 10, 2; *Maitrāyaṇī Samhitā*, ii. 13, 21, has in the parallel passage *citra*, probably by error.

*Cf. Zimmer, Altindisches Leben*, 95; *Whitney, Translation of the Atharva-*

veda

veda

Perhaps **Śvitra**, in the list of victims at the *Aśvamedha* (‘horse sacrifice’) in the *Vājasaneyi Samhitā*, xxiv. 39, has this sense; but the St Petersburg Dictionary explains it as ‘a certain domestic animal,’ or, generally, ‘a white animal.’

2. **Śvitra** is found as an adjective in the *Pañcavimśa Brāhmaṇa* (xii. 11, 11) in the sense of ‘afflicted with white leprosy.’

**Śvitrya.** See **Śvaitreya**.

Śveta-ketu Āruneya<sup>1</sup> ('descendant of Aruṇa') or Auddālaki<sup>2</sup> ('son of Uddālaka') is mentioned repeatedly in the Śatapatha Brāhmaṇa and the Chāndogya Upaniṣad. In the Kauśitaki Upaniṣad<sup>3</sup> he appears as Śvetaketu, son of Āruṇi, and as a Gautama. In the Kauśitaki Brāhmaṇa<sup>4</sup> he is quoted as an authority on the vexed question of the duty of the Sadasya, or the seventeenth priest, at the ritual of the Kauśitakins, to notify errors in the sacrifice; Āruṇi, his father, is also cited. He was a person of some originality, for he insisted on eating honey despite the general prohibition of the use of that delicacy by Brahmacārins or religious students.<sup>5</sup> He was a contemporary of, and was instructed by the Pañcāla king Pravāhana Jaivala.<sup>6</sup> He was also a contemporary of Janaka, of Videha, and figured among the Brahmin disputants at his court.<sup>7</sup> A story is told of him in the Śāṅkhāyana Śrauta Sūtra:<sup>8</sup> Jala Jātukarnya was lucky enough to become the Purohita of three peoples or kings, of Kāśi, Kosala, and Videha. Seeing this, Śvetaketu felt annoyed and reproached his father with his excessive devotion to sacrifice, which merely enriched and glorified others, not himself. His father replied, forbidding him to speak thus: he had learned the true method of sacrificing, and his ambition in life had been to discuss it with every Brahmin.

All the references to Śvetaketu belong to the latest period of Vedic literature. It is, therefore, not surprising that the Āpastamba Dharma Sūtra<sup>9</sup> should refer to him as an Avara, or

<sup>1</sup> Śatapatha Brāhmaṇa, xi. 2, 7, 12; 5, 4, 18; 6, 2, 1; xii. 2, 1, 9; Brhadāraṇyaka Upaniṣad, iii. 7, 1; vi. 1, 1 (Mādhyamindina = vi. 2, 1 Kāṇva); Chāndogya Upaniṣad, v. 3, 1; vi. 1, 1; 8, 1.

<sup>2</sup> Śatapatha Brāhmaṇa, iii. 4, 3, 13; iv. 2, 5, 14.

<sup>3</sup> i. 1.

<sup>4</sup> xxvi. 4.

<sup>5</sup> Śatapatha Brāhmaṇa, xi. 5, 4, 18.

<sup>6</sup> Brhadāraṇyaka Upaniṣad, vi. 1, 1 (Mādhyamindina = vi. 2, 1 Kāṇva); Chāndogya Upaniṣad, v. 3, 1.

<sup>7</sup> Śatapatha Brāhmaṇa, xi. 6, 2, 1 (it is to be noted that he came upon

Janaka when travelling about with some other Brahmins: he was never settled in the Videha country, but was clearly a Kuru - Pañcāla, like his father); Brhadāraṇyaka Upaniṣad, iii. 7, 1, where he shares the usual fate of defeat in argument by Yajñavalkya.

<sup>8</sup> xvi. 27, 6 et seq. The exact sense of *kṛtsnake brahmabandhau vyajijñāsi* is not quite certain. But Āruṇi seems to assert the love of knowledge, not of material advantages accruing to the Purohita, to have been his concern in life.

<sup>9</sup> i. 2, 5, 4-6.

person of later days, who still became a Ṛṣi by special merit. His date, however, must not be fixed too low, because the Śatapatha Brāhmaṇa in which he plays so marked a part is certainly earlier than Pāṇini, and was apparently even in that grammarian's time believed to be an ancient work; hence 500 B.C. is probably rather too late than too early a period for Śvetaketu as a rough approximation to a date.<sup>10</sup>

<sup>10</sup> See on this, Bühler, *Sacred Books of the East*, 2, xxxvii et seq., Eggeling, *Sacred Books of the East*, 12, xxxv et seq., Max Müller, *Ancient Sanskrit Literature*, 360 et seq., Weber, *Indische Studien*, 5,

65; 13, 443; Keith, *Aitareya Āraṇyaka*, 22 et seq  
Cf. Muir, *Sanskrit Texts*, 1<sup>2</sup>, 433; Max Muller, *Ancient Sanskrit Literature*, 421 et seq., Oldenberg, *Buddha*, 397, n.

Śvetyā appears in the Nadi-stuti<sup>1</sup> ('praise of rivers') to be a stream, probably a tributary of the Indus.<sup>2</sup>

<sup>1</sup> x. 75, 6

<sup>2</sup> Zimmer, *Altindisches Leben*, 14, 15; Ludwig, *Translation of the Rigveda*, 3.

200, gives the form as Śvetī; Geldner, *Rigveda, Glossar*, 184, gives both forms.

Śvaikna, 'king of the Śviknas,' is the title of Pratīdarśa, who was, according to the Śatapatha Brāhmaṇa,<sup>1</sup> one of those who offered the Dākṣāyaṇa sacrifice. He also taught Suplan Sārñjaya the sacrifice: hence Weber<sup>2</sup> has inferred a connexion of the Śviknas and the Śrñjayas.

<sup>1</sup> ii. 4, 4, 3.

<sup>2</sup> *Indische Studien*, 1, 209, 210.

Śvaitreya occurs in two passages of the Rigveda,<sup>1</sup> where Sāyaṇa sees in the word the name of a man, a 'descendant of Śvitrā.' The first passage is almost identical with one in the sixth Maṇḍala of the Rigveda,<sup>2</sup> where, however, Daśadyu appears alone without Śvaitreya. Ludwig<sup>3</sup> identifies Daśadyu with Śvaitreya ('son of Śvitrī'), and considers him a son of Kutsa.<sup>4</sup> Bergaigne<sup>5</sup> and Baunack<sup>6</sup> think he is really Bhujyu. Geldner<sup>7</sup> considers that he was a bull used for fighting, the son

<sup>1</sup> i. 33, 14; v. 19, 3.

<sup>2</sup> vi. 26, 4.

<sup>3</sup> Translation of the Rigveda, 3, 147.

<sup>4</sup> Cf. Rv. i. 51, 6; vi. 26, 3. 4.

<sup>5</sup> *Religion Vélique*, 3, 11.

<sup>6</sup> Kuhn's *Ztschrift*, 35, 527.

<sup>7</sup> *Rigveda, Glossar*, 7, 8.

of a Śvitrā cow,<sup>8</sup> but this is very doubtful, though the term śvaitreya is elsewhere applied to a bull.<sup>9</sup> Śvitrya<sup>10</sup> seems to have the same sense as Śvaitreya.

<sup>8</sup> Cf. śvartari, Rv. iv. 33, 1.

<sup>9</sup> Keith, *Journal of the Royal Asiatic Society*, 1910, 935.

<sup>10</sup> Rv. i. 33, 15, where Roth, St. Petersburg Dictionary, s.v., takes śvitryam as the accusative of śvitrī.

## S.

Śanda is the name of a priest at the snake festival described in the Pañcavimśa Brāhmaṇa.<sup>1</sup> Cf. Kuṣanda.

<sup>1</sup> xxv. 15, 3. Cf. Weber, *Indische Studien*, I, 35.

Śandika is mentioned in the Maitrāyanī Samhitā<sup>1</sup> as a contemporary of Keśin. Probably Khaṇḍika should be read as usual elsewhere.

<sup>1</sup> i. 4, 12, where von Schroeder gives no variant. But s and kh are constantly interchanged in manuscripts.

## S.

Sam-rudh and Sam-likhita occur in the Atharvaveda (vii. 50, 5) as two technical terms, of unknown sense, used in dicing.

Sam-vatsara, ‘year,’ is repeatedly mentioned from the Rigveda onwards.<sup>1</sup>

Its duration was, according to the concurrent evidence of the Samhitās and Brāhmaṇas, 360 days, divided into 12 months, being, no doubt, roughly a lunar synodic year, which, however, it exceeded in length by 6 days.<sup>2</sup> As a solar year it appears only in the Nidāna Sūtra<sup>3</sup> of the Sāmaveda, where the sun is stated to spend 13½ days in each of the 27 Nakṣatras.

<sup>1</sup> Rv. i. 110, 4; 140, 2; 161, 13;

vii. 103, 1, 7, etc.; Av. i. 35, 4; ii. 6, 1; iii. 10, 2; iv. 35, 4; vi. 53, 3, etc.

<sup>2</sup> See Māsa.

<sup>3</sup> v. 12, 2. 5. Cf. Weber, *Naxatra*, 2, 284.

The year being obviously out of harmony with the solar year (whether sidereal or tropical), efforts were certainly made to effect an assimilation of the natural and the accepted year. As has been seen (see *Māsa*), the evidence goes strongly to show that the intercalation was not an easy matter in the Brāhmaṇa period, though there are traces of what may be regarded as a five-yearly or six-yearly intercalation. But there is no conclusive evidence that these periods were really observed.

Zimmer,<sup>4</sup> indeed, considers that the evidence required is afforded by the lists of the years, which are sometimes enumerated as five : Samvatsara, Parivatsara, Idāvatsara, Idvatsara, and Vatsara ;<sup>5</sup> or Samvatsara, Parivatsara, Idāvatsara, Iduvatsara, Vatsara ;<sup>6</sup> or Samvatsara, Idāvatsara, Iduvatsara, Idvatsara, Vatsara ;<sup>7</sup> or Samvatsara, Parivatsara, Idāvatsara, Anuvatsara, Udvatsara ;<sup>8</sup> or Samvatsara, Parivatsara, Idāvatsara, Anuvatsara, Idvatsara.<sup>9</sup> But it must be noted not merely that the names vary considerably, but that four only are mentioned in some places,<sup>10</sup> in others<sup>11</sup> three, in others<sup>12</sup> two, and in yet others<sup>13</sup> six. Moreover, in none of these enumerations is there any reference to the names being connected with a system of intercalation. It is most probable that here we have no more than a mere series of priestly variations of Vatsara, based on the older and more genuine Samvatsara and Parivatsara as variants of the simple Vatsara, 'year.' The key to the invention of the series is probably to be found in passages like that of the Pañcavimśa Brāhmaṇa,<sup>14</sup> where the several Cāturmāsyā ('four-monthly') sacrifices are equated

<sup>4</sup> *Altindisches Leben*, 369, 370, and cf. St. Petersburg Dictionary, s.v. *sam-vatsara*, 2.

<sup>5</sup> Vājasaneyi Samhitā, xxvii. 45.

<sup>6</sup> Taittirīya Samhitā, v. 5, 7, 3. 4.

<sup>7</sup> Taittirīya Brāhmaṇa, iii. 10, 4, 1.

<sup>8</sup> Kāthaka Samhitā, xiii. 15; xxxix. 6; xl. 6.

<sup>9</sup> Garga, quoted in the commentary on Jyotiṣa, 10.

<sup>10</sup> Sam-, Pari-, Idā-, Anu-vatsara, Pañcavimśa Brāhmaṇa, xvii. 13, 17; Taittirīya Brāhmaṇa, i. 4, 10, 1.

<sup>11</sup> Idā-, Pari-, Sam - vatsara, Av. vi. 55, 3; Idu-, Pari-, Sami-vatsara, Taittirīya Samhitā, v. 7, 2, 4.

<sup>12</sup> Sam-, Pari-vatsara, Av. viii. 8, 23; Taittirīya Āraṇyaka, x. 80.

<sup>13</sup> Sam-, Pari-, Idā-, Anu-, Vatsara, Sam-vatsara, Vājasaneyi Samhitā, xxx. 15; Sam-, Pari-, Idā-, Idu, Id-, Vatsara, Taittirīya Āraṇyaka, iv. 19, 1. Cf. Weber, *Naxatra*, 2, 298, n. 1; Max Müller, *Rigveda*, 4<sup>2</sup>, xxv., n. 1.

<sup>14</sup> xvii. 13, 17.

with the different years.<sup>15</sup> Particularly unjustifiable is the attempt of Zimmer to see in the two-year series a series of two years of 354 days each, with an intercalary month in the second; for the year of 354 days, as such, is not known to have existed before the Sūtra period.

Zimmer<sup>16</sup> also finds an attempt at intercalation in the famous 12 days in which the Ṛbhūs are said to have slept in the house of Agohya.<sup>17</sup> He thinks that they represent twelve days added at the winter solstice to equate the lunar year of 354 days and the solar year of 366 days; and from the reverence paid in German antiquity to the '12 nights,' he infers that this mode of intercalation is Indo-Germanic.<sup>18</sup> There can be little doubt that this view is wrong, and that the 12 days are merely the 'reflexion of the year' (*sāṃvatsarasya pratimā*)<sup>19</sup> in the sense that they represent the twelve months, and have no relation to chronology at all.

A reference to the use of Samvatsara alone as the fifth year of the cycle is seen by Shamasastri<sup>20</sup> in the peculiar dating of certain notices in the Baudhāyana Śrauta Sūtra,<sup>21</sup> but this view is improbable.<sup>22</sup>

<sup>15</sup> Cf. Weber, *Indische Streifen*, 1, 91; Thibaut, *Astronomie, Astrologue und Mathematik*, 12; Hopkins, *Journal of the American Oriental Society*, 24, 42.

<sup>16</sup> Op. cit., 366, 367; Tilak, *Orion*, 16 et seq.; Hillebrandt, *Vedische Mythologie*, 3, 145.

<sup>17</sup> Rv. iv. 33, 7. Cf. i. 110, 2; 161, 13. See on this legend, Macdonell, *Vedic Mythology*, p. 133, Oldenberg, *Religion des Veda*, 236.

<sup>18</sup> See Weber, *Indische Studien*, 10, 242 et seq.; 17, 223, 224; 18, 45, 46; *Proceedings of the Berlin Academy*, 1894, 809; Thibaut, op. cit., 10; Schrader,

*Prehistoric Antiquities*, 308, 310; Whitney, *Journal of the American Oriental Society*, 16, xciv.

<sup>19</sup> Kāthaka Saṃhitā, vii. 15; Taittiriya Brāhmaṇa, i. 1, 9, 10; Kauṣītaki Brāhmaṇa, xxv. 15. See also Atharvaveda, iv. 11, 11; Weber, *Omina und Portenta*, 388.

<sup>20</sup> *Gavām Ayana*, 137, 138.

<sup>21</sup> ii. 12; iii. 1; xxvi. 18; xxx. 3. See also Kauṣītaki Brāhmaṇa, i. 3; Śatapatha Brāhmaṇa, xi. 1, 1, 7.

<sup>22</sup> Caland, *Über das rituelle Sūtra des Baudhāyana*, 36, 37, gives a much more reasonable explanation of the anomaly.

**Samvarana** is the name of a Ṛṣi mentioned in one passage of the Rigveda.<sup>1</sup>

<sup>1</sup> v. 33, 10. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 215.

**Samvarga-jit Lāmakāyana** is the name of a teacher, a pupil of Śākadāsa in the Vāṁśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373.

1. **Sam-varta** occurs once in the Rigveda<sup>1</sup> with Krśa as an ancient sacrificer. He may be identical with the next.

<sup>1</sup> viii. 54, 2. Cf. Ludwig, Translation of the Rigveda, 3, 141, 164.

2. **Sam-varta Āngirasa** ('descendant of Āngiras') is said in the Aitareya Brāhmaṇa<sup>1</sup> to have consecrated Marutta.

<sup>1</sup> viii. 21, 12. Cf. Leumann, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 67 et seq.

**Sam-śravas Sauvarcanasa** is the name of a teacher who, according to the Taittirīya Samhitā (i. 7, 2, 1), discussed a point of ritual with Tumiñja.

**Sam-śrāvayitṛ** in the Kauśitaki Upaniṣad (ii. 1) denotes the attendant who announces visitors, the 'doorkeeper.'

**Sam-śliṣṭakā**<sup>1</sup> or **Samśviṣṭikā**<sup>2</sup> is the name of an animal mentioned in the Jaiminīya Brāhmaṇa and the Śātyāyanaka along with the Godhā.

<sup>1</sup> Śātyāyanaka in Sāyaṇa on Rv. viii. 9r. | <sup>2</sup> Jaiminīya Brāhmaṇa, i. 221 (*Journal of the American Oriental Society*, 18, 29).

**Sam-sarpa.** See **Māsa**.

**Sam-skandha** ('having the shoulders together') is the name of a disease mentioned with Viśkandha in the Atharvaveda.<sup>1</sup> Whitney,<sup>2</sup> however, thinks it is intended as an adjective implying the sense of 'counteracting the disease Viśkandha.'

<sup>1</sup> xix. 34, 5, with Sāyaṇa's note.

<sup>2</sup> Translation of the Atharvaveda, 952.

Cf. Zimmer, *Altindisches Leben*, 65, 391; Bloomfield, *Hymns of the Atharvaveda*, 283.

**Sam-hotra** occurs once in the Rigveda,<sup>1</sup> where Geldner<sup>2</sup> thinks the sense of ‘school,’ referring to a school of pupils of the ritual, is most appropriate.

<sup>1</sup> x. 86, 10.

<sup>2</sup> *Vedische Studien*, 2, 38.

**Saktu** in the later Samhitās and the Brāhmaṇas<sup>1</sup> denotes ‘coarsely ground meal,’ ‘groats,’ especially ‘barley meal.’ In the Rigveda,<sup>2</sup> where the word occurs only once, it seems rather to mean grain before it is winnowed by the Titaū. If the latter word, however, designates a ‘sieve,’ Saktu might still mean ‘groats,’ as opposed to fine meal.

<p><sup>1</sup> Taittirīya Samhitā, vi. 4, 10, 6; Vājasaneyi Samhitā, xix. 21 <i>et seq.</i>; Śatapatha Brāhmaṇa, i. 6, 3, 16; ix. 1, 1, 8 (<i>cf.</i> Gavedhukā), etc.; Kāthaka Samhitā, xv 2 (<i>cf.</i> Apāmārga). Cf.</p>	<p>Kuvala, Karkandhu, Badara: Śatapatha Brāhmaṇa, v. 5, 4, 22, etc. <sup>2</sup> x 71, 2. <i>Cf.</i> Zimmer, <i>Altindisches Leben</i>, 238.</p>
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**Sakhi**, ‘friend,’ is common from the Rigveda<sup>1</sup> onwards,<sup>2</sup> both literally and metaphorically.

<p><sup>1</sup> i. 164, 20 (of birds); iii. 43, 4 (of steeds); ii. 1, 9; v. 12, 5; vi. 75, 3, etc.</p>	<p><sup>2</sup> <i>sakhitva</i> and <i>sakhya</i>, ‘friendship,’ are also common—e.g., Rv. i. 10, 6; iii. 1, 15; iv. 25, 2, etc., and Rv. i. 178, 2; ii. 18, 8; vii. 22, 9, etc.</p>
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<sup>2</sup> Av. v. 4, 7; ii, 9; 13, 5, etc. So

**Saghan** is the name of a bird, perhaps ‘eagle’ or ‘vulture,’ in the Taittirīya Samhitā<sup>1</sup> and the Taittirīya Brāhmaṇa.<sup>2</sup>

<sup>1</sup> iii. 2, 1, 1.

<sup>2</sup> ii. 8, 6, 1; Böhtlingk, Dictionary, s.v. (‘vulture’).  
*Cf.* Zimmer, *Altindisches Leben*, 88.

**Saṅga Prayogi** seems to be mentioned as a teacher in the Maitrāyaṇi Samhitā (iii. 1, 9).

**Sam-gati** in one passage of the Rigveda (x. 141, 4) seems to have the sense of **Samiti**, ‘assembly of the people.’

**Sam-gava** denotes the time when the grazing cows are driven together for milking. In the division of the day the word denotes the period before midday, ‘forenoon.’ It is found in the Rigveda<sup>1</sup> and often later.<sup>2</sup> Cf. Go and Ahan.

<sup>1</sup> v. 76, 3.

<sup>2</sup> Av. ix. 6, 46; Maitrāyanī Samhitā, iv. 2, 11; Taittirīya Brāhmaṇa, i. 4, 9, 2; 5, 3, 1, ii. 1, 1, 3; Śatapatha Brāhmaṇa, ii. 2, 3, 9; Chāndogya

Upaniṣad, ii. 9, 4; Jaimunīya Upaniṣad Brāhmaṇa, i. 12, 4.

Cf. St. Petersburg Dictionary, s.v.; Geldner, *Vedische Studien*, 3, 112 et seq.

**Sam-gavīnī** is found in the Aitareya Brāhmaṇa,<sup>1</sup> where it is said that the animals of the Bharatas in the evening were at the *Goṣṭha*, ‘pasture,’ but at midday came to the Samgavīnī, apparently a shed or an enclosure in which during the heat of the day they were milked.

<sup>1</sup> iii. 18, 14. Cf. Geldner, *Vedische Studien*, 3, 112, 113; Zimmer, *Altindisches Leben*, 362.

**Sam-grahīṭṛ** is found in the later Samhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup> He is an official who figures among the Ratnins of the king. The sense of ‘charioteer’ seems adequate for every passage, but Sāyana<sup>3</sup> in some passages inclines to think that the meaning is ‘treasurer’ of the king.

<sup>1</sup> Taittirīya Samhitā, i. 8, 9, 2; Kāthaka Samhitā, xv. 4, Maitrāyanī Samhitā, ii. 6, 5; iv. 3, 8 (as a Ratnī); in the Satarudriya in the plural: Taittirīya Samhitā, iv. 5, 4, 2; Kāthaka Samhitā, xvii. 13, Maitrāyanī Samhitā, ii. 9, 4; Vājasaneyi Samhitā, xvi. 26.

<sup>2</sup> Taittirīya Brāhmaṇa, i. 7, 3, 5; 9, 6; iii. 8, 5, 3; Aitareya Brāhmaṇa,

ii. 25, 6; Śatapatha Brāhmaṇa, v. 3, 1, 8; 4, 3, 23.

<sup>3</sup> On Taittirīya Samhitā, i. 8, 9, 2, and optionally on i. 8, 16, but as ‘charioteer’ on i. 8, 15; Taittirīya Brāhmaṇa, i. 7, 10, 6.

Cf. Eggeling, *Sacred Books of the East*, 41, 63, n. 1.

**Sam-grāma** denotes primarily, it seems, ‘assembly’ either in peace<sup>1</sup> or in war,<sup>2</sup> when it means an ‘armed band.’ Its normal sense in the Atharvāveda<sup>3</sup> and later<sup>4</sup> is ‘war,’ ‘battle.’

<sup>1</sup> Av. xii. 1, 56, where it is joined with **Samiti**. We might see in this passage, and that cited in n. 2, the technical name of the village assembly as opposed to the larger assemblies of the people, but there is no good warrant for so doing.

<sup>2</sup> Av. iv. 24, 7, where *samgrāmā* is read; but the parallel passages (Taittirīya Samhitā, iv. 7, 15, 2; Maitrāyanī Samhitā, iii. 16, 5) have *samgrāmam*.

<sup>3</sup> v. 21, 7; xi. 9, 26.

<sup>4</sup> Taittirīya Samhitā, ii. 1, 3, 1; 8, 4, etc.

Little is known of Vedic warfare, but it seems to have been simple. A body of foot soldiers with charioteers composed every army, the two going together,<sup>5</sup> and the foot soldiers being often overthrown by the charioteers,<sup>6</sup> who were doubtless the Kṣatriyas and their foremost retainers. Probably the foot soldiers bore little armour, and used only the bow for offence, as is suggested by the account that Herodotus gives of the Indian contingent of the army with which Xerxes invaded Greece.<sup>7</sup> The nobles, on the other hand, may have had cuirass (*Varman*), helmet (*Śiprā*), and hand-guard (*Hastaghna*) as a protection from the friction of the bowstring. On the car was the charioteer, and on his left the warrior (*Sārathi*, *Savyaṣṭhā*). Riding is never mentioned in war,<sup>8</sup> and would hardly have been suited to Vedic ideas, for the warrior mainly depended on his bow, which he could not have used effectively from horseback. The offensive weapon (*Āyudha*) was practically the bow; spear and sword and axe were very seldom used.

Whether there was a strict tribal organization of the host, such as is once alluded to in the Homeric poems,<sup>9</sup> and is also recognized in Germany by Tacitus,<sup>10</sup> is uncertain (*cf.* *Vrāta*), but in the Epic relations (*Jñāti*) fight together,<sup>11</sup> and this rule, no doubt, applied more or less in Vedic times also.

Cities were besieged and invested (*upa-sad*, *pra-bhid*),<sup>12</sup> probably as a rule by blockade, since the ineffective means of assault of the time would have rendered storming difficult and expensive. Hillebrandt<sup>13</sup> thinks that the *pur cariṣṇū* of the Rigveda<sup>14</sup> was a kind of chariot; it may—like the Trojan horse—have been an Indian anticipation of the Roman means of assaulting a town.

Besides ordinary wars of defence and conquest, raids into

<sup>5</sup> Rv. ii. 12, 8.

<sup>6</sup> Av. vii. 62, 1. Cf. *Mustīhan*.

<sup>7</sup> Herodotus, vii. 65.

<sup>8</sup> Zimmer, *Altindisches Leben*, 296, where he admits riding to be mentioned elsewhere; Whitney, *Journal of the American Oriental Society*, 3, 312.

<sup>9</sup> *Iliad*, ii. 362.

<sup>10</sup> *Germania*, 7.

<sup>11</sup> Hopkins, *Journal of the American Oriental Society*, 13, 193.

<sup>12</sup> Cf. Taittrīya Samhitā, vi. 2, 3, 1; Śatapatha Brāhmaṇa, iii. 4, 4, 3-5; Aitareya Brāhmaṇa, i. 23, 2, etc.; Gopatha Brāhmaṇa, ii. 2, 7; Hillebrandt, *Vedische Mythologie*, 1, 300, n.

<sup>13</sup> Op. cit. 3, 289, n.

<sup>14</sup> viii. 1, 2-8, where it is attributed to the demon Suṣṇa.

neighbouring territory seem to have been frequent and normal,<sup>15</sup> no doubt because of the booty (*Udāja*, *Nirāja*) which was to be won, and which the king had to share with the people.

Banners (*Dhvaja*) were borne in war, and musical instruments (*Dundubhi*, *Bakura*)<sup>16</sup> were used by the combatants.

<sup>15</sup> Cf. RV x 142, 4, as interpreted by Sāyaṇa and by Hillebrandt, *op. cit.*, 2, 64, n. 5; Taittiriya Brāhmaṇa, i. 8, 4, 1 (of the model Kuru kings).

<sup>16</sup> So, later, Arrian, *Indica*, vi. 9. The shouts of either side are shown in the word *krandas* (RV. ii. 12, 8; cf. vi. 25, 6; x. 121, 6), which came to mean the 'shouting host.' Cf. also Tacitus, *Germania*, 2.

Cf. Muir, *Sanskrit Texts*, 5, 469-472; Weber, *Proceedings of the Berlin Academy*, 1898, 564; Zimmer, *Altindisches Leben*, 293-301. See also *Isu*, *Dhanvan*, *Ratha*. Hopkins, *Journal of the American Oriental Society*, 13, 281 et seq., gives a full account of the later Epic armour and warfare. See also his note, *ibid.*, 15, 265, 266. For sacrifice in battle, cf. *Purohita*.

**Sam-ghāta** seems in a few passages<sup>1</sup> to have the sense of 'battle.'

<sup>1</sup> Kāṭhaka Samhitā, xxix. 1; Vājasaneyi Samhitā, i. 16, Śatapatha Brāhmaṇa, i. 1, 4, 18

**Saciva** 'companion,' 'attendant' (from *sac*, 'follow'), later a common word for the comrade of a king, his minister, is found in Vedic literature in the Aitareya Brāhmaṇa (iii. 20, 1), where it is used by Indra of the Maruts. It seems to correspond in sense to the German *comes* or the English *gesith*.<sup>1</sup>

<sup>1</sup> Stubbs, *Select Charters*, 57.

**Sa-jāta** ('born together') is found once in the Rigveda,<sup>1</sup> and very often later.<sup>2</sup> The word must clearly mean a 'relative,' and then more widely a man of the same position or rank, but the senses cannot be distinguished, so much do they merge into each other. The *Sajātas* of a king are of course princes;<sup>3</sup> of an

<sup>1</sup> i. 109, 1.

<sup>2</sup> Av. i. 9.3; 19.3; ii. 6.4; iii. 3.6; vi. 5, 2; 73, 1; xi. 1, 6. 7; Taittiriya Samhitā, ii. 1, 3, 2; 2, 1, 2; 6, 9, 7; Maitrāyaṇī Samhitā, ii. 1, 8; Kāṭhaka

Samhitā, xi. 12. 13; xii. 1; Vājasaneyi Samhitā, v. 23; x. 29; xxvii. 5, and often in the Brāhmaṇas.

<sup>3</sup> Av. iii. 3. 4. 6; Weber, *Indische Studien*, 17, 188.

ordinary man, Vaiśyas;<sup>4</sup> of a military man, Kṣatriyas. But there is no clear reference to caste as in the later Sajāti<sup>5</sup> ('man of the same caste'). The disputes of Sajātas were notorious.<sup>6</sup>

<sup>4</sup> Śatapatha Brāhmaṇa, v. 4, 4, 19 (the Sajātas of a Grāmaṇi).

<sup>5</sup> Manu, ix. 87; x. 41, etc. The abstract *sajātya* ('kinship') is found in Rv. ii. 1, 5; iii. 54, 16; viii. 18, 19;

20, 21; 27, 10; x. 64, 13, but even it has no definite caste reference.

<sup>6</sup> Cf. Taittiriya Brāhmaṇa, iii. 7, 12, 2.

**Sam-cara** in the Taittiriya Samhitā<sup>1</sup> has the sense of the 'path' of animals. Normally it is the term designating the 'passage' or 'space' on the sacrificial ground used or occupied by the several persons taking part in the rite.<sup>2</sup>

<sup>1</sup> v. 4, 3, 5.

<sup>2</sup> Śatapatha Brāhmaṇa, i. 9, 2, 4; iii. 1, 3, 28; Lāṭyāyana Śrauta Sūtra,

iii. 7, 11; Kātyāyana Śrauta Sūtra, i. 3, 42, etc.

**Sam-jñāna**, 'concord,' 'harmony,' is mentioned from the Rigveda<sup>1</sup> onwards<sup>2</sup> as a matter of great consequence; the Atharvaveda contains many spells to bring it about. The lack of peace in the Vedic village was almost inevitable in view of its small size and the economic interdependence of its inhabitants. Cf. Bhrātr̥vyā.

<sup>1</sup> x. 19, 6.

<sup>2</sup> Av. iii. 30, 4; vii. 52, 1; xi. 1, 26, etc.; Taittiriya Samhitā, v. 2, 3, 2; | 3, 1, 14; Vājasaneyi Samhitā, xxvi. 1; xxx. 9; Nirukta, iv. 21, etc.

**Sata** is the name of a vessel of some kind mentioned in the ritual.<sup>1</sup>

<sup>1</sup> Vājasaneyi Samhitā, xix. 27. 88; Śatapatha Brāhmaṇa, xii. 7, 2, 13; 8, 3, 14.

**Satīna-kaṅkata**<sup>1</sup> is, in the Rigveda,<sup>2</sup> the name of some animal, according to Sāyaṇa an 'aquatic snake.'<sup>3</sup>

<sup>1</sup> The literal meaning seems to be 'having a real comb.'

<sup>2</sup> i. 191, 1.

<sup>3</sup> Cf. Zimmer, *Altindisches Leben*, 98.

**Satya-kāma** ('lover of truth') **Jābāla** ('descendant of **Jabālā**') is the name of a teacher, the son of a slave girl by an unknown father. He was initiated as a **Brahmacārin**, or religious student, by **Gautama Hāridrumata** according to the **Chāndogya Upaniṣad**.<sup>1</sup> He is often cited as an authority in that **Upaniṣad**<sup>2</sup> and in the **Bṛhadāraṇyaka Upaniṣad**,<sup>3</sup> where he learns a certain doctrine from **Jānaki Āyasthūṇa**.<sup>4</sup> He is also mentioned in the **Aitareya**<sup>5</sup> and the **Śatapatha Brāhmaṇas**.<sup>6</sup>

<sup>1</sup> iv. 4, 1 *et seq.*

<sup>2</sup> iv. 5, 1; 6, 2; 7, 2; 8, 2; 9, 10;  
10, 1; v. 2, 3.

<sup>3</sup> iv. 1, 14 (**Mādhyamīda** = iv. 1,  
6 **Kāṇva**).

<sup>4</sup> vi. 3, 19 (=vi. 3, 12)

<sup>5</sup> viii. 7, 8.

<sup>6</sup> xiii. 5, 3, 1.

**Satya-yajñā** ('true sacrificer') **Pauluṣi** ('descendant of **Puluṣa**') **Prācīnayogya** ('descendant of **Prācīnayoga**') is the name of a teacher in the **Śatapatha Brāhmaṇa**,<sup>1</sup> the **Chāndogya Upaniṣad**,<sup>2</sup> and the **Jaiminīya Upaniṣad Brāhmaṇa**.<sup>3</sup> In the latter text he is said to have been the pupil of **Puluṣa Prācīnayogya**.

<sup>1</sup> x. 6, 1, 1.

<sup>2</sup> v. 11, 1.

<sup>3</sup> iii. 40, 2 (in a **Vamśa**, 'list of teachers').

**Satya-vacas** ('true-speaking') **Rāthītara** ('descendant of **Rathītara**') is, in the **Taittirīya Upanisad** (i. 9, 1), the name of a teacher who insisted on the importance of truth.

**Satya-śravas** ('of true renown') **Vāyya** ('descendant of **Vayya**') is the name of a **Rṣi** in the **Rigveda**.<sup>1</sup> Ludwig<sup>2</sup> thinks that he was the son of **Sunītha Śaucadratha**.

<sup>1</sup> v. 79, 1 *et seq.*

<sup>2</sup> Translation of the **Rigveda**, 3, 156.

**Satya-havis** is the name of a mythical **Adhvaryu**, or sacrificial priest, in the **Maitrāyaṇī Samhitā** (i. 9, 1, 5).

**Satyādhīvāka Caitrarathi** ('descendant of **Citraratha**') is the name of a man in the **Jaiminīya Upaniṣad Brāhmaṇa** (i. 39, 1).

Satvan in the Rigveda,<sup>1</sup> and occasionally later,<sup>2</sup> has the sense of ‘warrior.’

¹ i. 133, 6, 173, 5; ii. 25, 4; 30, 10; ii. 49, 2, etc	² v. 20, 8; vi. 65, 3; Vājasaneyi Saṃhitā, xvi. 8. 20, etc.
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Satvant is the name of a people who are stated in the Aitareya Brāhmaṇa<sup>1</sup> to belong to the south. In the Śatapatha Brāhmaṇa<sup>2</sup> the defeat by Bharata of the Satvants, and his taking away the horse which they had prepared for an Aśvamedha ('horse sacrifice'), are referred to: this reference clearly shows that in another passage of the Aitareya Brāhmaṇa<sup>3</sup> the text must be altered from *satvanām* to *Satvatām*, 'of the Satvants,' against whom it seems the Bharatas made regular raids. The name has also been found by the St. Petersburg Dictionary, Cowell, and Max Müller in the Kauṣītaki Upaniṣad,<sup>4</sup> but it is certain<sup>5</sup> that the reading there is not *Satvan-Matsyeṣu*, but *sa-Vaśa-Matsyeṣu*.

<sup>1</sup> viii. 14, 3.

<sup>2</sup> xiii. 5, 4, 21.

<sup>3</sup> ii. 25, 6.

<sup>4</sup> iv. 1.

<sup>5</sup> Oldenberg, *Buddha*, 393, n., cor.

recting Max Muller, *Sacred Books of the East*, I, lxxvii.

Cf. Weber, *Indische Studien*, I. 211.  
212, 419; 9, 254; Keith, *Journal of the Royal Asiatic Society*, 1908, 367.

Sadana. See Gr̥ha.

Sadamdi. See Takman.

Sadas. See Gr̥ha.

Sadasya. See Rtvij.

Sadā-nīrā, ‘having water always’ (‘perennial’), is the name of a stream which, according to the Śatapatha Brāhmaṇa,<sup>1</sup> was the boundary between the Kosalas and the Videhas. The river is identified by the native lexicographers with the Karatoyā,<sup>2</sup> but this seems to be too far east. Weber’s<sup>3</sup> identification

<sup>1</sup> i. 4, 1, 14 *et seq.*

<sup>2</sup> See *Imperial Gazetteer of India*, 15, 24.

<sup>3</sup> *Indische Studien*, I, 172, 181.

of it with the Gaṇḍakī<sup>4</sup> is probably correct; for though the Mahābhārata<sup>5</sup> distinguishes the two rivers, there is nothing to show that this is due to any good tradition.

<sup>4</sup> See *s.v.* Great Gandak, *Imperial Gazetteer of India*, 12, 125. | <sup>5</sup> ii. 794.  
Cf. Oldenberg, *Buddha*, 398, n.

**Sadā-pṛṇā** is the name of a Ṛṣi in the Rigveda.<sup>1</sup>

<sup>1</sup> v. 44, 12. Cf. Ludwig, Translation of the Rigveda, 3, 139.

**Sadyan** in the Taittirīya Brāhmaṇa (ii. 8, 6, 1) is a misreading of **Saghan**.

**Sadhri** is the name of a Ṛṣi in the Rigveda.<sup>1</sup>

<sup>1</sup> v. 44, 10. Cf. Ludwig, Translation of the Rigveda, 3, 138.

**Sanaka** occurs as the name of one of the two Kāpyas (the other being **Navaka**) who took part in the sacrifice of the Vibhindhukiyas, which is mentioned in the Jaiminīya Brāhmaṇa.<sup>1</sup> Ludwig<sup>2</sup> thinks that the Sanakas are referred to as non-sacrificers in one passage of the Rigveda,<sup>3</sup> but this is very doubtful.<sup>4</sup>

<sup>1</sup> iii. 233 (*Journal of the American Oriental Society*, 18, 38). | <sup>3</sup> i. 33, 4.  
<sup>2</sup> Translation of the Rigveda, 3, 147. | <sup>4</sup> Geldner, *Rigveda, Glossar*, 189.

**Sanaga.** See **Sanātana**.

**Sanat-kumāra** is the name of a mythical sage in the Chāndogya Upaniṣad (vii. 1, 1; 26, 2).

**Sana-śruta** ('famed of old') **Ariṁdama** ('tamer of foes') is mentioned as a Mahārāja in the Aitareya Brāhmaṇa (vii. 34, 9).

**Sanāc-chava** is perhaps the proper name of a teacher in the Kāthaka Saṃhitā.<sup>1</sup> The Kapiṣṭhala Saṃhitā<sup>2</sup> has Śahanāśchiva. Very probably the reading of both texts is bad.

<sup>1</sup> xx. 1.

<sup>2</sup> xxxi. 3 (von Schroeder, *Kāthaka Saṃhitā*, 2, 18, n. 5).

**Sanātana** is the name of a mythical Ṛṣi in the Taittirīya Saṃhitā. In the Brāhmaṇa Upaniṣad<sup>2</sup> he appears in the first two Vamśas (lists of teachers) as the pupil of Sanaga and the teacher of Sanāru, both equally mythical persons.

<sup>1</sup> iv. 3, 3 1.

<sup>2</sup> ii. 5, 22; iv. 5, 28 (Mādhyamida = ii. 6, 3; iv. 6, 3 Kāṇva).

**Sanāru.** See **Sanātana**.

**Sanisrasa.** See **Māsa**.

**Sam-damśa.** See **Grha**.

**Sam-dāna** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a ‘bond,’ ‘halter,’ or ‘fetter.’

<sup>1</sup> i. 162, 8. 16.

<sup>2</sup> Av. vi. 103, 1; 104, 1; xi. 9, 3; | Taittirīya Saṃhitā, ii. 4, 7, 2; Satapatha Brāhmaṇa, xiv. 3, 1, 22, etc.

**Sam-dhā** denotes in the later Saṃhitās and the Brāhmaṇas<sup>1</sup> an ‘agreement’ or ‘compact.’

<sup>1</sup> Av. xi. 10, 9, 15; Taittirīya Sam- | 1. 7, 1, 6; ii. 1, 1, 3; Kauśitakī Upani-  
hitā, i. 7, 8, 4; Taittirīya Brāhmaṇa, | sad, iii. 1.

**Sam-dhi** denotes the ‘juncture’ of heaven and earth, the ‘horizon,’ in the Śatapatha Brāhmaṇa.<sup>1</sup> It also has the sense of ‘twilight’<sup>2</sup> as the juncture of light and dark.

<sup>1</sup> iii. 2, 1, 5; x. 5, 4, 2

<sup>2</sup> Vājasaneyi Saṃhitā, xxiv. 25; Tait- | dual: Śatapatha Brāhmaṇa, i. 6, 3, 55;  
tirīya Brāhmaṇa, i. 4, 5, 1; ii. 2, 9, 8; | ix. 4, 4, 13, etc. The later term is  
Saṃdhya.

**Sam-nahana** in the later Saṃhitās and the Brāhmaṇas<sup>1</sup> denotes a ‘band’ or ‘rope.’

<sup>1</sup> Taittirīya Saṃhitā, i. 1, 2, 2; Śatapatha Brāhmaṇa, i. 3, 3, 6; ii. 6, 1, 15, etc.

**Sa-patna**, ‘rival,’ is a common word in the later Saṁhitās,<sup>1</sup> being also found in the tenth Maṇḍala of the Rigveda.<sup>2</sup> It is a curious masculine formed by analogy from **Sa-patnī**, ‘co-wife,’ and so ‘female rival.’

<sup>1</sup> Av. i. 19, 4; x. 6, 30, xii. 2, 46; | <sup>2</sup> x. 166, 1, etc., also in the compound *saptna-han*, ‘slaying rivals,’ x. 159, 5, etc.; Av. i. 29, 5, etc.

**Sa-patnī** occurs in the Rigveda in the sense of ‘co-wife’;<sup>1</sup> in the first and the last Maṇḍalas it means co-wife as a ‘rival.’<sup>2</sup> In post-Vedic Sanskrit the word becomes a synonym for ‘rival.’

<sup>1</sup> iii. 1, 10, 6, 4.

<sup>2</sup> 1. 105, 8; x. 145, 1-5 (*cf.* in verse 2, | *patim me kevalam kuru*, ‘make my husband exclusively mine’).

**Sapta-gu** is the reputed author of a Rigvedic hymn in a verse of which he is mentioned.<sup>1</sup>

<sup>1</sup> x. 47, 6. Cf. Bloomfield, *American Journal of Philology*, 17, 423.

**Sapta Sindhavah**, ‘the seven rivers,’ occur only once in the Rigveda as the designation of a definite country,<sup>1</sup> while elsewhere<sup>2</sup> the seven rivers themselves are meant. Max Müller<sup>3</sup> thinks that the five streams of the Panjab, with the Indus and the Sarasvatī, are intended; others<sup>4</sup> hold that the Kubhā should be substituted for the Sarasvatī, or that perhaps the Oxus<sup>5</sup> must originally have been one of the seven. Zimmer<sup>6</sup> is probably right in laying no stress at all on any identifications; ‘seven’ being one of the favourite numbers in the Rigveda and later.

<sup>1</sup> viii. 24, 27.

<sup>2</sup> Rv. i. 32, 12; 34, 8; 35, 8; 71, 7; 102, 2; iv. 28, 1; viii. 96, 1, etc.; Vājasaneyi Saṁhitā, xxxviii. 26; Atharvaveda, iv. 6, 2; Taittirīya Saṁhitā, iv. 3, 6, 1, etc.

<sup>3</sup> *Chips*, i, 63. Cf. Muir, *Sanskrit Texts*, i<sup>2</sup>, 490, n.

<sup>4</sup> Ludwig, Translation of the Rig-

veda, 3, 200; Lassen, *Indische Alterthumskunde*, i<sup>2</sup>, 3; Whitney, *Journal of the American Oriental Society*, 3, 311.

<sup>5</sup> Cf. Thomas, *Journal of the Royal Asiatic Society*, 1883, 371 et seq.

<sup>6</sup> *Altindisches Leben*, 21.

Cf. Hopkins, *Journal of the American Oriental Society*, 16, 278, *India, Old and New*, 33.

**Sapta Sūryāḥ**, the ‘seven suns’ referred to in the Saṃhitās,<sup>1</sup> are named in the Taittirīya Āraṇyaka<sup>2</sup> as Āroga, Bhrāja, Paṭara, Pataṅga, Svarnāra, Jyotiṣimant, and Vibhāsa, but these occur very rarely even later.<sup>3</sup> Weber at one time<sup>4</sup> thought that the seven planets (see *Graha*) were meant by the phrase, but later he abandoned the idea.<sup>5</sup> Probably the ‘seven rays’ of the Rigveda<sup>6</sup> are meant.

<sup>1</sup> Av. xiii. 3, 10, Kāthaka Saṃhitā, xxxvii. 9.

<sup>2</sup> i. 7. Cf. the ‘seven tongues’ of Agni which are mentioned in the Rig-veda, and each of which later receives an individual name. Macdonell, *Vedic Mythology*, p 89.

<sup>3</sup> Keith, *Aitareya Āraṇyaka*, 266; Hopkins, *Great Epic of India*, 475

<sup>4</sup> *Indische Studien*, I, 170; 2, 238.

<sup>5</sup> *Ibid.*, 10, 271, n., where he compares the *sapta diśo nānā-sūryāḥ*, ‘seven regions with various suns,’ of Rv. ix. 114, 3.

<sup>6</sup> Rv. i 105, 9; viii. 72, 16; Hopkins, *Journal of the American Oriental Society*, 16, 277.

**Sapta-mānuṣa** is found in one passage of the Rigveda<sup>1</sup> as an epithet of Agni, ‘belonging to the seven tribes.’ Hopkins<sup>2</sup> thinks that this is a reference to the seven ‘family’ books of the Rigveda (ii.-viii.), but this seems less likely than the view of Roth,<sup>3</sup> that *saptamānuṣa* is equivalent to *vaiśvānara*.

<sup>1</sup> viii. 39, 8.

<sup>2</sup> *Journal of the American Oriental Society*, 16, 278.

<sup>3</sup> St. Petersburg Dictionary, s.v.

**Sapta-vadhri** is the name of a protégé of the Aśvins, who appear from several passages of the Rigveda<sup>1</sup> to have rescued him from a tree in which he had got fastened. He is mentioned in the Atharvaveda.<sup>2</sup> According to Geldner,<sup>3</sup> he is identical with *Atri*.

<sup>1</sup> v. 78, 5; viii. 73, 9; x. 39, 9.

<sup>2</sup> iv. 29, 4.

<sup>3</sup> *Rigveda, Glossar*, 190.

Cf. Ludwig, Translation of the Rig-

veda, 3, 156; Baunack, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 50, 268.

**Sapti** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a ‘swift steed.’

<sup>1</sup> i. 85, 1. 6; 162, 1; ii. 34, 7; iii. 22, 1, etc.

<sup>2</sup> Vājasaneyi Saṃhitā, xxii. 19. 22.

**Saptyā** in one passage of the Rigveda (viii. 41, 4) seems to denote a ‘racecourse.’

**Sa-bandhu** (‘of the same kin’) in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘related.’

<sup>1</sup> iii. 1, 10; v. 47, 5, viii. 20, 21, etc.	<sup>2</sup> Av. vi. 15, 2, viii. 2, 26, xv. 8, 2. 3, etc.
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**Sabhā** is the name of an ‘assembly’ of the Vedic Indians as well as of the ‘hall’ where they met in assembly. It is often mentioned in the Rigveda<sup>1</sup> and later,<sup>2</sup> but its exact character is not certain. The hall was clearly used for dicing,<sup>3</sup> presumably when the assembly was not transacting public business: a dicer is called *sabhā-sthānu*, ‘pillar of the assembly hall,’ doubtless because of his constant presence there.<sup>4</sup> The hall also served, like the Homeric *λέσχη*, as a meeting-place for social intercourse and general conversation about cows and so forth,<sup>5</sup> possibly for debates and verbal contests.<sup>6</sup>

According to Ludwig,<sup>7</sup> the *Sabhā* was an assembly not of all the people, but of the Brahmins and Maghavans (‘rich patrons’). This view can be supported by the expressions

<sup>1</sup> vi. 28, 6; viii. 4, 9; x. 34, 6. Cf. *sabhā-saha*, ‘eminent in the assembly,’ x. 71, 10.

<sup>2</sup> Av. v. 31, 6; vii. 12, 1. 2; viii. 10, 5; xii. 1, 56; xix. 55, 6; Taittiriya Samhitā, i. 7, 6, 7; Maitrāyanī Samhitā, iv. 7, 4; Vājasaneyi Samhitā, iii. 45; xvi. 24; xx. 17; Taittiriya Brāhmaṇa, i. 1, 10, 6, Śatapatha Brāhmaṇa, ii. 3, 2, 3; v. 3, 1, 10; Kausitaki Brāhmaṇa, vii. 9, etc.

<sup>3</sup> Rv. x. 34, 6; Av. v. 31, 6; xii. 3, 46 (here *dyūta* is used in place of *Sabhā*).

<sup>4</sup> Vājasaneyi Samhitā, xxx. 18; Taittiriya Brāhmaṇa, iii. 4, 16, 1, with Sāyaṇa’s note. Zimmer, *Altindisches Leben*, 172, inclines to see in the formula (Vājasaneyi Samhitā, iii. 45; xx. 17; Taittiriya Samhitā, i. 8, 3, 1; Kāthaka Samhitā, ix. 4; Maitrāyanī Samhitā, i. 10, 2) ‘what sin we have committed in the village, the jungle, the *Sabhā*’ a reference to attacks on the great

(Mahidhara on Vājasaneyi Samhitā, iii. 45), or partiality in deciding disputes (Mahidhara, *ibid.*, xx. 17). But it may refer to gambling or other non-political activity, as Eggeling, *Sacred Books of the East*, 12, 398, takes it, though he renders it differently, *ibid.*, 44, 265.

<sup>5</sup> Rv. vi. 28, 6. Cf. viii. 4, 9. So in Av. vii. 12, 2, the assembly is hailed as *nariṣṭā*, ‘merriment.’ But the same hymn (vii. 12, 3) contains a clear reference to serious speech in the *Sabhā*. For the blending of serious political work and amusement, cf. Tacitus, *Germania*, 22.

<sup>6</sup> So Zimmer, *op. cit.*, 174, takes *sabheyā* in Rv. ii. 24, 13.

<sup>7</sup> Translation of the Rigveda, 3, 253-256. He quotes for this view Rv. viii. 4, 9; x. 71, 10 (passages which are quite vague). Cf. also Rv. vii. 1, 4; Av. xix. 57, 2.

*sabheya*, 'worthy of the assembly,' applied to a Brahmin,<sup>8</sup> *rayīḥ sabhāvān*, 'wealth fitting for the assembly,'<sup>9</sup> and so on. But Bloomfield<sup>10</sup> plausibly sees in these passages a domestic use of *Sabhā*, which is recognized by the St. Petersburg Dictionary in several passages<sup>11</sup> as relating to a house, not to the assembly at all. Zimmer<sup>12</sup> is satisfied that the *Sabhā* was the meeting-place of the village council, presided over by the *Grāmanī*. But of this there is no trace whatever. Hillebrandt<sup>13</sup> seems right in maintaining that the *Sabhā* and the *Samiti* cannot be distinguished, and that the reference to well-born (*su-jāta*)<sup>14</sup> men being there in session is to the Āryan as opposed to the Dāsa or Śūdra, not to one class of Āryan as opposed to the other. Hillebrandt also sees in Agni 'of the hall' (*sabhya*) a trace of the fire used in sacrifice on behalf of the assembly when it met.<sup>15</sup>

Women did not go to the *Sabhā*,<sup>16</sup> for they were, of course, excluded from political activity. For the *Sabhā* as a court-house, cf. *Grāmyavādin*. There is not a single notice of the work done by the *Sabhā*.

<sup>8</sup> Rv. ii. 24, 13. Cf. i. 91, 20; Av. xx. 128, 1; Vājasaneyi Samhitā, xxii. 22, etc. Max Muller, *Sacred Books of the East*, 32, 276, sees in *sabheya* the implication of 'courtly manners,' but this is rather doubtful; manner is not conspicuous in Vedic society as in Homeric.

<sup>9</sup> Rv. iv. 2, 5; in i. 167, 3, *sabhuvaat* is applied to 'speech,' or perhaps to *yosā*, 'woman.'

<sup>10</sup> *Journal of the American Oriental Society*, 19, 13.

<sup>11</sup> Av. viii. 10, 5 (where the sense is, however, clearly 'assembly'; see viii. 10, 6); Taittiriya Samhitā, iii. 4, 8, 6; Taittiriya Brāhmaṇa, i. 1, 10, 3; Chāndogya Upaniṣad, viii. 14 (but here the sense is certainly 'assembly hall'); see v. 3, 6, where the king is described

as going to the assembly hall: *sabhā-ga*) The exact sense given by the St. Petersburg Dictionary is the 'society room' in a dwelling-house.

<sup>12</sup> *Altindisches Leben*, 174. But he ignores Satapatha Brāhmaṇa, iii. 3, 4, 14; Chāndogya Upaniṣad, v. 3, 6, which show that the king went to the *Sabhā* just as much as to the *Samiti*, and he cannot adduce any passage to show that the *Grāmanī* presided.

<sup>13</sup> *Vedische Mythologie*, 2, 123-125.

<sup>14</sup> Rv. vii. 1, 4.

<sup>15</sup> Agni is *sabhya*, Av. viii. 10, 5; xix. 55, 6. For the Rv., see iii. 23, 4; v. 3, 11; vii. 7, 5.

<sup>16</sup> Maitrāyaṇi Samhitā, iv. 7, 4.

Cf. Zimmer, *Altindisches Leben*, 172-174.

**Sabhā-cara** is one of the victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup> The St. Petersburg

<sup>1</sup> Vājasaneyi Samhitā, xxx. 6; Taittiriya Brāhmaṇa, iii. 4, 2, 1, with Sāyana's note. Cf. Weber, *Indische Streifen*, I, 77, n. 1.

Dictionary thinks it is an adjective equivalent in sense to *sabhā-ga*, 'going to the assembly.' As he is dedicated to Dharma, 'Justice,' it is difficult not to see in him a member of the *Sabhā* as a law court, perhaps as one of those who sit to decide cases: there is nothing to show whether the whole assembly did so, or only a chosen body. The special use of *Sabhācara* suggests the latter alternative. See also *Sabhāsad*.

**Sabhā-pati**, 'lord of the assembly,' is an epithet in the *Satarudriya*.<sup>1</sup>

<sup>1</sup> *Vājasaneyī Samhitā*, xvi. 24, *Taittirīya Samhitā*, iv. 5, 3, 2; *Kāthaka Samhitā*, xvii. 13, etc.

**Sabhā-pāla** is found in the *Taittirīya Brāhmaṇa* (iii. 7, 4, 6), where the sense may be 'guardian of an assembly hall.'

**Sabhāvin** in the *Taittirīya Brāhmaṇa* (iii. 4, 16, 1) denotes, according to the commentator *Sāyaṇa*, the 'keeper of a gambling hall.'

**Sabhā-sad**, 'sitter in the assembly,' is probably a technical description of the assessors who decided legal cases in the assembly (*cf. Sabhācara*). The term, which is found in the *Atharvaveda*<sup>1</sup> and later,<sup>2</sup> cannot well merely denote any member of the assembly. It is also possible that the *Sabhāsads*, perhaps the heads of families, were expected to be present at the *Sabhā* oftener than the ordinary man: the meetings of the assembly for justice may have been more frequent than for general discussion and decision.

<sup>1</sup> iii. 29, 1 (of Yama); vii. 12, 2; *yani Samhitā*, i. 6, 11; *Taittirīya Brāhmaṇa*, i. 2, 1, 26; *Aitareya Brāhmaṇa*, viii. 21, 14.

<sup>2</sup> *Kāthaka Samhitā*, viii. 7; *Maitrā-*

**Sabhā-sthānu**. See *Sabhā*.

**Sabheya**. See *Sabhā*.

**Sam-anka** is a word of obscure sense occurring in two passages of the Atharvaveda.<sup>1</sup> Bloomfield<sup>2</sup> renders it ‘hook’ in the first, and takes it to mean an insect destructive of grain in the other.

<sup>1</sup> i. 12, 2; vi. 50, 1.

<sup>2</sup> *Hymns of the Atharvaveda*, 7, 142. Cf. St. Petersburg Dictionary, s.v.

**Samana** is a word of somewhat doubtful sense in the Rig-veda. Roth<sup>1</sup> renders it either ‘battle’<sup>2</sup> or ‘festival.’<sup>3</sup> Pischel<sup>4</sup> thinks that it was a general popular festivity to which women went to enjoy themselves,<sup>5</sup> poets to win fame,<sup>6</sup> bowmen to gain prizes at archery,<sup>7</sup> horses to run races;<sup>8</sup> and which lasted until morning<sup>9</sup> or until a conflagration, caused by the fires kept burning all night, scattered the celebrators.<sup>10</sup> Young women,<sup>11</sup> elderly women,<sup>12</sup> sought there to find a husband, and courtesans to make profit of the occasion.<sup>13</sup>

<sup>1</sup> St. Petersburg Dictionary, s.v.

<sup>2</sup> Rv. vi. 75, 3. 5; ix. 96, 9; x. 143, 4;

Av. vi. 92, 2; Vājasaneyi Saṃhitā, ix. 9.

<sup>3</sup> Rv. ii. 16, 7, vi. 60, 2; vii. 2, 5; viii. 12, 9; ix. 97, 47; x. 55, 5, 86, 10; Av. ii. 36, 1.

<sup>4</sup> *Vedische Studien*, 2, 314.

<sup>5</sup> Rv. i. 124, 8 (cf. *Vṛā*); iv. 58, 8; vi. 75, 4; vii. 2, 5; x. 86, 10; 168, 2.

<sup>6</sup> Rv. ii. 16, 7; ix. 97, 47. Cf. Geldner, *Vedische Studien*, 2, 38.

<sup>7</sup> Rv. vi. 75, 3. 5.

<sup>8</sup> Rv. ix. 96, 9; Av. vi. 92, 2.

<sup>9</sup> Rv. i. 48, 6, which Roth takes

as referring to men going to business.

<sup>10</sup> Rv. x. 69, 11. Cf. vii. 9, 4.

<sup>11</sup> Av. ii. 36, 1.

<sup>12</sup> Rv. vii. 2, 5.

<sup>13</sup> Rv. iv. 58, 8, where, as in vi. 75, 4; x. 168, 2, Roth sees the sense of ‘embrace.’ The parallel with the festivals of Greece, where only young girls were able freely to mix with strangers, and which afforded the basis of so many of the comedies of the later school, is striking (cf. Mahaffy, *Greek Literature*, 1, 2, 259 *et seq.*).

Cf. Geldner, *Rigveda, Glossar*, 190.

**Samara** in the sense of ‘battle’ is found in the Kauśitaki Brāhmaṇa,<sup>1</sup> and, according to Geldner,<sup>2</sup> in the Rigveda.<sup>3</sup>

<sup>1</sup> vii. 9; Sāṅkhayana Śrauta Sūtra, xv. 15, 12.

<sup>2</sup> *Rigveda, Glossar*, 190.

<sup>3</sup> vi. 9, 2 (at the sacrifice; cf. *samarya*, iv. 24, 8, etc.).

**Samā** appears originally to have denoted ‘summer,’ a sense which may be seen in a few passages of the Atharvaveda.<sup>1</sup>

<sup>1</sup> i. 35, 4; ii. 6, 1; iii. 10, 9. Cf. Whitney, Translation of the Atharvaveda, 36.

Hence it also denotes more generally ‘season,’ a rare use.<sup>2</sup> More commonly it is simply ‘year’;<sup>3</sup> but in one place the Śatapatha Brāhmaṇa<sup>4</sup> interprets it in the Vajasaneyi Saṃhitā<sup>5</sup> as meaning ‘month,’ a doubtful sense.

<sup>2</sup> Aitareya Brāhmaṇa, iv. 25, 7; Nirukta, ix. 41.

<sup>3</sup> Rv. iv. 57, 7; x. 85, 5, 124, 4; Av. v. 8, 8; vi. 75, 2, etc.

<sup>4</sup> vi. 2, 1, 25.

<sup>5</sup> xxvii. 1, with Mahidhara’s note. See Eggeling, *Sacred Books of the East*, 41, 168, n. 1. Cf. Zimmer, *Altindisches Leben*, 372; Schrader, *Prehistoric Antiquities*, 301.

**Samāna.** See Prāṇa.

Samāna-gotra<sup>1</sup> and Samāna-jana<sup>2</sup> mean ‘belonging to the same family’ and ‘class’ respectively in the Brāhmaṇas. Samāna-bandhu, ‘having the same kin,’ is found in the Rigveda.<sup>3</sup>

<sup>1</sup> Kauśitaki Brāhmaṇa, xxv. 15.

<sup>2</sup> Pañcavimśa Brāhmaṇa, xvi. 6, 9; Lāṭyāyana Śrauta Sūtra, viii. 2, 10.

<sup>3</sup> i. 113, 2; Śatapatha Brāhmaṇa,

iii. 5, 1, 25.

**Samānta** (‘having the same boundary’), ‘neighbour,’ and therefore ‘foe,’ occurs in the Maitrāyaṇī Saṃhitā (ii. 1, 24).

**Sam-iti** denotes an ‘assembly’ of the Vedic tribe. It is already mentioned in the Rigveda,<sup>1</sup> and often later,<sup>2</sup> sometimes in connexion with Sabhā.<sup>3</sup> Ludwig<sup>4</sup> considers that the Samiti included all the people, primarily the *viśah*, ‘subjects,’ but also the Maghavans and Brahmins if they desired, though the Sabhā was their special assembly. This view is not probable, nor is that of Zimmer,<sup>5</sup> that the Sabhā was the village assembly. Hillebrandt appears to be right in holding that Samiti and Sabhā are much the same, the one being the assembly, the other primarily the place of assembly.

<sup>1</sup> i. 95, 8; ix. 92, 6; x. 97, 6; 166, 4; 191, 3.

<sup>2</sup> Av. v. 19, 15; vi. 88, 3; vii. 12, 1; xii. 1, 56, etc.

<sup>3</sup> Av. vii. 12, 1; xii. 1, 56; xv. 9, 2. 3; viii. 10, 5. 6.

<sup>4</sup> Translation of the Rigveda, 3, 253 et seq.

<sup>5</sup> *Altindisches Leben*, 172 et seq.

<sup>6</sup> *Vedische Mythologie*, 2, 124, n. 6.

The king went to the assembly<sup>7</sup> just as he went to the Sabhā. That he was elected there, as Zimmer<sup>8</sup> thinks, is as uncertain as whether he was elected at all (see Rājan). But there are clear signs that concord between king and assembly were essential for his prosperity.<sup>9</sup>

It is reasonable to assume that the business of the assembly was general deliberation on policy of all kinds, legislation so far as the Vedic Indian cared to legislate, and judicial work (*cf.* *Sabhāsadbhāsād*). But of all these occupations there is, perhaps as a result of the nature of the texts, little or no evidence directly available.

The gods had a Samiti, hence called *daivī*, ‘divine,’<sup>10</sup> just as they had a Sabhā.<sup>11</sup>

The assembly disappears as an effective part of government in the Buddhist texts,<sup>12</sup> the Epic,<sup>13</sup> and the law-books.<sup>14</sup>

<sup>7</sup> Rv ix 92, 6; x, 97, 6 (where the reference is hardly to an oligarchy, as Zimmer, 176, 177, holds, but merely to the princes of the blood going to the assembly with the rest).

<sup>8</sup> *Op. cit.*, 175, quoting Av. vi 87 88, with Rv. x. 173, and Av v. 19, 15, with Av. iii. 4, 6.

<sup>9</sup> Av. vi. 88, 3. Roth, St. Petersburg Dictionary, *s.v.* 2, takes Samiti here and in v. 19, 15; Rv. x. 166, 4; 191, 3, to mean ‘union,’ but this is neither necessary nor probable

<sup>10</sup> Rv. x. 11, 8.

<sup>11</sup> Jaiminiya Upaniṣad Brāhmaṇa, ii. 11, 13, 14.

<sup>12</sup> Cf. Bühlér, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 55, on the Parisa.

<sup>13</sup> Hopkins, *Journal of the American Oriental Society*, 13, 148–152, who traces the decay of the old assembly through the aristocratic war council and the secret priestly conclave. It is, of course, very probable that at no time was the Samiti a place where any or much attention was paid to the views of the common man. Princes and great men spoke; the rest approved or disapproved, as in Homeric times and in Germany (*cf.* Lang, *Anthropology and the Classics*, 51 *et seq.*; Tacitus, *Germania*, II. 12, where their general duty of discussion and their criminal jurisdiction are mentioned).

<sup>14</sup> Foy, *Die königliche Gewalt*, 6, 7, 10.

**Sam-idh** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘fuel’ for kindling fire. Geldner<sup>3</sup> inclines to see in one passage<sup>4</sup> the name of a priest, the later Agnidh.

<sup>1</sup> iv. 4, 15; vi. 15, 7; 16, 11; vii. 14, 1;  
x. 12, 2, etc.

<sup>2</sup> Vājasaneyi Samhitā, iii. 4; xx. 25,  
etc.

<sup>3</sup> *Rigveda, Glossar*, 191.

<sup>4</sup> Rv. x. 52, 2.

**Sam-udra** (literally ‘gathering of waters’), ‘ocean,’ is a frequent word in the Rigveda and later. It is of importance in

so far as it indicates that the Vedic Indians knew the sea. This is, indeed, denied by Vivien de Saint Martin,<sup>1</sup> but not only do Max Müller<sup>2</sup> and Lassen<sup>3</sup> assert it, but even Zimmer,<sup>4</sup> who is inclined to restrict their knowledge of the sea as far as possible, admits it in one passage of the Rigveda,<sup>5</sup> and of course later.<sup>6</sup> He points out that the ebb and flow of the sea are unknown, that the mouths of the Indus are never mentioned, that fish is not a known diet in the Rigveda (*cf.* Matsya), and that in many places Samudra is metaphorically used, as of the two oceans,<sup>7</sup> the lower and the upper oceans,<sup>8</sup> etc. In other passages he thinks that Samudra denotes the river Indus when it receives all its Panjab tributaries.<sup>9</sup> It is probable that this is to circumscribe too narrowly the Vedic knowledge of the ocean, which was almost inevitable to people who knew the Indus. There are references to the treasures of the ocean,<sup>10</sup> perhaps pearls or the gains of trade,<sup>11</sup> and the story of Bhujyu seems to allude to marine navigation.

That there was any sea trade with Babylon in Vedic times cannot be proved: the stress laid<sup>12</sup> on the occurrence in the Hebrew Book of Kings<sup>13</sup> of *qof* and *tukhiim*, ‘monkey’ (*kapi*) and ‘peacock,’ is invalidated by the doubtful date of the Book of Kings. There is, besides, little reason to assume an early date for the trade that no doubt developed later, perhaps about 700 B.C.<sup>14</sup>

<sup>1</sup> *Étude sur la géographie du Véda*, 62 et seq. Cf. Wilson, *Rigveda*, I, xli.

<sup>2</sup> *Sacred Books of the East*, 32, 61 et seq., quoting Rv. i. 71, 7; 190, 7; v. 78, 8; vii. 49, 2; 95, 2; x. 58.

<sup>3</sup> *Indische Alterthumskunde*, I<sup>2</sup>, 883.

<sup>4</sup> *Altindisches Leben*, 22 et seq. Cf. Macdonell, *Sanskrit Literature*, I<sup>43</sup>, 144.

<sup>5</sup> vii 95, 2.

<sup>6</sup> Av. iv. 10, 4 (pearlshell); vi. 105, 3 (the outflow, *vi-hvara*, of the ocean); xix. 38, 2; Taittiriya Saṃhitā, vii. 4, 13, 1, etc.

<sup>7</sup> Rv. x. 136, 5. Cf Av. xi. 5, 6.

<sup>8</sup> Rv. vii. 6, 7; x. 98, 5.

<sup>9</sup> See, e.g., Rv. i. 71, 7; iii. 36, 7; 46, 4; v. 85, 6; vi. 36, 3; vii. 95, 2; viii. 16, 2; 44, 25; ix. 88, 6; 107, 9;

108, 16 (where reference is made to streams); or Rv. i. 163, 1; iv. 21, 3; v. 55, 5; viii. 6, 29, where land and Samudra are contrasted.

<sup>10</sup> Cf. Rv. i. 47, 6, vii. 6, 7; ix. 97, 44.

<sup>11</sup> Cf Rv. i. 48, 3; 56, 2; iv. 55, 6; and the general parallelism of the Dioscuri and the Aśvins.

<sup>12</sup> E.g., by Weber, *Indian Literature*, 3.

<sup>13</sup> I Kings x. 22.

<sup>14</sup> See Kennedy, *Journal of the Royal Asiatic Society*, 1898, 241-288; Buhler, *Indische Studien*, 3, 79 et seq.; *Indische Palaeographie*, 17-19, who much exaggerates the antiquity of the traffic; Vincent Smith, *Early History of India*, 25, n.

In the later texts Samudra repeatedly means the sea.<sup>15</sup>

<sup>15</sup> Taittiriya Samhitā, ii. 4, 8, 2; vii. 5, 1, 2. It is described as unfailing in the Aitareya Brāhmaṇa, v. 16, 7 (*cf.* iii. 39, 7); it encircles the earth, *ibid.*, viii. 25, 1. The eastern and western oceans in Śatapatha Brāhmaṇa, i. 6, 3, 11 (*cf.* x. 6, 4, 1), though metaphorical,

probably indicate an acquaintance with both seas, the Indian Ocean and the Arabian Sea.

*Cf.* Hillebrandt, *Vedische Mythologie*, 3, 14-19; Pischel and Geldner, *Vedische Studien*, I, xxiii.

Samrāj in the Rigveda<sup>1</sup> and later<sup>2</sup> means ‘superior ruler,’ ‘sovereign,’ as expressing a greater degree of power than ‘king’ (Rājan). In the Śatapatha Brāhmaṇa,<sup>3</sup> in accordance with its curious theory of the Vājapeya and Rājasūya, the Samrāj is asserted to be a higher authority than a king, and to have become one by the sacrifice of the Vājapeya. There is, however, no trace of the use of the word as ‘emperor’ in the sense of an ‘overlord of kings,’ probably because political conditions furnished no example of such a status, as for instance was attained in the third century B.C. by Aśoka. At the same time Samrāj denotes an important king like Janaka of Videha.<sup>4</sup> It is applied in the Aitareya Brāhmaṇa<sup>5</sup> as the title of the eastern kings. *Cf.* Rājya.

<sup>1</sup> iii. 55, 7, 56, 5, iv. 21, 1; vi. 27, 8; viii. 19, 32.

<sup>2</sup> Vājasaneyi Samhitā, v. 32, xiii. 35; xx. 5, etc.

<sup>3</sup> v. 1, 1, 13. *Cf.* xii. 8, 3, 4; xiv. 1, 3, 8.

<sup>4</sup> Śatapatha Brāhmaṇa, xi. 3, 2, 1, 6; 2, 2, 3; Bṛhadāraṇyaka Upaniṣad, iv. 1, 1; 3, 1. *Cf.* Weber, *Über den Vājapeya*, 8.

<sup>5</sup> viii. 14, 2, 3. The other names are given as follows: For the northerners it is Virāj; for the southerners, Svarāj; for the Satavants, Bhoja; for the middle people (Kuru-Pañcāla, Vaśa, and Uśinara), Rājan simply. This is probably a sound tradition.

Saragh,<sup>1</sup> Saraghā,<sup>2</sup> both denote ‘bee’ in the Brāhmaṇas. See also Sarah.

<sup>1</sup> Satapatha Brāhmaṇa, iii. 4, 3, 14.

<sup>2</sup> Pañcavimśa Brāhmaṇa, xxi. 4, 4; Taittiriya Brāhmaṇa, iii. 10, 10, 1.

Sarayu is mentioned thrice in the Rigveda as the name of a river. Citraratha and Arna are said to have been defeated apparently by the Turvaśas and Yadus who crossed the

Sarayu.<sup>1</sup> Sarayu appears in one passage with Sarasvatī and Sindhu,<sup>2</sup> and in another with Rasā, Anitabhā, and Kubhā.<sup>3</sup> Later, in the post-Vedic period, Sarayū, rarely Sarayu, is the name of a river in Oudh, the modern Sarjū.<sup>4</sup> Zimmer<sup>5</sup> regards this as the river meant in all the Vedic passages, seeing in the last,<sup>3</sup> which may be used as an argument for locating the Sarayu in the Panjab, a reference to the north-east monsoon as well as to the usual monsoon from the west. Hopkins<sup>6</sup> thinks that the Sarayu is to be found in the west, and Ludwig<sup>7</sup> identifies it with the Kurum (Krumu). Vivien de St. Martin considered it to be probably identical with the united course of the Śutudrī (Sutlej) and Vipāś (Beas).

<sup>1</sup> iv. 30, 18. This passage gives no help, because the possibility is open either to suppose that the Turvaśa-Yadu are not mentioned as defeating the Aryans Citraratha and Arṇa, or, if they are, to suppose that they may have come east against the two

<sup>2</sup> x. 64, 9.

<sup>3</sup> v. 53, 9

<sup>4</sup> This is a tributary joining the Gogrā, the great river of Oudh, on the left of its upper course. The name Sarjū is also applied to the Gogrā itself

below Bahramghāt. A branch of the Lower Gogrā, given off on the right, flowing in an old bed of the Gogrā, and falling into the Ganges after passing Ballā, is called the Chhoti (Lesser) Sarjū. Cf. *Imperial Gazetteer of India*, 22, 109; 12, 302 (Gogrā); 23, 418 (Eastern Tons), 26, Plate 31.

<sup>5</sup> *Altindisches Leben*, 17, 45. Cf. Muir, *Sanskrit Texts*, 2<sup>2</sup>, xxv, Max Muller, *Sacred Books of the East*, 32, 323.

<sup>6</sup> *Religions of India*, 34.

<sup>7</sup> Translation of the Rigveda, 3, 280.

Saras denotes 'lake' in the later Saṁhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup>

<sup>1</sup> Vājasaneyi Saṁhitā, xxiii. 47. 48; xxx. 16.

<sup>2</sup> Aitareya Brāhmaṇa, iii. 33, 6;

Śatapatha Brāhmaṇa, xii. 5, 4, 9, Chāndogya Upaniṣad, viii. 5, 3.

Sarasvatī<sup>1</sup> is the name of a river frequently mentioned in the Rigveda and later. In many passages<sup>2</sup> of the later texts it is certain the river meant is the modern Sarasvatī, which loses

<sup>1</sup> Literally, 'abounding in pools,' perhaps with reference to its condition when the water was low. The name corresponds phonetically to the Iranian Haraqatū (the modern Helmand).

<sup>2</sup> Taittiriya Saṁhitā, vii. 2, 1, 4; Pañcavīra Brāhmaṇa, xxv. 10, 1;

Kauśitaki Brāhmaṇa, xii. 2, 3; Śatapatha Brāhmaṇa, i. 4, 1, 14; Aitareya Brāhmaṇa, ii. 19, 1, 2; probably Av. vi. 30, 1. This list is according to Roth's view, St. Petersburg Dictionary, s.v. 3c.

itself in the sands of Patiala (see *Vinaśana*). Even Roth<sup>3</sup> admits that this river is intended in some passages of the Rigveda. With the Drṣadvatī<sup>4</sup> it formed the western boundary of Brahmāvarta (see *Madhyadeśa*). It is the holy stream of early Vedic India. The Sūtras<sup>5</sup> mention sacrifices held on its banks as of great importance and sanctity.

In many other passages of the Rigveda,<sup>6</sup> and even later,<sup>7</sup> Roth held that another river, the *Sindhu* (Indus), was really meant: only thus could it be explained why the Sarasvatī is called the 'foremost of rivers' (*nadītamā*),<sup>8</sup> is said to go to the ocean,<sup>9</sup> and is referred to as a large river, on the banks of which many kings,<sup>10</sup> and, indeed, the five tribes, were located.<sup>11</sup> This view is accepted by Zimmer<sup>12</sup> and others.<sup>13</sup>

On the other hand, Lassen<sup>14</sup> and Max Müller<sup>15</sup> maintain the identity of the Vedic Sarasvatī with the later Sarasvatī.<sup>16</sup> The latter is of opinion that in Vedic times the Sarasvatī was as large a stream as the Sutlej, and that it actually reached the

<sup>3</sup> Rv. iii. 23, 4 (where the Drṣadvatī appears), x. 64, 9, 75, 5 (where the Sindhu also is mentioned).

<sup>4</sup> Probably the modern Chautang, which flows to the east of Thanesar. Cf. Oldham, *Journal of the Royal Asiatic Society*, 25, 58; *Imperial Gazetteer of India*, 26, Plate 32.

<sup>5</sup> Kātyāyana Śrauta Sūtra, xii. 3, 20; xxiv. 6, 22; Lāṭyāyana Śrauta Sūtra, x. 15, 1; i8, 13; 19, 4; Āśvalāyana Śrauta Sūtra, xii. 6, 2, 3; Śāṅkhāyana Śrauta Sūtra, xiii. 29.

<sup>6</sup> i. 89, 3; 164, 19; ii. 41, 16 *et seq.*, 30, 8, 32, 8; iii. 54, 13, v. 42, 12; 43, 11; 46, 2, vi. 49, 7; 50, 12, 52, 6; vii. 9, 5; 36, 6; 39, 5; 40, 3; viii. 21, 17, 54, 4; x. 17, 7; 30, 12; 131, 5; 184, 2.

<sup>7</sup> Av. iv. 4, 6, v. 23, 1; vi. 3, 2, 89, 3; vii. 68, 1; xiv. 2, 15. 20; xvi. 4, 4; xix. 32, 9; Taittirīya Saṃhitā, i. 8, 13, 3; Vājasaneyi Saṃhitā, xix. 93; xxxiv. 11; Satapatha Brāhmaṇa, i. 6, 2, 4; xi. 4, 3, 3; xii. 7, 1, 12; 2, 5; Br̥hadāraṇyaka Upaniṣad, vi. 3, 8. These passages should all be classed in n. 2.

<sup>8</sup> Rv. ii. 41, 16.

<sup>9</sup> Rv. vi. 61, 2 8, vii. 96, 2 .

<sup>10</sup> Rv. viii. 21, 18.

<sup>11</sup> Rv. vi. 61, 12.

<sup>12</sup> *Altindisches Leben*, 5-10.

<sup>13</sup> E.g., Griffith, *Hymns of the Rigveda*, i. 60; 2, 90, etc.; Ludwig, Translation of the Rigveda, 3, 201, 202.

<sup>14</sup> *Indische Alterthumskunde*, 1<sup>2</sup>, 118.

<sup>15</sup> *Sacred Books of the East*, 32, 60.

<sup>16</sup> In the enumeration of rivers (evidently from east to west) in Rv. x. 75, 5, Gaṅgā, Yamunā, Sarasvatī, Śutudrī, the Sarasvatī comes between the Jumna and the Sutlej, the position of the modern Sarsuti (Saraswati), which, flowing to the west of Thanesar, is joined in Patiala territory by a more westerly stream, the Ghaggar, and, passing Sirsa, is lost in the desert at Bhatnair; but a dry river bed (Hakra or Ghaggar) can be traced from that point to the Indus. See *Imperial Gazetteer of India*, 26, Plate 32. Cf. also Oldham, *Journal of the Royal Asiatic Society*, 25, 49-76.

sea either after union with the Indus or not, being the 'iron citadel,' as the last boundary on the west, a frontier of the Panjab against the rest of India. There is no conclusive evidence of there having been any great change in the size or course of the Sarasvatī, though it would be impossible to deny that the river may easily have diminished in size. But there are strong reasons to accept the identification of the later and the earlier Sarasvatī throughout. The insistence on the divine character of the river is seen in the very hymn<sup>17</sup> which refers to it as the support of the five tribes, and corresponds well with its later sacredness. Moreover, that hymn alludes to the Pārāvatas, a people shown by the later evidence of the Pañcavimśa Brāhmaṇa<sup>18</sup> to have been in the east, a very long way from their original home, if Sarasvatī means the Indus. Again, the Pūrus, who were settled on the Sarasvatī,<sup>19</sup> could with great difficulty be located in the far west. Moreover, the five tribes might easily be held to be on the Sarasvatī, when they were, as they seem to have been, the western neighbours of the Bharatas in Kurukṣetra, and the Sarasvatī could easily be regarded as the boundary of the Panjab in that sense. Again, the 'seven rivers' in one passage<sup>20</sup> clearly designate a district: it is most probable that they are not the five rivers with the Indus and the Kubhā (Cabul river), but the five rivers, the Indus and the Sarasvatī. Nor is it difficult to see why the river is said to flow to the sea: either the Vedic poet had never followed the course of the river to its end, or the river did actually penetrate the desert either completely or for a long distance, and only in the Brāhmaṇa period was its disappear-

<sup>17</sup> Rv. ii. 41, 16 (*devitame*).

<sup>18</sup> See Pārāvata, and cf. Br̄ṣaya.

<sup>19</sup> Rv. vii. 95, 96. Ludwig, *op. cit.*, 3, 175, admits that the Indus cannot be meant here. See Hillebrandt, *Vedische Mythologie*, I, 115.

<sup>20</sup> Rv. viii. 24, 27. The connexion of Sarasvatī and the seven rivers is rather vague. In Rv. viii. 54, 4, Sarasvatī and the seven rivers are separately invoked, and in vi. 61, 10, 12, she is referred to as 'seven-sistered' (*supta-*

*svasā*). In vii. 36, 6, she is called the 'seventh,' which makes the Sarasvatī one of the rivers. If the former passages are to be treated as precise, then *suptasvasā* may be considered to show that the Sarasvatī was outside the river system (which would then be Indus, Kubhā, and the five rivers of the Panjab; see *Sapta Sindhavah*); but the expression may be loosely meant for one of seven sisters.

ance in the desert found out. It is said, indeed, in the Vājasaneyi Saṃhitā<sup>21</sup> that the five rivers go to the Sarasvatī, but this passage is not only late (as the use of the word Deśa shows), but it does not say that the five rivers meant are those of the Panjab. Moreover, the passage has neither a parallel in the other Saṃhitās, nor can it possibly be regarded as an early production; if it is late it must refer to the later Sarasvatī.

Hillebrandt,<sup>22</sup> on the whole, adopts this view of the Sarasvatī,<sup>23</sup> but he also sees in it, besides the designation of a mythical stream, the later Vaitaraṇī,<sup>24</sup> as well as the name of the Arghandab in Arachosia.<sup>25</sup> This opinion depends essentially on his theory that the sixth Maṇḍala of the Rigveda places the scene of its action in Iranian lands, as opposed to the seventh Maṇḍala: it is as untenable as that theory itself.<sup>26</sup> Brunnhofer<sup>27</sup> at one time accepted the Iranian identification, but later<sup>28</sup> decided for the Oxus, which is quite out of the question. See also Plakṣa Prāsravāṇa.

<sup>21</sup> xxxiv. II.

<sup>22</sup> *Vedische Mythologie*, I, 99 et seq., 3, 372-378.

<sup>23</sup> He sees this sense in the Rigveda everywhere, except in the passages indicated in notes 24 and 25.

<sup>24</sup> vii. 95, 6; x. 17, 7; Av. vii. 68, 2; xiv. 2, 20; Pañcavīṇśa Brāhmaṇa, xxxv. 10, II.

<sup>25</sup> Rv. vi. 49, 7, 6r; possibly Vājasaneyi Saṃhitā, xxxiv. II.

<sup>26</sup> See Divodāsa.

<sup>27</sup> Bezzenger's *Beiträge*, 10, 261, n. 2.

<sup>28</sup> *Iran und Turan*, 127.

*Cf.* Muir, *Sanskrit Texts*, 5, 337 et seq.; Macdonell, *Sanskrit Literature*, 141, 142; *Vedic Mythology*, pp. 86-88; von Schroeder, *Indiens Literatur und Cultur*, 84, 164.

Sarā in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes 'bee.' *Cf. Saraghā.*

<sup>1</sup> i. 112, 21.

<sup>2</sup> Taittiriya Saṃhitā, v. 3, 12, 12; Satapatha Brāhmaṇa, xiii. 3, 1, 4. The stem is given as Sarāṭ in the Uṇādi-

sūtra, I, 133; but Saragh shows that Sarah must be meant (*cf.* Macdonell, *Vedic Grammar*, p. 238, n. 2).

*Cf.* Zimmer, *Altindisches Leben*, 97.

Sarit denotes 'stream' in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> iv. 58, 6; vii. 70, 2; Av. xii. 2, 4r; Vājasaneyi Saṃhitā, xxxiv. II, Taittiriya Brāhmaṇa, i. 2, 1, 11, etc.

Sarīṣṛpa denotes in the Rigveda,<sup>1</sup> and often later,<sup>2</sup> any ‘creeping animal’ or ‘reptile.’

<sup>1</sup> x. 162, 3.

<sup>2</sup> Av. iii. 10, 6; ix. 7, 1; 48, 3, etc.

Sarpa, ‘serpent,’ occurs once in the Rigveda,<sup>1</sup> where Ahī is the usual word, but often later.<sup>2</sup>

<sup>1</sup> x. 16, 6.

<sup>2</sup> Av. x. 4, 23; xi. 3, 47; Taittiriya

| Samhitā, i. 5, 4, 1; iii. 1, 1, 1,  
etc.

Sarpa-rājñī, ‘serpent-queen,’ is the alleged authoress of a hymn of the Rigveda<sup>1</sup> according to the Taittiriya Samhitā.<sup>2</sup>

<sup>1</sup> x. 189.

<sup>2</sup> i. 5, 4, 1, vii. 3, 1, 3; Taittiriya

| Brāhmaṇa, i. 4, 6, 6, ii. 2, 6, 1;  
Aitareya Brāhmaṇa, v. 23, 1. 2.

Sarpa-vidyā, the ‘science of snakes,’ is enumerated in the Śatapatha Brāhmaṇa among branches of learning. It must have been reduced to fixed rules, since a section (*parvan*) of it is referred to as studied. The Gopatha Brāhmaṇa<sup>2</sup> has the form Sarpa-veda.

<sup>1</sup> xiii. 4, 3, 9. Cf. Śāṅkhāyana Śrauta Sūtra, xvi. 2, 25. The Āśvalāyana Śrauta Sūtra, x. 7, 5, has Visa-vidyā,

<sup>2</sup> 4; 2, 1; 4, 1; 7, 1) has sarpa-devajana-vidyā.

<sup>2</sup> i. 1, 10 Cf. Eggeling, *Sacred Books of the East*, 44, 367, n. 3.

Sarpi Vātsi (‘descendant of Vatsa’) is the name of a teacher in the Aitareya Brāhmaṇa.<sup>1</sup>

<sup>1</sup> vi. 24, 15. Aufrecht, *Aitareya Brāhmaṇa*, 424, takes the name to be Sarpir. | The point is, of course, doubtful, since the word occurs in the nominative only.

Sarpis denotes ‘melted butter,’ whether in a liquid or solidified condition, and not differing from Ghṛta according to the St. Petersburg Dictionary. Roth there rejects the definition cited by Sāyaṇa in his commentary on the Aitareya Brāhmaṇa,<sup>1</sup> which discriminates Sarpis as the liquid and Ghṛta as the solid condition of the butter. The word is repeatedly mentioned in the Rigveda<sup>2</sup> and later.<sup>3</sup>

<sup>1</sup> i. 3, 5.

<sup>2</sup> i. 127, 1; v. 6, 9; x. 18, 7.

<sup>3</sup> Av. i. 15, 4; ix. 6, 41; x. 9, 12;

| xii. 3, 45; Taittiriya Samhitā, ii. 3, 10, 1, etc.

Sarva-caru is found in a passage of the Aitareya Brāhmaṇa<sup>1</sup> and of the Kauśītaki Brāhmaṇa,<sup>2</sup> where the gods are referred to as holding a sacrifice *sarvacarau*. The word is the name of a man according to the St. Petersburg Dictionary; the name of a place<sup>3</sup> seems possible, or even a mere adjective may be meant.<sup>4</sup>

<sup>1</sup> vi. 1, 1.

<sup>2</sup> xxix. 1.

<sup>3</sup> Sāyaṇa on Aitareya Brāhmaṇa,  
*loc. cit.*

<sup>4</sup> Aufrecht, *Aitareya Brāhmaṇa*, 425, n. 1, who suggests that *yajñe* is to be supplied.

Sarva-vedasa denotes in the later Saṁhitās and the Brāhmaṇas either a sacrifice in which the sacrificer gives his all to the priests,<sup>1</sup> or the whole property of a man.<sup>2</sup>

<sup>1</sup> Taittirīya Brāhmaṇa, i. 4, 7, 7, Kauśītaki Brāhmaṇa, xxv. 14, Pañcavimśa Brāhmaṇa, ix. 3, 1.

<sup>2</sup> Taittirīya Saṁhitā, vii. 1, 1, 3;

Taittirīya Brāhmaṇa, iii. 2, 8, 1; Pañcavimśa Brāhmaṇa, vi. 7, 15, Śatapatha Brāhmaṇa, iv. 6, 1, 15, etc.

Sarṣapa, denoting ‘mustard’ or ‘mustard seed,’ occurs only a few times in later Vedic texts.<sup>1</sup>

<sup>1</sup> Chāndogya Upaniṣad, iii. 14, 3. Cf. Śaṅkhyā Brāhmaṇa, v. 2; Śāṅkhāyana Srauta Sūtra, iv. 15, 8, etc. It is common in the later language.

Salā-vṛkī. See Sālāvṛka.

Salila-vāta occurs in the Yajurveda Saṁhitās<sup>1</sup> as an adjective meaning ‘favoured with a wind from the water.’<sup>2</sup> It probably refers to the wind from the ocean, the south-west monsoon.<sup>3</sup>

<sup>1</sup> Taittirīya Samhitā, iv. 4, 12, 3, Kāṭhaka Samhitā, xxiv. 4; Maitrāyaṇī Samhitā, iii. 16, 4.

<sup>2</sup> Or, according to the commentator, *salilākhyena vāta - viśeṣena anugṛhitāḥ*, ‘favoured by a kind of wind called Salila.’

<sup>3</sup> Indian Empire, 1, 110. The mon-

soon is little noted in the Vedic texts, except in so far as the Marut hymns may be deemed to be a description of the monsoon. See Rv. 1 19, 7; 37, 6 et seq.; 38, 8; 64, 8; 88, 5; v. 83, 1 et seq., 85, 4; Zimmer, *Altindisches Leben*, 42-44.

Salva is the name of a people mentioned in a passage of the Śatapatha Brāhmaṇa,<sup>1</sup> which records a boast by Śyāparṇa Sāyakāyana that if a certain rite of his had been completed, his race would have been the nobles, Brahmins, and peasants of the Salvas, and even as it was his race would surpass the Salvas. This people appears also to be alluded to as Sālvīḥ (*prajāḥ*) in the Mantra Pāṭha,<sup>2</sup> where they are said to have declared that their king was Yaugandhari when they stayed their chariots<sup>3</sup> on the banks of the Yamunā. There is later evidence<sup>4</sup> indicating that the Sālvas or Śālvas were closely connected with the Kuru-Pañcālas, and that apparently some of them, at least, were victorious near the banks of the Yamunā. There is no good evidence to place them in the north-west in Vedic times.<sup>5</sup>

<sup>1</sup> x. 4, 1, 10

<sup>2</sup> ii. 11, 12.

<sup>3</sup> Winteritz, *Mantra-pāṭha*, xlvi-xlvii, sees in the verse an allusion to the Sālva women turning round the wheel (? spinning - wheel). But a reference to a warlike raid seems more plausible.

<sup>4</sup> Mahābhārata, iv. 1, 12; viii 44 (45), 14. The Yugandharas are also referred to in a Kārikā quoted in the Kāśikā Vṛtti on Pāṇini, iv 1, 173.

<sup>5</sup> Cf. Weber, *Indische Studien*, i, 215. Later, they may have been found in Rājasthān, Lassen, *Indische Alterthumskunde*, 1<sup>2</sup>, 760.

Savya-ṣṭhā,<sup>1</sup> Savya-ṣṭhṛ,<sup>2</sup> Savye-ṣṭha,<sup>3</sup> and Savya-stha<sup>4</sup> are all various forms of the word for 'car-fighter,' as opposed to Sārathi, 'charioteer,' showing that, as was natural, the fighter stood on the left of the driver. The commentators<sup>5</sup> are inclined to see in the Savyaṣṭhā merely another 'charioteer,' but this is quite unjustifiable,<sup>6</sup> and is perhaps due to later caste prejudice against a Śūdra charioteer.

<sup>1</sup> Av. viii. 8, 23.

<sup>2</sup> Satapatha Brāhmaṇa, v. 2, 4, 9;

<sup>3</sup> 3, 1, 8; 4, 3, 17, 18

<sup>4</sup> Taittiriya Brāhmaṇa, i. 7, 9, 1.

<sup>5</sup> Kāṇva recension of the Śatapatha Brāhmaṇa, Eggeling, *Sacred Books of the East*, 41, 62, n. 1; Maitrāyaṇī Samitī, iv. 3, 8.

<sup>6</sup> On Śatapatha Brāhmaṇa, v. 3, 1, 8; Taittiriya Brāhmaṇa, *loc. cit.*

Eggeling, *loc. cit.*, Hopkins, *Journal of the American Oriental Society*, 13, 235.

Cf. Zimmer, *Altindisches Leben*, 296.

Sasa in the Rigveda<sup>1</sup> denotes 'herb' or 'grass.'<sup>1</sup> The word is also applied to the Soma plant<sup>2</sup> and the sacrificial straw.<sup>3</sup>

<sup>1</sup> i. 51, 3; x. 79, 3.

<sup>2</sup> iii. 5, 6; iv. 5, 7, etc.

<sup>3</sup> v. 21, 4.

Sasarpārī is a word occurring in two curious verses of the Rigveda.<sup>1</sup> According to a later interpretation,<sup>2</sup> it designates a particular kind of skill in speech which Viśvāmitra obtained from Jamadagni. What it was is quite uncertain.

<sup>1</sup> iii. 53, 15. 16.

<sup>2</sup> Brhaddevatā, iii. 113, with Macdonell's notes.  
Cf. Geldner, *Vedische Studien*, 2, 159.

Sasya in the Atharvaveda<sup>1</sup> and later<sup>2</sup> regularly denotes 'corn' generally. It corresponds to the Avestan *hahya*. See Kṛṣṇa.

<sup>1</sup> vii. 11, 1; viii. 10, 24.

<sup>2</sup> Taittirīya Samhitā, iii. 4, 3, 3; | Samhitā, iv. 2, 2, etc.

Cf Schrader, *Prehistoric Antiquities*, 284.

Saha in the Atharvaveda<sup>1</sup> is, according to Roth,<sup>2</sup> the name of a plant, but Bloomfield<sup>3</sup> thinks the word is only an adjective meaning 'mighty.'

<sup>1</sup> xi. 6, 15. Cf Sāmavīdhāna Brāhmaṇa, ii. 6, 10.

Cf Whitney, Translation of the Atharvaveda, 642; Zimmer, *Altindisches Leben*, 72.

<sup>2</sup> St. Petersburg Dictionary, s.v. 2b.

<sup>3</sup> *Hymns of the Atharvaveda*, 648.

Saha-deva is the name of a prince in the Rigveda,<sup>1</sup> where he is victorious over the Simyus and Dasyus. It is quite probable that he is identical with King Sahadeva Sārṇjaya, who is mentioned in the Śatapatha Brāhmaṇa<sup>2</sup> as having once been called Suplan Sārṇjaya, and as having changed his name because of his success in performing the Dākṣayana sacrifice. In the Aitareya Brāhmaṇa<sup>3</sup> he is mentioned with Somaka Sahadevya, who also appears in the Rigveda.<sup>4</sup>

<sup>1</sup> i. 100, 17.

<sup>2</sup> ii. 4, 4, 3. 4. Cf. xii. 8, 2, 3.

<sup>3</sup> vii. 34, 9.

<sup>4</sup> iv. 15, 7 et seq.

Cf. Zimmer, *Altindisches Leben*, 132; Hillebrandt, *Vedische Mythologie*, 1, 105, 106.

Saha-devī is the name of a plant in the Atharvaveda<sup>1</sup> according to the reading of the commentary.

<sup>1</sup> vi. 59, 2. Cf. Grill, *Hundert Lieder*, 2, 163; Whitney, Translation of the Atharvaveda, 325; Bloomfield, *Hymns of the Atharvaveda*, 490, who does not accept

this reading. A plant called Sahadeva occurs in the Sāmavīdhāna Brāhmaṇa, ii. 6, 10.

**Sahamāna** is the name of a plant in the Atharvaveda (ii. 25, 2; iv. 17, 2; viii. 2, 6; 7, 5).

**Saho-jit.** See *Jaitrāyaṇa*.

**Sāṃvaraṇi** is found in the Rigveda<sup>1</sup> in one passage, where it naturally seems to be a patronymic ('descendant of Sāṃvaraṇa') of Manu. According to Bloomfield,<sup>2</sup> it is a corruption for **Sāvarṇi**, a reference to Manu's birth from the *savarnā*, 'similar' female who was substituted for Saranyū according to the legend (see *Manu*). This is possible, but not certain. Scheftelowitz<sup>3</sup> thinks that the reading of the Kaśmir manuscript of the Rigveda, which has *sāṃvaraṇam*, 'found on the sacrificial ground,' as an epithet of Soma, is to be preferred. But this seems quite improbable.<sup>4</sup> We must either recognize a real man called Manu Sāṃvaraṇi; or take Manu as one name, Sāṃvaraṇi as another; or admit that Manu Sāṃvaraṇi is simply Manu with a patronymic derived from an unknown legend.

<sup>1</sup> viii. 51, 1.

<sup>2</sup> *Journal of the American Oriental Society*, 15, 180, n

<sup>3</sup> *Die Apokryphen des Rgveda*, 38

<sup>4</sup> See Oldenberg, *Göttingische Gelehrte Anzeigen*, 1907, 237.

**Sākam-aśva Devarāta** is the name of a teacher, a pupil of **Viśvāmitra**, in the *Vamśa* (list of teachers) which concludes the **Śāṅkhāyana Āraṇyaka** (xv. 1).

**Sāṃkṛti-putra** ('son of a female descendant of Sāṃkṛta') is the name of a teacher, a pupil of **Ālambāyanīputra**<sup>1</sup> or **Ālambī-putra**,<sup>2</sup> in the last *Vamśa* (list of teachers) of the **Bṛhadāraṇyaka Upaniṣad**.

<sup>1</sup> *Bṛhadāraṇyaka Upaniṣad*, vi. 5, 2 Kāṇva.    <sup>2</sup> *Ibid.*, vi. 4, 32 Mādhyamdina.

**Sāṃkṛtya**, 'descendant of Sāṃkṛti,' is the name of a teacher whose pupil was **Pārāśarya** in the first two *Vamśas* (lists of teachers) in the *Mādhyamdina* recension of the **Bṛhadāraṇyaka Upaniṣad**.<sup>1</sup>

<sup>1</sup> ii. 5, 20, iv. 5, 26. A **Sāṃkṛtya** occurs also in the **Taittirīya Prātiśākhya**, viii. 21, x. 21, xvi. 16.

Sācī-guṇa is mentioned, apparently as a place in the territory of the Bharatas, in a verse occurring in the Aitareya Brāhmaṇa.<sup>1</sup> Leumann,<sup>2</sup> however, thinks an epithet of Indra, Sācīgu, may be meant.

<sup>1</sup> viii. 23, 4.

<sup>2</sup> Zeitschrift der Deutschen Morgen-

ländischen Gesellschaft, 48, 80, n. 5. This conjecture seems improbable.

Sāmjīvī-putra, ‘son of Sāmjīvī,’ is the name of a teacher who appears in the Vamśa (list of teachers) at the end of the tenth Kāṇḍa of the Śatapatha Brāhmaṇa,<sup>1</sup> and at the end of the fourteenth Kāṇḍa in the Kāṇva recension,<sup>2</sup> as a pupil of Māṇḍukāyani. In the Vamśas at the end of the Bṛhadāraṇyaka Upaniṣad in both recensions<sup>3</sup> he is given as a pupil of Prāśnīputra Āsurivāsin. It seems clear that he united in himself two lines of teachers—that of the tradition of the fire-cult from Śāṇḍilya, and that of the tradition of Yājñavalkya.

<sup>1</sup> x. 6, 5, 9.

<sup>2</sup> Brhadāraṇyaka Upaniṣad, vi. 5, 4 Kāṇva.

<sup>3</sup> Ibid., vi. 4, 32 (Mādhyamīdina= vi. 5, 2 Kāṇva).

Cf. Eggeling, *Sacred Books of the East*, 12, xxiv et seq.; Weber, *Indian Literature*, 131

Sāti Auṣṭrākṣi (‘descendant of Uṣṭrākṣa’) is the name of a teacher in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

Sātya-kāmi (‘descendant of Satyakāma’) is the patronymic of Keśin in the Taittirīya Saṃhitā (ii. 6, 2, 3).

Sātya-kīrti is the name of a school of teachers mentioned in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 32, 1).

Sātya-yajñā (‘descendant of Saryayajñā’) is the name of a teacher in the Śatapatha Brāhmaṇa (iii. 1, 1, 4).

i. Sātya-yajñi (‘descendant of Satyayajñā’) is the patronymic of Somaśuṣma in the Śatapatha Brāhmaṇa (xi. 6, 2, 1. 3; xiii. 4, 2, 4; 5, 3, 9).

2. *Sātya-yajñī* is the name of a school of teachers mentioned in the *Jaiminīya Upaniṣad Brāhmaṇa* (ii. 4, 5) with the *Śailanas* and the *Kārīradis*.

*Sātya-havya* ('descendant of Satyahavya') is the patronymic of a *Vāsiṣṭha* who is mentioned as a contemporary of *Atyarāti Jānamṛtapi* in the *Aitareya Brāhmaṇa* (viii. 23, 9), and of *Devabhāga* in the *Taittirīya Saṃhitā* (vi. 6, 2, 2).

*Sātrājita* ('descendant of Satrājit') is the patronymic of *Śatānīka*.<sup>1</sup>

<sup>1</sup> *Aitareya Brāhmaṇa*, viii. 21, 5; *Śatapatha Brāhmaṇa*, xiii. 5, 4, 19. 21.

*Sātrā-sāha* ('descendant of Satrāsāha') is the patronymic of *Śona*.

<sup>1</sup> *Śatapatha Brāhmaṇa*, xiii. 5, 4, 16. 18.

*Sādin* in the Atharvaveda<sup>1</sup> denotes the 'rider' of a horse as opposed to *a-sāda*, 'pedestrian.' An *aśva-sādin*, 'horse-rider,' is known to the *Vājasaneyi Saṃhitā*.<sup>2</sup> The *Taittirīya Brāhmaṇa*<sup>3</sup> and the *Rigveda*<sup>4</sup> itself contain clear references to horse-riding, while the *Aitareya Āraṇyaka*<sup>5</sup> refers to mounting a horse sideways. *Āśvalāyana*<sup>6</sup> knows *sādya* as a 'riding horse' opposed to *vahya*, a 'draught animal.'

<sup>1</sup> xi. 10, 24.

<sup>6</sup> *Sūtra*, ix. 9, 14.

<sup>2</sup> xxx. 13.

*Cf.* Zimmer, *Altindisches Leben*, 230, 295, 296; Max Müller, *Sacred Books of the East*, 32, 358; Keith, *Aitareya Āraṇyaka*, 177; Weber, *Proceedings of the Berlin Academy*, 1898, 564.

<sup>3</sup> iii. 4, 7, 1.

<sup>4</sup> i. 162, 17; v. 61, 3. *Cf.* i. 163, 9.

<sup>5</sup> i. 2, 4; *Śatapatha Brāhmaṇa*, vii. 3, 2, 17.

*Sādhāraṇī* in one passage of the *Rigveda*<sup>1</sup> seems to refer not so much to an *uxor communis*, like *Draupadī* in the Epic, as Max Müller<sup>2</sup> suggests, but to a courtezan.

<sup>1</sup> i. 167, 4.

Muir, *Sanskrit Texts*, 5, 461; Pischel

<sup>2</sup> *Sacred Books of the East*, 32, 277.

and Geldner, *Vedische Studien*, 1, xxv.

*Cf.* Zimmer, *Altindisches Leben*, 332;

Sāpta in the Rigveda<sup>1</sup> may be a proper name, but the sense is quite uncertain.

<sup>1</sup> viii. 55, 5. Cf. Ludwig, Translation of the Rigveda, 5, 552; Griffith, *Hymns of the Rigveda*, 2, 266.

Sāptaratha-vāhani ('descendant of Saptarathavāhana') is the patronymic of a teacher, a pupil of Śāṇḍilya, in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> x. 1, 4, 10. 11. Cf. Weber, *Indische Studien*, 1, 259, n.

Sāpya or Sāyya is the patronymic of Namī in the Rigveda (vi. 20, 6).

Sāma-veda, 'the Veda of the Sāman chants,' is the name of a collection of verses for chanting, often mentioned in the Brāhmaṇas.<sup>1</sup> The Sāman itself is repeatedly referred to in the Rigveda,<sup>2</sup> and the triad Ṛc, Yajus, and Sāman is common from the Atharvaveda onwards.<sup>3</sup> These texts know also the Sāma-ga, the 'Sāman-chanter,'<sup>4</sup> who occurs later.<sup>5</sup>

<sup>1</sup> Taittirīya Brāhmaṇa, iii. 12, 9, 1; Aitareya Brāhmaṇa, v. 32, 1, Śatapatha Brāhmaṇa, xi. 5, 8, 3; xii. 3, 4, 9; Aitareya Āraṇyaka, iii. 2, 3; Bṛhadāraṇyaka Upaniṣad, i. 5, 13 (Mādhyamādina = i. 5, 5 Kāṇva); ii. 4, 10; iv. 1, 6 (= iv. 1, 2), 5, ix; Chāndogya Upaniṣad, i. 3, 7; iii. 3. 1. 2; 15, 7; vii. 1, 2. 4; 2, 1; 7, 1, etc.

<sup>2</sup> i. 62, 2; 107, 2, 164, 24, etc. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 38, 439 et seq.

<sup>3</sup> x. 7, 14; xi. 7, 5; Vājasaneyi Saṃhitā, xxxiv. 5, etc.

<sup>4</sup> Rv. ii. 43, 1; x. 107, 6; Av. ii. 12, 4.

<sup>5</sup> Aitareya Brāhmaṇa, ii. 22, 3; 37, 4; iii. 4, 1.

Sāma-śravas ('famed for chants') occurs in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup> According to Max Müller,<sup>2</sup> the word is an epithet of Yajñavalkya, but Böhtlingk<sup>3</sup> takes it as the name of a pupil of that teacher.

<sup>1</sup> iii. 1, 3.

<sup>2</sup> *Sacred Books of the East*, 15, 121.

<sup>3</sup> Translation, 36.

Sāma-śravasa ('descendant of Sāmaśravas') is the patronymic of Kuśitaka in the Pañcavimśa Brāhmaṇa (xvii. 4, 3).

**Sāmudri** ('descendant of *Samudra*') is the name of a mythical sage, *Aśva*, in the *Śatapatha Brāhmaṇa* (xiii. 2, 2, 14).

**Sāmmada** ('descendant of *Sāmmada*') is the patronymic of the mythical *Matsya* in the *Śatapatha Brāhmaṇa* (xiii. 4, 3, 12).

**Sāmrājya.** See *Samrāj* and *Rājya*.

**Sāya**<sup>1</sup> denotes 'evening' in the Rigveda and later, usually appearing in the adverbial form *Sāyam*,<sup>2</sup> 'in the evening.' Cf. *Ahar*.

<sup>1</sup> *Taittiriya Brāhmaṇa*, i. 5, 3, 3; *Kauśītaki Brāhmaṇa*, ii. 8, *Śatapatha Brāhmaṇa*, vii. 3, 2, 18. | iv. 11, 12, viii. 6, 10, etc. Cf. *Sāyam-prātar*, 'morning and evening,' Av. iii. 30, 7, xix. 39, 2, etc.

<sup>2</sup> *Rv.* v. 77, 2; x. 146, 4; Av. iii. 12, 3;

i. **Sāyaka** denotes 'arrow' in the Rigveda (ii. 33, 10; iii. 53, 23; x. 48, 4).

2. **Sāyaka Jāna-śruteya** ('descendant of *Janaśruta*') *Kāṇḍviya* is the name of a teacher, a pupil of *Janaśruta Kāṇḍviya*, in the *Jaiminīya Upaniṣad Brāhmaṇa* (iii. 40, 2).

**Sāyakāyana** ('descendant of *Sāyaka*') is the patronymic of *Śyāparṇa* in the *Śatapatha Brāhmaṇa*,<sup>1</sup> and also of a teacher, a pupil of *Kauśikāyani* in the second *Vamśa* (list of teachers) in the *Bṛhadāraṇyaka Upaniṣad*.<sup>2</sup>

<sup>1</sup> x. 3, 6, 10; 5, 2, 1.      <sup>2</sup> iv. 5, 27 (*Mādhyāndina* = iv. 6, 3 *Kāṇva*).

**Sāyya.** See *Sāpya*.

**Sārathi** denotes the 'charioteer' as opposed to the 'warrior' (**Savyaṣṭhā**) in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 55, 7, 144, 3; ii. 19, 6; vi. 20, 5; 57, 6, x. 102, 6. | i. 7, 9, 1; *Māitrāyaṇī Samhitā*, iv. 3, 8, etc.

<sup>2</sup> Av. xv. 2, 1; *Taittiriya Brāhmaṇa*, | Cf. Zimmer, *Altindisches Leben*, 296.

Sārameya, 'descendant of Saramā,' Indra's mythical dog, is applied to a dog on earth in the Rigveda,<sup>1</sup> as also to the dogs of Yama.<sup>2</sup>

<sup>1</sup> vii. 55, 2 (unless that passage be deemed to refer to the souls of the departed).

<sup>2</sup> x. 14, 10.

Sārñjaya is found in the Rigveda<sup>1</sup> in a Dānastuti ('praise of gifts') where the word probably denotes the 'Srñjaya king' rather than a 'descendant of Srñjaya.' According to the Śāṅkhāyana Śrauta Sūtra,<sup>2</sup> he was Prastoka, mentioned in the same hymn, but this conclusion is not very cogent. He was clearly a patron of the Bharadvājas. The same epithet belongs to Sahadeva, *alias* Suplan.

<sup>1</sup> vi. 47, 25.

<sup>2</sup> xvi. 11, 11

Cf. Hillebrandt, *Vedische Mythologie*,

3 Satapatha Brāhmaṇa, ii. 4, 4, 4; | i, 104, 105.  
xii. 8, 2, 3

Sārpa-rājñī in the Pañcavimśa (iv. 9, 4) and the Kauṣītaki (xxvii. 4) Brāhmaṇas is identical with Sarparājñī.

Sārva-seni ('descendant of Sarvasena') is the patronymic of Šauceya in the Taittirīya Saṃhitā (vii. 1, 10, 3).

Sālā-vṛka is found twice in the Rigveda<sup>1</sup> apparently denoting the 'hyæna' or 'wild dog.' This sense also seems appropriate in the later narrative of the destruction of the Yatis by Indra,<sup>2</sup> who is said to have handed them over to the Sālāvṛkas. Sālā-vṛkeya<sup>3</sup> is a variant form of the same word, meaning literally 'descendant of a Sālāvṛka.' The feminine is Sālāvṛkī,<sup>4</sup> but in the Taittirīya Saṃhitā<sup>5</sup> it appears as Salāvṛkī. Cf. Tarakṣu.

<sup>1</sup> x. 73, 2; 95, 15.

<sup>2</sup> Taittirīya Saṃhitā, vi 2, 7, 5; Aitareya Brāhmaṇa, vii. 28, 1; Kauṣītaki Upaniṣad, iii. 1 (*varia lectio*).

<sup>3</sup> Pañcavimśa Brāhmaṇa, viii. 1, 4; xiii. 4, 16; xiv. 11, 28; xviii. 1, 9; xix. 4, 7; Jaiminiya Brāhmaṇa, i. 185 (*Journal of the American Oriental Society*, 19, 123); Kāthaka Saṃhitā, viii. 5; xi. 10, xxv. 6; xxxvi. 7 (*Indische Studien*, 3, 465, 466); Kauṣītaki Upaniṣad, iii. 1 (according to Śāṅkarānanda's recen-

sion). In Av. ii. 27, 5, Indra is alluded to as an enemy of the Sālāvṛkas.

<sup>4</sup> Kāthaka Saṃhitā, xxviii. 4.

<sup>5</sup> vi. 2, 7, 5; also in Maitrāyaṇi Saṃhitā, iii. 8, 3; Āpastamba Dharmasūtra, i. 10, 17; ii. 33.

Cf. Zimmer, *Altindisches Leben*, 81; Weber, *Indische Studien*, 13, 192; Whitney, Translation of the Atharvaveda, 68; Bloomfield, *Hymns of the Atharvaveda*, 306, who decides in favour of 'jackal.'

**Sāvayasa** ('descendant of Savayasa') is the patronymic of Aśādha, or Āśādha, in the Śatapatha Brāhmaṇa (i. 1, 1, 7).

Sā-varṇi is found as a patronymic in the Rigveda<sup>1</sup> together with Sāvarṇya.<sup>2</sup> It is clear that no man called Savarṇa ever existed, though Roth<sup>3</sup> accepted that view, and that the reference is to the mythical Manu Sāvarṇi, the descendant of the *sa-varṇā* female, who, according to the legend,<sup>4</sup> took the place of Saranyū.

<sup>1</sup> x. 62, 11.

<sup>2</sup> x. 62, 9.

<sup>3</sup> St. Petersburg Dictionary, s v. Cf. Muir, *Sanskrit Texts*, I<sup>2</sup>, 17.

<sup>4</sup> Bloomfield, *Journal of the American Oriental Society* 15, 179 et seq.

**Simha** denotes the 'lion' in the Rigveda<sup>1</sup> and later.<sup>2</sup> The roaring (*nad*) of the lion is often alluded to,<sup>3</sup> and is called thundering (*stanatha*).<sup>4</sup> He wanders about (*ku-cara*) and lives in the hills (*giri-ṣṭha*),<sup>5</sup> and is clearly the 'dread wild beast that slays' (*mrgo bhīma upahatnuh*)<sup>6</sup> to which Rudra is compared. When Agni, who has entered the waters, is compared to a lion,<sup>7</sup> the reference may be to the lion's habit of springing on animals at drinking places. That a jackal should defeat the lion is spoken of as a marvel.<sup>8</sup> The lion, being dangerous to men,<sup>9</sup> was trapped,<sup>10</sup> lain in wait for in ambush,<sup>11</sup> or chased by hunting bands.<sup>12</sup> But dogs were terrified of lions.<sup>13</sup> The lioness (*simhi*) was also famous for her courage: the aid given by Indra to Sudās against the vast host of his enemies is compared to the defeat of a lioness by a ram (*Petva*).<sup>14</sup> The gaping jaws of the lioness when attacking men are alluded to in

<sup>1</sup> i. 64, 8; 95, 5; iii. 2, 11; 9, 4; 26, 5; iv. 16, 14, etc.

<sup>2</sup> Av. iv. 36, 6; v. 20, 1. 2, 21, 6; viii. 7, 15; Taittiriya Saṃhitā, v. 5, 21, 1; Kāṭhaka Saṃhitā, xii. 10, etc.; Maitrāyaṇī Saṃhitā, ii. 1, 9; Kausītaki Upaṇiṣad, i. 2.

<sup>3</sup> See Rv. i. 64, 8; iii. 26, 5. The sound of the drum is compared with it, Av. v. 20, 1.

<sup>4</sup> Rv. v. 83, 3; Av. v. 21, 6; viii. 7, 15.

<sup>5</sup> Rv. i. 154, 2; x. 160, 2.

<sup>6</sup> Rv. ii. 33, 11.

<sup>7</sup> Rv. iii. 9, 4.

<sup>8</sup> Rv. x. 28, 4.

<sup>9</sup> Rv. i. 174, 3.

<sup>10</sup> Rv. x. 28, 10.

<sup>11</sup> Rv. v. 74, 4.

<sup>12</sup> Rv. v. 15, 3. Cf. Strabo, xv. I, 31.

<sup>13</sup> Av. v. 36, 6.

<sup>14</sup> Rv. vii. 18, 17.

the Aitareya Brāhmaṇa.<sup>15</sup> The lioness is also mentioned in the Yajurveda Saṃhitās and the Brāhmaṇas.<sup>16</sup> See also Halikṣṇa.

<sup>15</sup> vi. 35, 1.

<sup>16</sup> Taittirīya Saṃhitā, i. 2, 12, 2; | Śatapatha Brāhmaṇa, iii. 5, 1, 21;  
vi. 2, 7, 1, Vājasaneyi Saṃhitā, v. 10, | Maitrāyaṇī Saṃhitā, iii. 8, 5.  
Cf. Zimmer, *Altindisches Leben*, 78, 79.

1. **Sic** denotes the ‘border’ of a garment. The Rigveda refers to a son clutching the hem of his father’s robe to attract his attention,<sup>1</sup> and to a mother’s covering her son with the edge of her garment.<sup>2</sup> The word also occurs later.<sup>3</sup>

<sup>1</sup> iii. 53, 2.  
<sup>2</sup> v. 18, 11

<sup>3</sup> Av. xiv. 2, 51; Śatapatha Brāhmaṇa, iii. 2, 1, 18.

2. **Sic** denotes, in the dual, the ‘wings’ of an army,<sup>1</sup> or, in the plural, the ‘lines.’

<sup>1</sup> Rv. x. 75, 4.

<sup>2</sup> Av. xi. 9, 18; 10, 20.

Cf. Pischel, *Vedische Studien*, 2, 65,  
Geldner, *ibid.*, 3, 31.

3. **Sic** seems in one passage of the Rigveda (i. 95, 7), where it is used in the dual, to denote the ‘horizon’ (meaning literally the ‘two borders’; *i.e.*, of heaven and of earth).

**Sidhmaṇa**, ‘leprous,’ is found in the Vājasaneyi Saṃhitā (xxx. 17) and the Taittirīya Brāhmaṇa (iii. 4, 14, 1) as a designation of one of the victims at the Puruṣamedha (‘human sacrifice’). Cf. *Kilāsa*.

Śinīvālī denotes the day of new moon and its presiding spirit, which, in accordance with widespread ideas concerning the connexion of the moon and vegetation, is one of fertility and growth. It occurs very frequently from the Rigveda<sup>1</sup> onwards.<sup>2</sup>

<sup>1</sup> ii. 32, 7. 8; x. 184, 2.

<sup>2</sup> Av. ii. 26, 2; vi. 11, 3; ix. 4, 14; | iv. 2, 15; xix. 31, 10; Taittirīya  
Saṃhitā, ii. 4, 6, 2, iii. 4, 9, 1. 6;

v. 5, 17, 1; 6, 18, 1; Kāṭhaka Saṃhitā,  
xxxv. 2, etc.

Cf. Zimmer, *Altindisches Leben*, 352;  
Macdonell, *Vedic Mythology*, p. 125.

Sindhu in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> often means 'stream' merely (*cf. Sapta Sindhavah*), but it has also<sup>3</sup> the more exact sense of 'the stream' *par excellence*, 'the Indus.' The name is, however, rarely mentioned after the period of the Samhitās,<sup>4</sup> always then occurring in such a way as to suggest distance. The horses from the Indus (*saindhava*) were famous.<sup>5</sup> See Saindhava. *Cf.* also Sarasvatī.

<sup>1</sup> i. 97, 8; 125, 5; ii. 11, 9; 25, 3. 5; iii. 53, 9, etc.

<sup>2</sup> iii. 13, 1; iv. 24, 2, x. 4, 15; xiii. 3, 50, etc.

<sup>3</sup> Rv. i. 122, 6, 126, 1, iv. 54, 6, 55, 3; v. 53, 9, vii. 95, 1; viii. 12, 3, 25, 14, 20, 25, 26, 18; x. 64, 9; Av. xii. 1, 3; xiv. 1, 43; perhaps also vi. 24, 1, vii. 45, 1, xix. 38, 2, Vājasaneyi Samhitā, viii. 59.

<sup>4</sup> The Sindhu-Sauvīras occur in the Baudhāyana Dharma Sūtra, i. 2, 14. *Cf.* Bühler, *Sacred Books of the East*, 14, 148; Oldenberg, *Buddha*, 394, n.

<sup>5</sup> Brhadāraṇyaka Upaniṣad, vi. 2, 15 (Madhyamđina=vi. 1, 13 Kāṇva).

*Cf.* Zimmer, *Altindisches Leben*, 16, 17, 27.

Sindhu-kṣit is the name of a long-banished but finally restored Rājanyarśi in the Pañcavimśa Brāhmaṇa,<sup>1</sup> probably quite a mythical personage.<sup>2</sup>

<sup>1</sup> xii. 12, 6.

<sup>2</sup> Oldenberg, *Zeitschrift der Deutschen*

*Morgenländischen Gesellschaft*, 42, 235.

n. 3.

Sirī in the Rigveda (x. 71, 9) seems to denote a 'female weaver.'

Silāčī is, in the Atharvaveda,<sup>1</sup> the name of a healing plant, also called Lākṣā.

<sup>1</sup> v. 5, 1. 8. *Cf.* Bloomfield, *Hymns of the Atharvaveda*, 419; Whitney, 228.

Silāñjälā, which the commentator reads as Śalāñjälā, is the name of a plant, perhaps a 'grain creeper,' in the Atharvaveda.<sup>1</sup> The Kauśika Sūtra<sup>2</sup> reads the word as Śilāñjälā. *Cf.* Silāčī.

<sup>1</sup> vi. 16, 4.

<sup>2</sup> li. 16. *Cf.* Bloomfield, *Hymns of*

*the Atharvaveda*, 466; Whitney, Translation of the Atharvaveda, 292, 293.

Sīcāpū in the list of victims at the Aśvamedha ('horse sacrifice') in the Yajurveda<sup>1</sup> seems to denote a kind of bird.

<sup>1</sup> Maitrāyaṇī Saṃhitā, iii. 19, 6; Vājasaneyi Saṃhitā, xxiv. 25 Cf. Zimmer, *Altindisches Leben*, 94.

Sītā, 'furrow,' occurs in the Rigveda,<sup>1</sup> and often later.<sup>2</sup>

<sup>1</sup> iv. 57, 6, 7 (the most agricultural of Rigvedic hymns, and probably late). v 2, 5, 4, 5; 6, 2, 5; Kāṭhaka Saṃhitā, xx. 3, etc.

<sup>2</sup> Av. xi. 3, 12; Taittirīya Saṃhitā, Cf. Hopkins, *Journal of the American Oriental Society*, 17, 86, n.

Sīman denotes the 'parting' of the hair in the Atharvaveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> ix. 8, 13.

<sup>2</sup> Aitareya Brāhmaṇa, v. 7, 4; Pañca-vimśa Brāhmaṇa, xiii. 4, 1, xv. 5, 20, | Śatapatha Brāhmaṇa, vii. 4, 1, 14. Cf. sīmanta in Av. vi. 134, 3, Taittirīya Brāhmaṇa, ii. 7, 17, 3.

Sīra, 'plough,' is mentioned in the Rigveda,<sup>1</sup> and often later.<sup>2</sup> It was large and heavy, as is shown by the fact that six oxen,<sup>3</sup> or eight,<sup>4</sup> or twelve,<sup>5</sup> or even twenty-four,<sup>6</sup> were used to drag it. The animals which drew the plough were oxen, which were, no doubt, yoked and harnessed with traces.<sup>7</sup> The ox was guided by the Aṣṭrā, or 'goad,' of the ploughman (*cf.* Vaiśya).<sup>8</sup> Little is known of the parts of the plough. See Lāngala and Phāla.

<sup>1</sup> iv. 57, 8; x. 101, 3, 4.

<sup>2</sup> Av. vi. 30, 1; 91, 1; viii. 9, 16, etc.; Taittirīya Brāhmaṇa, i. 7, 1, 2; ii. 5, 8, 12; Vājasaneyi Saṃhitā, xviii. 7; Maitrāyaṇī Saṃhitā, ii. 11, 4.

<sup>3</sup> Av. vi. 91, 1; viii. 9, 16; Taittirīya Saṃhitā, v. 2, 5, 2; Kāṭhaka Saṃhitā, xv. 2; xx. 3; Śatapatha Brāhmaṇa, vii. 2, 2, 6; xiii. 8, 2, 6.

<sup>4</sup> Av. vi. 91, 1.

<sup>5</sup> Taittirīya Saṃhitā, i. 8, 7, 1;

v. 2, 5, 2; Kāṭhaka Saṃhitā, xv. 2; Maitrāyaṇī Saṃhitā, ii. 6, 2, etc.

<sup>6</sup> Kāṭhaka Saṃhitā, xv. 2. Cf. Weber, *Indische Studien*, 13, 244, n. 1.

<sup>7</sup> Varatrā is found in Rv. iv. 57, 4, and (of the ox in the Mudgala story) in x. 102, 8. It may denote the fastening of the ox to the yoke rather than to the plough by traces.

<sup>8</sup> Cf. Rv. iv. 57, 4; x. 102, 8.

Cf. Zimmer, *Altindisches Leben*, 236, 237.

Sīla, 'plough,' is found in the Kapiṣṭhala Saṃhitā (xxviii. 8).

*Silamāvatī* in the Rigveda<sup>1</sup> is, according to Ludwig,<sup>2</sup> the name of a river; but this is most improbable.<sup>3</sup> Sāyaṇa thinks the word means ‘rich in hemp.’

<sup>1</sup> x. 75, 8.

<sup>2</sup> Translation of the Rigveda, 3, 200.

<sup>3</sup> Zimmer, *Altindisches Leben*, 429;

Böhlingk, Dictionary, s.v., Geldner, *Rigveda, Glossar*, 195.

**Sīsa**, ‘lead,’ occurs first in the Atharvaveda,<sup>1</sup> where it is mentioned as used for amulets.<sup>2</sup> The word is then quite common.<sup>3</sup> The use of lead by the weaver as a weight is perhaps also referred to.<sup>4</sup>

<sup>1</sup> xii. 2, 1. 19 *et seq.*, 53.

<sup>2</sup> i. 16. 2. 4.

<sup>3</sup> Maitrāyaṇī Samhitā, ii. 4, 2, Vājasaneyī Samhitā, xviii. 13, Taittiriya Brāhmaṇa, iii. 12, 6, 5; Śatapatha Brāhmaṇa, v. 1, 2, 14, 4, 1, 9; xii. 7, 1, 7; 2, 10; Chāndogya Upaniṣad, iv. 17, 7, etc.

<sup>4</sup> Vājasaneyī Samhitā, xix. 80; Maitrāyaṇī Samhitā, iii. 11, 9; Tait-

tiriya Brāhmaṇa, ii. 6, 4. This is the view of Roth, St. Petersburg Dictionary, s.v., and of Zimmer, *Altindisches Leben*, 53. But Griffith, Translation of the Vājasaneyī Samhitā, 183, n., thinks that in xix. 80 lead is referred to not as a weight, but as a charm against demons and sorcery.

*Cf.* Bloomfield, *Journal of the American Oriental Society*, 15, 157, 158.

**Su-kanyā** is the name of Śaryāta’s daughter, who married Cyavana according to the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> iv. 1, 5, 6; 10, 13; Jaiminiya Brāhmaṇa, iii. 121 *et seq.*

**Su-kaparda.** See **Kaparda**.

**Su-karīra** in the Maitrāyaṇī Samhitā (ii. 7, 5) is a misreading of *su-kurīra*. See **Kurīra**.

**Su-kīrti Kākṣīvata** (‘descendant of Kākṣīvant’) is the name of a Ṛṣi to whom the Brāhmaṇas of the Rigveda<sup>1</sup> ascribe the authorship of a Vedic hymn.<sup>2</sup>

<sup>1</sup> Aitareya Brāhmaṇa, v. 15, 4; vi. 29, 1; Kausītaki Brāhmaṇa, xxx. 5.

<sup>2</sup> x. 131.

**Su-keśin Bhāradvāja** (‘descendant of Bharadvāja’) is the name of a teacher in the Praśna Upaniṣad (i. 1).

**Su-kurīra.** See Kurīra.

**Su-kha.** See Kha.

**Sugandhi-tejana** in the later Samhitās<sup>1</sup> and the Brāhmaṇas<sup>2</sup> denotes a kind of fragrant grass.

<sup>1</sup> Taittirīya Samhitā, vi 2, 8, 4, | Satapatha Brāhmaṇa, iii 5, 2, 17;  
Kāthaka Samhitā, xxv. 6. | Pañcavimśa Brāhmaṇa, xxiv. 13, 5.

<sup>2</sup> Aitareya Brāhmaṇa, i. 28, 28;

**Su-citta Śailana** is the name of a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (i. 14, 4).

**Su-jāta**, ‘well-born,’ is an epithet found applied to men in a few passages of the Rigveda. It would probably be a mistake to press the sense so as to denote ‘nobles’ as compared with the people. See **Sabhā**.

<sup>1</sup> ii. 2, 11; v. 6, 2; vii. 1, 4. 15, viii 20, 8

**Sutam-bhara** is credited by the Anukramaṇī (Index) with the authorship of certain hymns of the Rigveda.<sup>1</sup> The word does not occur in those hymns, but it appears as an adjective (“carrying away Soma”) elsewhere,<sup>2</sup> and may, in a second passage,<sup>3</sup> by a conjecture<sup>4</sup> be taken as a man’s name.

<sup>1</sup> v. 11-14.

<sup>2</sup> v. 44, 13.

<sup>3</sup> ix. 6, 6.

<sup>4</sup> If *sutam-bharāya* be read for *sutām bhārāya*, as Roth suggests in the St. Petersburg Dictionary, s.v.

**Sutvan Kairiśi Bhārgāyaṇa** is, in the Aitareya Brāhmaṇa (viii. 28, 18), the name of a king who, being taught a spell by **Maitreya Kauśārava**, slew five kings and became great.

**Su-dakṣiṇa Kṣaimi** (‘descendant of Kṣema’) is the name of a teacher in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 6, 3; 7, 1 *et seq.*; 8, 6).

**Su-datta Pārāśarya** ('descendant of Parāśara') is in the Jaiminiya Upaniṣad Brāhmaṇa (iii. 41, 1; iv. 17, 1) the name of a teacher who was a pupil of Janaśruta Vārakya.

**Su-dāman** is the name of a river in the Pañcavimśa Brāhmaṇa (xxii. 18, 1).

**Su-dās** is the name of the Tr̄tsu king who won a famous victory over the ten kings, as described in a hymn of the Rigveda.<sup>1</sup> At one time Viśvāmitra was his *Purohita*, and accompanied him in his victorious raids over the Vipāś (Beās) and Śutudrī (Sutlej).<sup>2</sup> The Aśvins gave him a queen, Sudevī,<sup>3</sup> and also helped him on another occasion.<sup>4</sup> He appears with Trasadasyu in a late hymn without hint of rivalry,<sup>5</sup> but elsewhere he seems to be referred to as defeated by Purukutsa, Trasadasyu's father.<sup>6</sup> In the Aitareya Brāhmaṇa<sup>7</sup> he is recognized as a great king, with Vasiṣṭha as his *Purohita*, and similarly in the Śāṅkhāyana Śrauta Sūtra,<sup>8</sup> where his generosity to his priest is related.

His exact ancestry is a little uncertain, because he is called Paijavana, 'son of Pijavana,' as Yāska explains the patronymic. If this explanation is correct, Divodāsa must have been his grandfather. If he was the son of Divodāsa, Pijavana must be understood as a more remote ancestor. The former alternative seems the more probable. Cf. Turvaśa, Dāśarājña. **Paijavana, Bharata, Saudāsa.**

<sup>1</sup> vii. 18. See also Rv. vii. 20, 2; 25, 3; 32, 10; 33, 3; 64, 3; 83, 1 *et seq.*

<sup>2</sup> Rv. iii. 53, 9. 11. See also Viśvāmitra and Vasiṣṭha.

<sup>3</sup> Rv. i. 112, 19.

<sup>4</sup> Rv. i. 47, 9, where, however, Roth, St. Petersburg Dictionary, s.v. 1, takes *su-dās* as an adjective ('worshipping well').

<sup>5</sup> Rv. vii. 19, 3.

<sup>6</sup> Rv. i. 63, 7, reading *Sudāsam* for

*Sudāse* with Ludwig, Translation of the Rigveda, 3, 174. Cf. Hillebrandt, *Vedische Mythologie*, I, 112, n. 1, Geldner, *Vedische Studien*, I, 153; Oldenberg, *Rigveda-Noten*, I, 63.

<sup>7</sup> vii. 34, 9.

<sup>8</sup> xvi. 11, 14.

Cf. Hillebrandt, *Vedische Mythologie*, I, 107 *et seq.*; Weber, *Epicisches im vedischen Ritual*, 31 *et seq.*

i. **Su-deva** is, according to Ludwig,<sup>1</sup> the proper name of a sacrificer in one hymn of the Rigveda.<sup>2</sup>

<sup>1</sup> Translation of the Rigveda, 3, 160.

<sup>2</sup> viii. 5, 6.

2. **Su-deva Kāśyapa** ('descendant of Kāśyapa') is the name of a teacher in the Taittirīya Āraṇyaka<sup>1</sup> who set forth the expiation for lack of chastity.

<sup>1</sup> ii. 18. Cf. x. 1, 8; Weber, *Indische Studien*, 1, 188, n. ; 10, 103.

**Su-devalā** was the name of **R̥tuparna** as a woman according to the Baudhāyana Śrauta Sūtra (xx. 12).

**Su-devī.** See Sudās.

**Su-dhanvan Āngirasa** ('descendant of Āngiras') is the name of a teacher in the Br̥hadāranyaka Upaniṣad (iii. 3, 1).

1. **Su-nītha Śaucad-ratha** ('descendant of Śucadratha') is the name of a man in the Rigveda (v. 79, 2). Cf. Satyāśravas.

2. **Su-nītha Kāpaṭava** is the name of a teacher in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

1. **Su-parṇa**, 'well-winged,' designates a large bird of prey, the 'eagle' or the 'vulture,' in the Rigveda<sup>1</sup> and later.<sup>2</sup> In the passages in which it appears as an eater of carrion<sup>3</sup> it must be the vulture. The Jaiminiya Brāhmaṇa<sup>4</sup> mentions an eagle which separates milk from water like the **Kruñc**. In the Rigveda<sup>5</sup> the Suparna is said to be the child of the **Śyena**, and is distinguished from the latter in another passage:<sup>6</sup> this led Zimmer<sup>7</sup> to think that the falcon is probably meant.<sup>8</sup> The Atharvaveda alludes to its cry,<sup>9</sup> and describes it as living in the hills.<sup>10</sup>

<sup>1</sup> i. 164, 20; ii. 42, 2; iv. 26, 4;  
viii. 100, 8; ix. 48, 3, etc.

<sup>2</sup> Av. i 24, 1; ii. 27, 2; 30, 3; iv. 6, 3,  
etc.; Taittirīya Samhitā, vii. 5, 8, 5,  
etc.

<sup>3</sup> Māitrāyaṇī Samhitā, iv. 9, 19;  
Taittirīya Āraṇyaka, iv. 29.

<sup>4</sup> ii. 438 (*Journal of the American  
Oriental Society*, 19, 101).

<sup>5</sup> x. 144, 4.

<sup>6</sup> ii. 42, 2.

<sup>7</sup> *Altindisches Leben*, 88.

<sup>8</sup> In the post-Vedic period Suparna became a mythical bird, identified with Viṣṇu's vehicle, Garuḍa, who, however, is also regarded as king of the Suparnas.

<sup>9</sup> ii. 30, 3.

<sup>10</sup> v. 4, 2.

2. Suparna is personified in the Yajurveda Samhitā<sup>1</sup> as a Rṣi.

<sup>1</sup> Taittirīya Samhitā, iv. 3, 3, 2; Kāthaka Samhitā, xxxix. 7.

Su-pitrya, a word occurring once in the Rigveda,<sup>1</sup> is probably an adjective ('maintaining his paternal character well'). Ludwig,<sup>2</sup> however, regards it, but without any great probability, as a proper name.

<sup>1</sup> x. 115, 6.

<sup>2</sup> Translation of the Rigveda, 3, 169.

Su-pratīta Aulūḍya is the name of a teacher, a pupil of Brhaspatigupta, in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

Suplan Sārñjaya is the name of a prince of the Srñjayas who was taught the Dāksāyaṇa sacrifice by Pratīdarśa, and took the name of Sahadeva as a token of his success.<sup>1</sup>

<sup>1</sup> Śatapatha Brāhmaṇa, ii. 4, 4, 4. | *Sacrifice*, 139; Hillebrandt, *Vedische*  
xii. 8, 2, 3 Cf. Lévi, *La Doctrine du* | *Mythologie*, 1, 105, 106

Su-bandhu in the hymns of the Rigveda<sup>1</sup> is taken by Sāyaṇa to be a proper name; but this is not certain, Roth<sup>2</sup> seeing in the passages only an ordinary noun meaning 'a good friend.' The later tradition<sup>3</sup> explains that Subandhu and his brothers, called Gaupāyanas, were priests of Asamāti, who cast them off and took two others, Kirāṭa and Ākuli. By these two in pigeon form Subandhu was caused to swoon, but was revived by his three brothers, who recited certain hymns.<sup>4</sup>

<sup>1</sup> x. 59, 8; 60, 7, 10.

<sup>4</sup> RV x. 57-60.

<sup>2</sup> St. Petersburg Dictionary, s.v. 1.

*Cf* Max Müller, *Journal of the Royal*

<sup>3</sup> Brhaddevatā, vii. 83 et seq., with Macdonell's notes. See also Asamāti, n. 1.

*Asiatic Society*, 2, 420-455, Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 39, 90.

Su-brāhmaṇa in the Brāhmaṇas<sup>1</sup> denotes a priest who officiates as one of the three assistants of the Udgāṭṛ (see Rtvij). His office is Subrahmanyā.<sup>2</sup>

<sup>1</sup> Pañcavimśa Brāhmaṇa, xxv. 4, 6; 18, 4; Śatapatha Brāhmaṇa, iii. 3, 4, 9. Cf. Weber, *Indische Studien*, 10, 362, 374.

<sup>2</sup> Kauśitaki Brāhmaṇa, xxvii. 6, etc. The priest himself is so styled, Aitareya Brāhmaṇa, vii. 1, 2; Pañcavimśa Brāhmaṇa, xviii. 9, 19, etc.

<sup>2</sup> Aitareya Brāhmaṇa, vi. 3, 1-7, 11.

Su-bhagā, in the vocative *subhage*, is a frequent form of courteous address to women from the Rigveda onwards.<sup>1</sup>

<sup>1</sup> Rv. x. 10, 10. 12; 108, 5; Av. v. 5, 6; vi. 30, 3, etc.

Su-bhadrikā occurs in the Aśvamedha ('horse sacrifice') section of the Yajurveda<sup>1</sup> as in some way connected with the rite. Weber<sup>2</sup> thinks that a proper name, that of the wife of the king of Kāmpila, is intended, but Mahidhara<sup>3</sup> explains the word merely as a lady with many lovers or a courtesan, a view followed by Roth.<sup>4</sup> Since the Taittirīya<sup>5</sup> and Kāthaka<sup>6</sup> Samhitās have no Subhadrikā, but a vocative *subhage* (see Subhagā), the sense remains very doubtful.

<sup>1</sup> Vājasaneyi Samhitā, xxiii. 18 (cf. Satapatha Brāhmaṇa, xiii. 2, 8, 3), Maitrāyaṇī Samhitā, iii. 12, 20.

<sup>2</sup> *Indische Studien*, i, 183, 184, Indian Literature, 114, 115. Cf. Griffith, Translation of the Vājasaneyi Samhitā, 212, n.

<sup>3</sup> On Vājasaneyi Samhitā, loc. cit

<sup>4</sup> St. Petersburg Dictionary, s v *su-*

bhadraka, 2b, Böhtlingk's Dictionary, s v. *2a*.

<sup>5</sup> vii. 4, 19, 1; Taittirīya Brāhmaṇa, iii. 9, 6

<sup>6</sup> Aśvamedha, iv. 8.

Cf. Zimmer, *Altindisches Leben*, 36, 37. Eggeling, *Sacred Books of the East* 44, 321, 322.

### Sumati-tsaru. See Tsaru.

Su-mantra Bābhrava ('descendant of Babhru') Gautama ('descendant of Gotama') is the name of a teacher, a pupil of Śūṣa Vāhneya Bhāradvāja, in the Vamśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373.

Su-mitra Vādhryaśva ('descendant of Vadhryaśva') is the name of a Ṛṣi in the Rigveda,<sup>1</sup> where also<sup>2</sup> the Sumitras, his family, are mentioned.

<sup>1</sup> x. 69, 3. 5.

<sup>2</sup> x. 69, 1. 7. 8. Cf. Ludwig, Translation of the Rigveda, 3, 133.

### Su-mīlha is the name of a patron in the Rigveda.<sup>1</sup>

<sup>1</sup> vi. 63, 9. Cf. Ludwig, Translation of the Rigveda, 3, 158.

**Su-medha** occurs in an obscure hymn of the Rigveda<sup>1</sup> either as an adjective ('of good understanding') or a proper name, perhaps identical with **Nṛmedha** or his brother.

<sup>1</sup> x. 132, 7. Cf. Ludwig, Translation of the Rigveda, 3, 133, Griffith, *Hymns of the Rigveda*, 2, 579, n.

**Sumna-yu** is mentioned in the Vamśa (list of teachers) at the end of the Śāṅkhāyana Āranyaka (xv. 1) as a pupil of **Uddā-laka**.

**Su-yajña Śāṇḍilya** is the name of a pupil of **Kamsa Vārakya** in the Jaiminīya Upaniṣad Brāhmaṇa (iv. 17, 1). Another **Suyajña** is a Śāṅkhāyana, author of the *Gṛhya Sūtra*.

**Su-yavasa** denotes a 'good pasture' in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 42, 8; vi. 28, 7, vii. 18, 4, etc.      <sup>2</sup> Taittiriya Saṃhitā, i. 7, 5, 2, etc.

**Surā** is the name of an intoxicating 'spirituous liquor,' often mentioned in Vedic literature. In some passages<sup>1</sup> it is referred to favourably, in others with decided disapproval.<sup>2</sup> It is classed with the use of meat and with dicing as an evil in the Atharvaveda,<sup>3</sup> and often with dicing.<sup>4</sup> It was, as opposed to **Soma**, essentially a drink of ordinary life.<sup>5</sup> It was the drink of men in the **Sabhā**,<sup>6</sup> and gave rise to broils.<sup>7</sup>

Its exact nature is not certain. It may have been a strong spirit prepared from fermented grains and plants, as Eggeling<sup>8</sup>

<sup>1</sup> Rv. i. 116, 7; x. 131, 4. 5. Cf. Av. iv. 34, 6; x. 6, 5; Taittiriya Saṃhitā, i. 3, 3, 2; Śatapatha Brāhmaṇa, xii. 7, 3, 8.

<sup>2</sup> Rv. vii. 86, 6; viii. 2, 12, 21, 14; Maitrāyaṇī Saṃhitā, i. 11, 6; ii. 4, 2; iv. 2, 1, etc.

<sup>3</sup> vi. 70, 1. Cf. Bloomfield, *Hymns of the Atharvaveda*, 493.

<sup>4</sup> Rv. vii. 86, 6; Av. xiv. 1, 35. 36; xv. 9, 1. 2.

<sup>5</sup> Taittiriya Brāhmaṇa, i. 3, 3, 2.

<sup>6</sup> See n. 4.

<sup>7</sup> Rv. viii. 2, 12, 21, 14. Cf. Kāṇṭhaka Saṃhitā, xiv 6, Satapatha Brāhmaṇa, i. 6, 3, 4; Maitrāyaṇī Saṃhitā, ii. 4, 2, etc.

<sup>8</sup> *Sacred Books of the East*, 44, 223, n. 2; Caland, *Altindisches Zauberritual*, 21, n. 1; Zimmer, *Altindisches Leben*, 280, 281. Cf. Kātyāyana Śrauta Sūtra, xix. 1, 20-27; Mahidhara on Vājasaneyi Saṃhitā, xix. 1.

holds, or, as Whitney<sup>9</sup> thought, a kind of beer or ale. Geldner<sup>10</sup> renders it 'brandy.' It is sometimes mentioned in connexion with Madhu.<sup>11</sup> It was kept in skins.<sup>12</sup>

<sup>9</sup> Translation of the Atharvaveda, 207. Cf. Schrader, *Prehistoric Antiquities*, 326.

<sup>10</sup> *Rigveda, Glossar*, 198.

<sup>11</sup> Av. vi. 69, 1; ix. 1, 18. 19; Vājasaneyi Samhitā, xix. 95. See Hillebrandt, *Vedische Mythologie*, I, 251, who attempts to show that Surā and Soma

were rival priestly drinks at one time, belonging to different sections of the people.

<sup>12</sup> Pañcavimśa Brähmana, xiv. 11, 26.

Cf. Rv. i. 191, 10

Cf. Hopkins, *Journal of the American Oriental Society*, 13, 121.

**Surā-kāra**, 'maker of Surā,' is included in the list of victims at the Puruṣamedha ('human sacrifice') in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Samhitā, xxx. 11; Taittirīya Brähmana, iii. 4, 7, 1. Cf. Zimmer, *Altindisches Leben*, 281, who compares Rv. i. 191, 10, which may refer to such a person.

**Su-rādhas** is the name of a man in the Rigveda (i. 100, 17), where he is mentioned with **Ambarīṣa** and others.

**Surāma** in the Rigveda<sup>1</sup> refers to the illness caused by drinking Surā to excess. Indra is described as suffering from it in the Namuci legend.<sup>2</sup> Later Surāma<sup>3</sup> was treated as an epithet of Soma, meaning 'delightful.'

<sup>1</sup> x. 131, 5.

<sup>2</sup> Bloomfield, *Journal of the American Oriental Society*, 15, 148 et seq.

<sup>3</sup> Or Surāman. Cf. Vājasaneyi Sam-

hitā, xxii. 42; Maitrāyanī Samhitā, iii. 11, 4; iv. 12, 5. Hillebrandt, *Vedische Mythologie*, I, 245 et seq., renders it 'Surā mixed,' which is doubtful.

**Su-varṇa**, 'beautiful coloured,' is an epithet of gold (*Hiranya*), and then comes to be used as a substantive denoting 'gold.'

<sup>1</sup> Taittirīya Brähmana, i. 4, 7, 4; 8, 9, 1, etc.

<sup>2</sup> Av. xv. 1, 2; Taittirīya Brähmana,

iii. 12, 6, 6; Satapatha Brähmana, xi. 4, 1, 8, etc.; Chāndogya Upaniṣad, i. 6, 6;

iii. 19, 1; iv. 17, 7, etc.

**Su-vasana** in the Rigveda denotes a 'splendid garment,'<sup>1</sup> and is also used adjectively, 'clothing well.'<sup>2</sup> **Su-vāsas**, 'well-dressed,' is a common adjective.<sup>3</sup> See **Vāsas**.

<sup>1</sup> vi. 51, 4.

<sup>2</sup> ix. 97, 50.

<sup>3</sup> Rv. i. 124, 7; iii. 8, 4; x. 71, 4, etc.

Cf. Zimmer, *Altindisches Leben*, 262.

**Su-vāstu** ('having fair dwellings') is the name of a river in the Rigveda.<sup>1</sup> It is clearly the Soastos of Arrian<sup>2</sup> and the modern Swāt, a tributary of the Kubhā (Kabul river) which is itself an affluent of the Indus.

<sup>1</sup> viii. 19, 37; *Nirukta*, iv. 15.

<sup>2</sup> *Indica*, iv. 11.

Cf. Roth, *Nirukta, Erläuterungen*, 43,

Zimmer, *Altindisches Leben*, 18, Ludwig,

Translation of the Rigveda, 3. 200;

*Imperial Gazetteer of India*, 23, 187.

**Su-sārada Śālāṅkāyana** is the name of a teacher, a pupil of Ūrjayant Aupamanyava, in the Vāṁśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

1. **Su-śravas** is the name of a man in the Rigveda (i. 53, 9) according to Sāyaṇa.

2. **Su-śravas** is the name of the father of Upagu Sauśravasa in the Pañcavimśa Brāhmaṇa (xiv. 6, 8).

3. **Su-śravas Kauṣya** is the name of a teacher, a contemporary of Kuśri Vājaśravasa, in the Śatapatha Brāhmaṇa (x. 5, 5, 1 *et seq.*).

4. **Su-śravas Vārṣa-ganya** ('descendant of Viṣagana') is the name of a teacher, a pupil of Prātarahna Kauhala, in the Vāṁśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372.

**Su-śāman** is the name of a man in one verse of the Rigveda,<sup>1</sup> and probably forms part of the strange name, Varo Suśāman, in other passages.<sup>2</sup> Cf. **Varu**.

<sup>1</sup> viii. 25, 22; possibly 60, 18.

<sup>2</sup> viii. 23, 28, 24, 28; 26, 2.

Cf. Ludwig, Translation of the Rig-

veda, 3, 162.

**Su-śomā** occurs certainly as the name of a river in the Nadī-stuti ('praise of rivers') in the Rigveda.<sup>1</sup> In two other passages it would seem to be a proper name, once masculine,<sup>2</sup> perhaps

<sup>1</sup> x. 75, 5; *Nirukta*, ix. 26, where it is absurdly identified with the **Sindhu** (Indus).  
<sup>2</sup> viii. 7, 29.

the people, and once feminine,<sup>3</sup> though Roth<sup>4</sup> sees in the word the designation of a Soma vessel. Its identification is quite uncertain, though it has been thought to be the Σόαρος of Megasthenes,<sup>5</sup> the modern Suwan.

<sup>3</sup> viii. 64, 11.

<sup>4</sup> St. Petersburg Dictionary, s v. 2

<sup>5</sup> See Arrian, *Indica*, iv. 12, Schwanbeck, *Megasthenes*, 31, where there is a various reading Σόαρος.

Cf. Hillebrandt, *Vedische Mythologie*, I, 126 et seq., Max Müller, *Sacred Books of the East*, 32, 398, 399, Zimmer, *Altindisches Leben*, 12-14.

Su-sartu is the name of a river in the Nadī-stuti ('praise of rivers') in the Rigveda.<sup>1</sup> That it was a tributary of the Indus is certain, but which one is unknown.

<sup>1</sup> x. 75, 6. Cf. Zimmer, *Altindisches Leben*, 14; Ludwig, Translation of the Rigveda, 3, 200.

Su-havis Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or chant in the Pañcavimśa Brāhmaṇa (xiv. 3, 25).

Sū-kara 'wild boar,' has the appearance of being an onomatopoetic word ('making the sound sū'); it is more probably a very old word going back to the Indo-European period, and cognate with the Latin *su-culus* ('little pig'), being transformed in sense by popular etymology.<sup>1</sup> It occurs in the Rigveda<sup>2</sup> and later.<sup>3</sup> It appears once in the Atharvaveda accompanied by *mṛga*,<sup>4</sup> the combined words apparently meaning 'wild hog,' as opposed to *Varāha*, 'boar.'

<sup>1</sup> The sū—corresponding to Lat. *sū-s*, Gk. *σύς*, Old High German, *sū*. Cf. Brugmann, *Grundriss*, 2<sup>2</sup>, 483

Royal Asiatic Society, 1906, 881, n.), though the Kājanighanṭu, vii. 85, gives sūkara as meaning the *Batatas edulis*.

<sup>2</sup> vii. 55, 4.  
<sup>3</sup> Av. ii. 27, 2; v. 14, 1; Maitrāyaṇī Samhitā, iii. 14, 21; Vājasaneyī Samhitā, xxiv. 40; Chāndogya Upaniṣad, v. 10, 2, etc. None of the passages refer to the flesh as eaten: Buddha's death was due to a meal of *sūkhara-maddava*, which may well mean 'tender parts of pork' (see Fleet, *Journal of the*

<sup>4</sup> xii. 1, 48. The use of *mṛga* here does not indicate that sūkara is a new name, because the latter word elsewhere always occurs alone both in the Rigveda and later (n. 3). Cf. *Mṛga* above, 2, 172, n. 3.

Cf. Zimmer, *Altindisches Leben*, 82; Pischel, *Vedische Studien*, I, 100.

Sūkta, 'well uttered,' is the regular term for a 'hymn' as part of the Śastra in the later Saṃhitās<sup>1</sup> and the Brāhmaṇas.<sup>2</sup> The sense of 'hymn' must also be recognized in several passages of the Rigveda.<sup>3</sup>

<sup>1</sup> Taittirīya Saṃhitā, v. 4, 5, 5, vii. 1, 5, 4; etc.

<sup>2</sup> Aitareya Brāhmaṇa, ii. 33, iii. 11, 9 12-15, iv. 21, 5, vi. 8, 10; Kauśitaki Brāhmaṇa, xiv. 1; xv. 3; Satapatha

Brāhmaṇa, xiii. 5, 1, 18; Nirukta, iv. 6; xi. 16.

<sup>3</sup> i. 42, 20; 171, 1; ii. 6, 2, vii. 29, 3, etc

Sūci, 'needle,' is found in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> ii. 32, 4.

<sup>2</sup> Av. xi. 10, 3; Vājasaneyi Saṃhitā, xxiii. 33; Taittirīya Brāhmaṇa, iii. 9, 6, 4; Aitareya Brāhmaṇa, iii. 18, 6; Satapatha Brāhmaṇa, xiii. 2, 10, 2. 3;

Jaiminiya Brāhmaṇa, ii. 10, Jaiminiya Upaniṣad Brāhmaṇa, i. 10, 3 (Oertel, *Journal of the American Oriental Society*, 16, 228)

Sūcīka is the name of a stinging insect in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 191, 7. Cf. Zimmer, *Altindisches Leben*, 98.

Sūta is the name of a court official who is often mentioned with the Grāmanī. He is one of the eight Viras in the Pañcavimśa Brāhmaṇa,<sup>1</sup> and of the eleven Ratnins in other texts.<sup>2</sup> He also appears in the Atharvaveda<sup>3</sup> among the kingmakers (Rājakṛt) and in the Śatrarudriya<sup>4</sup> ('section dealing with the hundred Rudras') of the Yajurveda. The commentators are agreed in seeing in him the 'charioteer' (Sārathi) or 'master of the horse,' of the king; this sense is accepted by Roth,<sup>5</sup> by Whitney,<sup>6</sup> and by Bloomfield.<sup>7</sup> But the fact that the Sam-

<sup>1</sup> ix. 1, 4, where he follows the chief queen (Mahisī), and precedes the Grāmanī in the list.

<sup>2</sup> Kāthaka Saṃhitā, xv. 4; Maitrāyaṇi Saṃhitā, ii. 6, 5; iv. 3, 8; Taittirīya Brāhmaṇa, i. 7, 3, 1; Taittirīya Saṃhitā, i. 8, 9, 1; Satapatha Brāhmaṇa, v. 3, 1, 5.

<sup>3</sup> iii. 5, 7.

<sup>4</sup> Taittirīya Brāhmaṇa, iv. 5, 2, 1; Kāthaka Saṃhitā, xvii. 2; Maitrāyaṇi Saṃhitā, ii. 9, 3; Vājasaneyi Saṃhitā,

xvi. 18. So also in the list of victims at the Puruṣamedha ('human sacrifice'), Vājasaneyi Saṃhitā, xxx. 6; Taittirīya Brāhmaṇa, iii. 4, 2, 1. For other references to the Sūta, see Taittirīya Brāhmaṇa, ii. 7, 18, 4; Satapatha Brāhmaṇa, v. 4, 4, 7; xlii. 4, 2, 5; 7, 1, 43; Kāthaka Saṃhitā, xxviii. 3; Bṛhadāraṇyaka Upaniṣad, iv. 3, 37, 38.

<sup>5</sup> St. Petersburg Dictionary, s.v.

<sup>6</sup> Translation of the Atharvaveda, 62.

<sup>7</sup> Hymns of the Atharvaveda, 114.

grahīṭṛ, who occurs in several passages beside the Sūta, is the ‘charioteer,’ renders this version improbable. Eggeling<sup>8</sup> thinks that he was, in the Brāhmaṇas at least, a minstrel and court poet, while Weber<sup>9</sup> considers that his name denotes him as ‘consecrated’—that is, one who has constant access to the king. In the Epic the Sūta serves as a royal herald and bard:<sup>10</sup> it may be that the curious words *ahanti*,<sup>11</sup> *ahantya*,<sup>12</sup> or *ahantva*<sup>13</sup> applied to him<sup>14</sup> in the Śatarudriya denote his sacred character at once as minstrel and as herald—a combination of functions not unknown elsewhere.

<sup>8</sup> *Sacred Books of the East*, 41, 62, n. 1.

<sup>9</sup> *Indische Studien*, 17, 200.

<sup>10</sup> Hopkins, *Journal of the American Oriental Society*, 13, 254, 255.

<sup>11</sup> Vājasaneyi Saṃhitā, xvi. 18. This word means ‘non-fighter’ according to Weber, *Indische Studien*, 17, 200.

<sup>12</sup> Taittiriya Saṃhitā, iv. 5, 2, 1.

<sup>13</sup> Kāthaka Saṃhitā, xvii. 2; Maitrāyanī Saṃhitā, ii. 9, 3.

<sup>14</sup> The last two forms appear to be equivalent in sense to *ahanya*, ‘not to be slain,’ ‘inviolable.’

Sūta-vaśā denotes in the Yajurveda<sup>1</sup> a cow barren after having one calf.

<sup>1</sup> Taittiriya Saṃhitā, ii. 1, 5, 4, vi. 1, 3, 6; Kāthaka Saṃhitā, xxxvii. 5, Taittiriya Brāhmaṇa, ii. 7, 4, 1, etc.

Sūtra has the sense of ‘thread’ in the Atharvaveda<sup>1</sup> and later.<sup>2</sup> In the sense of a ‘book of rules’ for the guidance of sacrificers and so forth, the word occurs in the Brhadāraṇyaka Upaniṣad.<sup>3</sup>

<sup>1</sup> iii. 9, 3; xviii. 8, 37.

<sup>2</sup> Śatapatha Brāhmaṇa, iii. 2, 4, 14; vii. 3, 2, 13; xii. 3, 4, 2; 7, 2, 10; Chāndogya Upaniṣad, vi. 8, 2, Nirukta, iv. 6.

<sup>3</sup> ii. 4, 10; iv. 1, 6 (Mādhyamāndina=

iv. 1, 2 Kāṇva); 5, 11.

Cf. Weber, *Indische Studien*, 5, 24, 25, Sieg, *Die Sagenstoffe des Rgveda*, 21.

Sūda, according to the St. Petersburg Dictionary, means ‘well’<sup>1</sup> and the ‘mud of a dried-up pool.’<sup>2</sup> Pischel,<sup>3</sup> however, shows clearly that Sūda denotes what is added to Soma to

<sup>1</sup> Rv. vii. 36, 3; ix. 97, 4.

<sup>2</sup> Rv. x. 61, 2; Kāthaka Saṃhitā, xvi. 13, Taittiriya Brāhmaṇa, i. 1, 3, 5;

<sup>2</sup>, 1, 3; Śatapatha Brāhmaṇa, viii. 7,

3, 21.

<sup>3</sup> *Vedische Studien*, 1, 72, 73.

make it fit for use, especially the warm milk, and this sense suits all the passages. Eggeling<sup>4</sup> renders it ‘well,’ and Grassmann ‘sweet drink.’

<sup>4</sup> *Sacred Books of the East*, 43, 144.

Cf. Hillebrandt, *Vedische Mythologie*, I, 211.

**Sūda-dohas** in the Rigveda<sup>1</sup> denotes ‘milking Sūda’—i.e., what is requisite to mix with Soma, according to Pischel.<sup>2</sup> According to Roth,<sup>3</sup> it means ‘yielding milk like a well.’

<sup>1</sup> viii. 69, 3.

<sup>2</sup> *Vedische Studien*, I, 72. *Sūdayitnu* in Rv. x 64, 9, may be taken in the same way, and *sūdum* in Kāthaka Sam-

hitā, xxvii. 2; *sūdya* in Taittirīya Samhitā, vii 4, 13, 1; Vājasaneyī Samhitā, xxii. 25, etc.

<sup>3</sup> St. Petersburg Dictionary, s.v.

**Sūnā** means, in the Rigveda<sup>1</sup> and the Atharvaveda,<sup>2</sup> apparently a ‘woven (from *sīv*, ‘sew’) wickerwork basket’ for holding flesh.

<sup>1</sup> i. 161, 10; 162, 13; x. 86, 18 wood are mentioned in the Śāṅkhāyana

<sup>2</sup> Av. v. 17, 14. Crates of Palāśa Śrauta Sūtra, xvii 3, 2. 3.

Cf. Zimmer, *Altindisches Leben*, 271

**Sūnu** is a common word for ‘son’ from the Rigveda onwards.<sup>1</sup> The etymological sense seems to be ‘he who is borne,’ and then ‘the begotten.’<sup>2</sup> But the use of Sūnu in the Rigveda<sup>3</sup> is predominantly in relation to the father, and only rarely in its connexion with words for mother.<sup>4</sup> Thus a father is ‘easy of access’ (*sūpāyana*) to his son (*sūnu*);<sup>5</sup> but in another passage,<sup>6</sup> where the same term is applied to earth as a mother, the word used for son is **Putra**. No conclusion as to matriarchy can of course be drawn from the etymology. On the relation of son and father, see **Pitr**.

<sup>1</sup> Rv. i. 26, 3; ii. 38, 5; vi. 52, 9, etc.; Av. vi. 1, 2; vii. 2, 2; xii. 3, 23, etc.

<sup>2</sup> Delbrück, *Die indogermanischen Ver-*  
*wandtschaftsnamen*, 453.

<sup>3</sup> Usually in a figurative sense—e.g., *sahasāḥ, adreḥ sūnūḥ*.

<sup>4</sup> v. 42, 2.

<sup>5</sup> Rv. i. 1, 9.

<sup>6</sup> Rv. x. 18, 11.

Sūri is the regular word in the Rigveda<sup>1</sup> for the sacrificer, the later Yajamāna—that is, the man who pays the priests for performing the rite, and reaps the benefit of that service. The Sūris are often coupled with the Maghavans,<sup>2</sup> described as heroes or warriors,<sup>3</sup> and as related to the priests by their patronage<sup>4</sup> or as companions.<sup>4</sup>

<sup>1</sup> i. 31, 7 12, 48, 24; 54, 11; 73, 5.  
8, 9, iii. 31, 14; v. 42, 4, 79, 6;  
vi. 4, 8; 23, 10; vii. 32, 15, viii. 70,  
15, x. 61, 22, 115, 5 7, 8.

<sup>2</sup> i. 69, 3, 73, 9; 119, 3; 122, 12;  
180, 9; vii. 32, 15.

<sup>3</sup> i. 97, 3, 4; v. 10, 6; vi. 8, 7;

25, 7; vii. 3, 8; 44, 18, viii. 60, 6,  
x. 66, 2.

<sup>4</sup> v. 64, 5; vii. 32, 25, viii. 45, 36;  
ix. 96, 4; x. 115, 7.

Cf. Ludwig, Translation of the Rig-  
veda, 3, 236.

Sūrmi denotes in the Rigveda<sup>1</sup> and later,<sup>2</sup> according to the St. Petersburg Dictionary, a kind of ‘tube’ serving as a lamp. In one passage of the Rigveda<sup>3</sup> it means a ‘pipe’ for conveying water. Cf. Avata.

<sup>1</sup> vii. 1, 3

<sup>2</sup> Taittirīya Samhitā, i. 5, 7, 6;  
v. 4, 7, 3, Kāthaka Samhitā, xxi. 9,  
where it is described as *karṇahāvati*,  
rendered by Roth as ‘provided with  
a handle.’

<sup>3</sup> viii. 69, 12. Sūrmya in Taittirīya  
Samhitā, iv. 5, 9, 2, may mean ‘being  
in pipes or channels.’

Surya, the ‘sun,’ plays a great part in Vedic mythology and religion,<sup>1</sup> corresponding with the importance of the sun as a factor in the physical life of the peninsula. In the Rigveda<sup>2</sup> the sun is normally regarded as a beneficent power, a not unnatural view in a people which must apparently have issued from the cold regions of the Himālaya mountains. Its heat is, however, alluded to in some passages of the Rigveda,<sup>3</sup> as well as referred to in the Atharvaveda and the literature of the Brāhmaṇas.<sup>4</sup>

In one myth Indra is said to have vanquished Surya and to have stolen his wheel:<sup>5</sup> this is possibly a reference to the

<sup>1</sup> See Macdonell, *Vedic Mythology*, p. 30 *et seq.*

<sup>2</sup> E.g., i. 50, 6; 115, i. 3; 164, ii. 13; 191, 8, 9; vii. 63, 1; x. 37, 4; 85, 9; 88, 11; 139, 3, etc.

<sup>3</sup> Rv. vii. 34, 19; ix. 107, 20.

<sup>4</sup> Ehni, *Yama*, 134; Macdonell, *op. cit.*, p. 31.

<sup>5</sup> i. 175, 4; iv. 30, 4; x. 43, 5.

obscurasion of the sun by a thunderstorm.<sup>6</sup> The Aitareya Brāhmaṇa<sup>7</sup> presents a naive conception of the course of the sun, which it regards as bright on one side only, and as returning from west to east by the same road, but with the reverse side turned towards the earth, thus at night illumining the stars in heaven.<sup>8</sup> In the Rigveda<sup>9</sup> wonder is expressed that the sun does not fall.

There are several references to eclipses in the Rigveda. In one passage<sup>10</sup> Svarbhānu, a demon, is said to have eclipsed the sun with darkness, while **Atri** restores the light of the sun, a similar feat being elsewhere attributed to his family, the Atris.<sup>11</sup> In the Atharvaveda<sup>12</sup> Rāhu appears for the first time in connexion with the sun. Indra's defeat of Sūrya<sup>6</sup> may also be explained as alluding to an eclipse; in two other passages<sup>13</sup> such an interpretation seems at least probable. Ludwig<sup>14</sup> not only argues that the Rigveda knows the theory of eclipses caused by an occultation of the sun by the moon, and regards the sun as going round the earth,<sup>15</sup> but even endeavours to identify an eclipse referred to in the Rigveda with one that occurred in 1029 B.C. These views are completely refuted by Whitney.<sup>16</sup>

The sun as a maker of time<sup>17</sup> determines the year of 360 days, which is the civil year and the usual year (*Sampvatsara*) of

<sup>6</sup> Macdonell, *loc. cit.*

<sup>7</sup> iii. 44, 4.

<sup>8</sup> Macdonell, p. 10, who compares Rv. i. 115. 5; x. 37, 3. See also Speyer, *Journal of the Royal Asiatic Society*, 1906, 723; Thibaut, *Astronomie, Astrologie und Mathematik*, 6.

<sup>9</sup> Rv. iv. 13, 5

<sup>10</sup> Rv. v. 40, 5-9. Cf. Macdonell, p. 160; Pañcavīśa Brāhmaṇa, iv. 5, 2; 6, 14; Kauśitaki Brāhmaṇa, xxiv. 3; Tilak, *Orion*, 159.

<sup>11</sup> Av. xii. 2, 4. 12. 36; Śatapatha Brāhmaṇa, iv. 3, 4, 21.

<sup>12</sup> Av. xix. 9, 10; Zimmer, *Altindisches Leben*, 351.

<sup>13</sup> Rv. iv. 28, 2. 3; v. 33, 4. In x. 27, 20, *sūro markaḥ* means, according to Roth, St. Petersburg Dictionary, s.v.,

and Zimmer, *loc. cit.*, a demon of eclipse; but it may also mean the 'cleansing' sun. Av. ii. 10, 8, clearly refers to an eclipse. See Lanman, *Festgruss an Roth*, 187-190

<sup>14</sup> Proceedings of the Bohemian Academy of Sciences, May, 1885; Translation of the Rigveda, 6, x.

<sup>15</sup> See Rv. iv. 28, 23; v. 33, 4; x. 37, 3; 138, 4.

<sup>16</sup> Proceedings of the American Oriental Society, October, 1885, xvii (*Journal of the American Oriental Society*, 13, lxii-lxvi); *Journal of the American Oriental Society*, 16, lxxxii, lxxxii; Eggeling, *Sacred Books of the East*, 41, 65, 66; Thibaut, *Astronomie, Astrologie und Mathematik*, 6.

<sup>17</sup> Rv. v. 81, 1.

Vedic literature. This solar year is divided into two halves—the Uttarāyana,<sup>18</sup> when the sun goes north, and the Dakṣināyana,<sup>19</sup> when it goes south. There can be no doubt that these periods denote the time when the sun turns north from the winter solstice, and when it turns south from the summer solstice, for the Kauśitaki Brāhmaṇa<sup>20</sup> says so in perfectly clear language. The alternative theory is to regard the periods as those when the sun is in the north—*i.e.*, when it is north of the equator, and when it is in the south, taking as points of departure the equinoxes, not the solstices; but this view has no support in Vedic literature, and is opposed to the fact that the equinoxes play no part in Vedic astronomical theory.<sup>21</sup> There are only doubtful references to the solstices in the Rigveda.<sup>22</sup>

The Brāhmaṇas,<sup>23</sup> and perhaps the Rigveda,<sup>24</sup> regard the moon as entering the sun at new moon. According to Hillebrandt,<sup>25</sup> the Rigveda<sup>26</sup> recognizes that the moon shines by the borrowed light of the sun, but this seems very doubtful.

<sup>18</sup> The form Uttarāyana is later (Manu, vi. 10, etc.) Udagayana occurs in the Bṛhadāraṇyaka Upaniṣad, vi. 3, 1; Kausika Sūtra, lxvii. 4; Lātyāyana Śrauta Sūtra, viii. 1, 1; Gobhila Grhya Sūtra, i. 1, 3; Āśvalāyana Gṛhya Sūtra, i. 4, etc.; Weber, *Naxatra*, 2, 201, 212; *Jyotiṣa*, 107 *et seq.*; Yāska, *Nirukta*, xiv. 10.

<sup>19</sup> The form is late (Manu, i. 67, etc.). In the Śatapatha Brāhmaṇa, ii. 1, 3, the two Ayanas are equated each with three seasons—the northern course with spring, summer, and rains; the southern with autumn, winter, and cool season. But this is merely an inevitable inaccuracy, since no real season begins with the winter solstice.

<sup>20</sup> xix. 3. Cf. Taittirīya Saṃhitā, vi. 5, 3; Bṛhadāraṇyaka Upaniṣad, vi. 1, 18 (Mādhyamāṇḍina = vi. 2, 18 Kāṇva); Weber, *Naxatra*, 2, 345 *et seq.*

<sup>21</sup> Thibaut, *Indian Antiquary*, 24, 96; *Astronomie, Astrologie und Mathematik*, 10; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 631

*et seq.*, 49, 473 *et seq.*, *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1909, 564, n. 1; Keith, *Journal of the Royal Asiatic Society*, 1909, 1103. On the other side, see Tilak, *Orion*, 22-31.

<sup>22</sup> See Hillebrandt, *Vedische Mythologie*, 3, 279-283, who cites Rv. i. 61, 15; v. 29, 5; x. 171, 4; 179, 2. But none of these passages are conclusive. Cf. Thibaut, *op. cit.*, 6.

<sup>23</sup> Śatapatha Brāhmaṇa, i. 6, 4, 18; iv. 6, 7, 12, x. 6, 2, 3; xi 1, 6, 19; Bṛhadāraṇyaka Upaniṣad, i. 2, 13; Aitareya Brāhmaṇa, viii. 28, 8.

<sup>24</sup> v. 47, 3; ix. 25, 6; 71, 2; x. 55, 5; 138, 4. Cf. Hillebrandt, *op. cit.*, 1, 463-466.

<sup>25</sup> *Ibid.*, 3, 467, 468.

<sup>26</sup> ix. 71, 9; 76, 4; 86, 32; perhaps i. 190, 3; Sāma Veda, ii. 9, 2, 12, 1. Thibaut, *op. cit.*, 6, considers that the meaning of the passages is merely that the moon is filled up during the bright half of the month by light emanating from the sun.

ful. See also Aryamṇah Panthā,<sup>27</sup> Nakṣatra, and Sapta Sūryāḥ.

<sup>27</sup> Ludwig, Translation of the Rigveda, 3, 188, finds in the Rigveda, i. 110, 2, a mention of the inclination of the ecliptic to the equator, and in x. 86, 4, a reference to the axis of the earth. Cf. Tilak, *Orion*, 158 et seq.; Oldenberg, *Rgveda-Noten*, I, 102, 105. These views are clearly quite wrong. The notions of the sun given in the Brāhmaṇas are all very naïve and simple: the distance of heaven and the sun from the earth is the height of a thousand cows one on the top of the other (*Pañcaviniśa Brāhmaṇa*, xvi. 8, 6), or forty-four days' journey

for a horse (*ibid.*, xxv. 10, 16), or a thousand days' journey for a horse (Aitareya Brāhmaṇa, II 17, 8), or a hundred leagues (Kausitaki Brāhmaṇa, viii. 3). They record also such facts as that the sun rises from and sets in the waters (Aitareya Brāhmaṇa, iv. 20, 13, cf. Nirukta, vi. 17, Kausitaki Brāhmaṇa, xxiv. 4 5; xxvi. 1), and that it sets in the west (*ibid.*, xviii. 9). The Śatapatha Brāhmaṇa calls the sun circular (vii. 4, 1, 17), and also four-cornered (*catur-śrakti*) in xiv. 3, 1, 17, and so on. See Weber, *Indische Studien*, 9, 358 et seq.

Sūrya-nakṣatra is found in the Śatapatha Brāhmaṇa<sup>1</sup> in a passage where Sāyaṇa takes it as denoting a Nakṣatra, which gives out rays of light like the sun. But the real sense (as the Kāṇva text helps to show) is that the sacrificer may take the sun for his Nakṣatra—i.e., he may neglect the Nakṣtras altogether and rely on the sun.

<sup>1</sup> ii. 1, 2, 19. Cf. Eggeling, *Sacred Books of the East*, 12, 288.

Sūrya-candramasā or Sūrya-candramasau denotes 'sun and moon' as a pair of luminaries in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 102, 2; v. 51, 15; x. 190, 3.

<sup>2</sup> Bṛhadāraṇyaka Upaniṣad, iii. 8, 9; Chāndogya Upaniṣad, vii. 12, 1.

Cf. Weber, *Naxatra*, 2, 293; *Jyotiṣa*

28, 50; *Indische Studien*, 9, 112.

Sṛka in a couple of passages of the Rigveda<sup>1</sup> denotes a weapon of Indra, perhaps a 'lance.'

<sup>1</sup> i. 32, 12; x. 180, 2. Cf. *sṛkāyin*, 'hand,' in the Śatarudriya, Vājasaneyi *sṛkā - hasta*, 'bearing a lance in his

Samhitā, xvi. 21, 61, etc.

Sṛgāla, 'jackal,' is not found until the Śatapatha Brāhmaṇa (xii. 5, 2, 5), but is common in the Epic.

Srñjaya is the name of one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda.<sup>1</sup> What it was is unknown: Mahidhara on the Vājasaneyi passage calls it a kind of bird; Sāyaṇa on the Taittirīya Saṃhitā gives the alternatives 'black fly' (when *sṛjyā* must be read), 'white serpent,' and 'black buffalo.'

<sup>1</sup> Taittirīya Saṃhitā, v. 5, 14, 1; | Vājasaneyi Saṃhitā, xxiv. 23. Cf. Zimmer, Maitrāyaṇī Saṃhitā, iii. 14, 14; Vāja- | Altindisches Leben, 99.

Srñjaya is the name of a people mentioned as early as the Rigveda. Srñjaya (that is, the king of this people) Daivavāta is celebrated as victorious over the Turvaśas and the Vṛcīvants,<sup>1</sup> and his sacrificial fire is referred to.<sup>2</sup> In connexion with Daivavāta is also mentioned Sāhadevya Somaka,<sup>3</sup> no doubt another prince; for in the Aitareya Brāhmaṇa<sup>4</sup> we find Somaka Sāhadevya and his father, Sahadeva (originally Suplan) Sārñjaya, as kings who were anointed by Parvata and Nārada. The Rigveda<sup>5</sup> has also a Dānastuti ('praise of gifts') of Prastoka,<sup>6</sup> a Srñjaya, who is lauded along with Divodāsa. Moreover, Vītahavya<sup>7</sup> seems to have been a Srñjaya, though Zimmer<sup>8</sup> prefers to take the derivative word, Vaitahavya, not as a patronymic, but as an epithet.

It seems probable that the Srñjayas and the Tr̄tsus were closely allied, for Divodāsa and a Srñjaya prince are celebrated together,<sup>9</sup> and the Turvaśas were enemies of both.<sup>10</sup> This view is borne out by the Śatapatha Brāhmaṇa,<sup>11</sup> which recognizes Devabhāga Śrautarṣa as Purohita of the Kurus and the Srñjayas.

<sup>1</sup> Rv. vi. 27, 7.

<sup>2</sup> Rv. iv. 15, 4.

<sup>3</sup> Rv. iv. 15, 7.

<sup>4</sup> vii. 34, 9.

<sup>5</sup> Rv. vi. 47, 22. 25.

<sup>6</sup> Cf. Śāṅkhāyana Śrauta Sūtra, xvii. ii., ii.

<sup>7</sup> Oldenberg, Zeitschrift der Deutschen Morgenländischen Gesellschaft, 42, 212; Hillebrandt, Vedische Mythologie, I, 105.

<sup>8</sup> Altindisches Leben, 132 (on vaitahavya).

<sup>9</sup> Cf. also the connexion of the Bharadvājas and Divodāsa (Rv. vi. 16, 5; 31, 4; Hillebrandt, op. cit., I, 104), and their connexion with the Srñjayas (Vitahavya in Rv. vi. 15, 2. 3, and see vi. 27, 7, both passages that can safely be accepted as derived from the Bharadvāja family).

<sup>10</sup> See, on the one hand, Rv. vii. 18 (Turvaśas and Tr̄tsus), and, on the other, vi. 27, 7.

<sup>11</sup> ii. 4, 4, 5.

On the other hand, some disaster certainly befel the Srñjayas, at least the Vaitahavyas, for they are said in the Atharvaveda<sup>12</sup> to have offended the Bhrgus and to have ended miserably. There is, it is true, no precise confirmation of this notice, but both the Kāthaka Samhitā<sup>13</sup> and the Taittirīya Samhitā,<sup>14</sup> in independent passages, refer to the Srñjayas having sustained some serious loss, though the notice is in each case coupled with a ritual error, much as in the Old Testament the fate of kings depends on their devotion to Jahve or their disobedience. It is justifiable to recognize some disaster in this allusion.

The geographical position of the Srñjayas is uncertain. Hillebrandt<sup>15</sup> suggests that in early times they must be looked for west of the Indus with Divodāsa; he also mentions, though he does not definitely adopt, the suggestion of Brunnhofer that the Srñjayas are to be compared with the Σαράγγαι<sup>16</sup> of the Greeks, and to be located in Drangiana. Zimmer<sup>17</sup> is inclined to locate them on the upper Indus; but it is difficult to decide definitely in favour of any particular location. They may well have been a good deal farther east than the Indus, since their allies, the Trtsus, were in the Madhyadeśa, and were certainly absorbed in the Kurus.

Of the history of this clan we have one notice.<sup>18</sup> They expelled Duṣtarītu Paumṣayana, one of their kings, from the hereditary monarchy—of ten generations—and also drove out Revottaras Pāṭava Cākra Sthapati, probably his minister, who, however, succeeded in effecting the restoration of the king, despite the opposition of the Kuru prince, Balhika Prātiṣṭya. Very probably this Kuru prince may have been at the bottom of the movement which led to the expulsion of the king and his minister. But the restoration of the king can

<sup>12</sup> v. 19, 1. Cf. v. 18, 10 11.

<sup>13</sup> xii. 3.

<sup>14</sup> vi. 6, 2, 2. 3.

<sup>15</sup> *Op. cit.*, I, 106.

<sup>16</sup> Herodotus has the form Σαράγγαι and Σαράγγες, Strabo and Arrian Δράγγαι. The Avestic is *zrayānī*, Old Persian *daraya*. The Indian s is curious if the words are parallel (see, however,

Bloomfield, *American Journal of Philology*, 25, 11, Oldenberg, *Journal of the Royal Asiatic Society*, 1909, 1098).

<sup>17</sup> *Altindisches Leben*, 132, 133; Weber, *Indische Studien*, I, 232. This is a guess from Rv. i. 100, where Sahadeva occurs and the Sindhu is mentioned.

<sup>18</sup> Śatapatha Brāhmaṇa, xii. 9, 3, 1 *et seq.*

hardly be regarded, in accordance with Bloomfield's view,<sup>19</sup> as a defeat of the Śrñjayas.

<sup>19</sup> *Hymns of the Atharvaveda*, 433. So also Zimmer, *op. cit.*, 132.

*Cf.* Weber, *Indische Studien*, I, 208; 3, 472, 18, 237, *Épîches im vedischen*

*Ritual*, 31; Ludwig, *Translation of the Rigveda*, 3, 153; Oldenberg, *Buddha*, 405.

Śrñi is found certainly in one,<sup>1</sup> and probably also in two other<sup>2</sup> passages of the Rigveda. The sense appears to be 'sickle.' In one other passage Śrnyā is coupled with *jetā*:<sup>3</sup> the sense is doubtful, Roth<sup>4</sup> conjecturing *cetā*, and Oldenberg<sup>5</sup> pointing out that *chettā* is also possible. Hopkins<sup>6</sup> thinks that a 'hook' is here meant.

<sup>1</sup> i. 58, 4, where *sruyā*, according to Geldner, *Vedische Studien*, I, 116, n. 1, and to Pischel, *ibid.*, 2, 111, stands for *sruyābhūḥ*, and, as an adjective agreeing with *juhābhūḥ*, means 'sickle-shaped sacrificial ladies.' But this is very doubtful.

<sup>2</sup> x. 101, 3 (*Nirukta*, v. 28), 106, 6 (*ibid.*, xii. 5). It is certain in *Satapatha Brähmana*, vii. 2, 2, 5.

<sup>3</sup> iv. 20, 5.

<sup>4</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 48, 111.

<sup>5</sup> *Rigveda-Noten*, I, 284.

<sup>6</sup> *Journal of the American Oriental Society*, 17, 86, n.

*Cf.* Zimmer, *Altindisches Leben*, 238; Oldenberg, *op. cit.*, I, 58.

Śrnyā. See Śrñi.

Śrbinda is the name of a foe of Indra<sup>1</sup> in the Rigveda.<sup>2</sup> The word may denote a real foe, since it has no obvious Āryan derivation.

<sup>1</sup> *Cf.* Macdonell, *Vedic Mythology*, p. 162.

<sup>2</sup> viii. 32, 2.

Śrmara is the name of an unknown animal at the Aśvamedha ('horse sacrifice') in the Yajurveda Samhitās.<sup>1</sup>

<sup>1</sup> Taittirīya Samhitā, v. 5, 16, 1 (according to Sāyaṇa = *camara*); Maitrāyanī Samhitā, iii. 14, 20; Vājasaneyi

Samhitā, xxiv. 39 (where Mahīdhara identifies it with the *Gavaya*).

**Setu** appears in the Rigveda<sup>1</sup> and later<sup>2</sup> to denote merely a raised bank for crossing inundated land,<sup>3</sup> a ‘causeway,’ such as are common all the world over. This sense explains best the later meaning of ‘boundary.’ The word in Vedic literature is probably always metaphorical.

<sup>1</sup> ix. 41, 2.

<sup>2</sup> Taittiriya Samhitā, iii. 2, 2, 1, vi. 1, 4, 9; 5, 3, 3; vii. 5, 8, 5; Kāthaka Samhitā, xxviii. 4; Aitareya Brāhmaṇa, iii. 35. Taittiriya Brāhmaṇa, ii. 4, 2, 6; Satapatha Brāhmaṇa,

xii. 2, 10, 1; Brhadāraṇyaka Upanisad, iv. 4, 24; Chāndogya Upanisad, viii. 4, 1 2, etc.

<sup>3</sup> Max Müller, *Sacred Books of the East*, I, 130, n. 2.  
Cf. Zimmer, *Altindisches Leben*, 257.

**Senā** denotes primarily a ‘missile,’ a sense found in the Rigveda<sup>1</sup> and the Atharvaveda,<sup>2</sup> and then a ‘host’ or ‘army,’ which is its normal meaning.<sup>3</sup> See **Samgrāma**.

<sup>1</sup> Rv. i. 66, 7, 116, 1 (*senā-jū*, ‘swift as an arrow’); 143, 5; 186, 9, ii. 33, 11; v. 30, 9; vii. 3, 4; viii. 75, 7; x. 23, 1.

<sup>2</sup> viii. 8, 7; xi. 10, 4.

<sup>3</sup> Rv. i. 33, 6; vii. 25, 1; ix. 96, 1; x. 103, 1. 4; 7; 142, 4; 156, 2, Av. iii. 1, 1; 19, 6; iv. 19, 2; v. 21, 9, etc.

Cf. von Bradke, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 46, 456; Bloomfield, *ibid.*, 48, 549, 550; Pischel, *Vedische Studien*, I, 231, n. 2, denies that **Senā** ever means ‘missile,’ and compares *exercitus effusus, agmen effusum*.

**Senā-nī**, ‘leader of an army,’ is the title of the royal ‘general.’ He is mentioned in the Rigveda,<sup>1</sup> where also<sup>2</sup> the word is used metaphorically. He is also referred to in the Śatarudriya,<sup>3</sup> as well as elsewhere in the Yajurveda Samhitās and Brāhmaṇas.<sup>4</sup> He is one of the Ratnins of the king.<sup>5</sup> Presumably he was appointed by the king, not by the people, to command in war when the king became too important to lead every little fray in person. In the Aitareya Brāhmaṇa<sup>6</sup> this official is called **Senā-pati**.

<sup>1</sup> vii. 20, 5; ix. 96, 1; x. 84, 2.

<sup>2</sup> x. 34, 12 (the gambling hymn).

<sup>3</sup> Vājasaneyi Samhitā, xvi. 17; Kāthaka Samhitā, xvii. 11; Maitrāyaṇī Samhitā, ii. 9, 4; Taittiriya Samhitā, iv. 5, 2, 1.

<sup>4</sup> Vājasaneyi Samhitā, xv. 15; Kāthaka Samhitā, xvii. 9; Maitrāyaṇī

Samhitā, ii. 8, 10; Satapatha Brāhmaṇa, viii. 6, 1, 21.

<sup>5</sup> Taittiriya Samhitā, i. 8, 9, 1; Taittiriya Brāhmaṇa, i. 7, 3, 4; Maitrāyaṇī Samhitā, ii. 6, 5; iv. 3, 8; Kāthaka Samhitā, xv. 4; Satapatha Brāhmaṇa, v. 3, 1, 1.

<sup>6</sup> viii. 23, 10.

Selaga in the Brāhmaṇas<sup>1</sup> appears to denote 'robber.' See Sailaga.

<sup>1</sup> Aitareya Brāhmaṇa, vii. 1, 5, viii. 11, 8; Śatapatha Brāhmaṇa, xiii. 4, 3, 10.

Sehu occurs in a comparison in the Atharvaveda,<sup>1</sup> where it must denote a very sapless (*arasa*) substance.

<sup>1</sup> vii. 76, 1. Cf. Zimmer, *Altindisches Leben*, 54; Whitney, Translation of the Atharvaveda, 441.

Saitava, 'descendant of Setu,' is the name of a teacher in the first two Vamśas (list of teachers) in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup> He is described as a pupil of Pārāśarya or of Pārāśaryāyaṇa.<sup>2</sup>

<sup>1</sup> ii. 5, 21; iv. 5, 27 Mādhyāṇḍina; ii. 6, 2 Kāṇva.      <sup>2</sup> iv. 6, 2 Kāṇva.

Saindhava, 'coming from the Indus,' is a term applied to water in the Taittirīya Saṃhitā,<sup>1</sup> to Guggulu in the Atharvaveda,<sup>2</sup> to a horse in the Śatapatha Brāhmaṇa,<sup>3</sup> and to salt in the same text.<sup>4</sup>

<sup>1</sup> vii. 4, 13, 1.

<sup>2</sup> xix. 38, 2.

<sup>3</sup> xi. 5, 5, 12; Bṛhadāraṇyaka Upaniṣad, vi. 2, 13 (Mādhyāṇḍina = vi. 1, 13 Kāṇva).

<sup>4</sup> Bṛhadāraṇyaka Upaniṣad, ii. 4, 12 (<sup>o</sup>khilya); iv. 5, 13 (<sup>o</sup>ghana).

Sairyā is the name in the Rigveda<sup>1</sup> of some species of grass infested by insects.

<sup>1</sup> i. 191, 3. Cf. Zimmer, *Altindisches Leben*, 72.

Sailaga is found in the Vājasaneyi Saṃhitā<sup>1</sup> and the Taittirīya Brāhmaṇa<sup>2</sup> as the name of one of the victims at the Puruṣamedha ('human sacrifice'). 'Robber' seems to be the sense of this word, as of Selaga.

<sup>1</sup> xxx. 18.

<sup>2</sup> iii. 4, 16, 1; Sāṅkhāyana Āraṇyaka, xii. 23 (also spelt Sailaga).

Cf. Eggeling, *Sacred Books of the East*, 44, 367, n. 4.

Sobhari is the name of a Ṛṣi frequently mentioned in the Rigveda.<sup>1</sup> The family is also referred to,<sup>2</sup> and a father, Sobharī.<sup>3</sup>

<sup>1</sup> viii. 5, 26, 19, 2; 20, 19; 22, 2.

<sup>2</sup> Rv. viii. 19, 32; 20, 8.

<sup>3</sup> Rv. viii. 22, 15. Cf. viii. 103, 14; Av. xviii. 3, 15.

Cf. Ludwig, Translation of the Rig-veda, 3, 105, Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 217.

Soma was the famous plant which was used for the preparation of the libation of Soma made at the Vedic sacrifice. Its importance is sufficiently shown by the fact that the whole of the ninth Maṇḍala of the Rigveda, and six hymns in other Maṇḍalas, are devoted to its praise.

Nevertheless, little is actually known of the plant. Its twigs or shoots are described as brown (*babhrū*),<sup>1</sup> ruddy (*aruṇā*),<sup>2</sup> or tawny (*hari*).<sup>3</sup> Possibly its twigs hang down if the epithet *Naicāśākha*<sup>4</sup> refers to the plant as Hillebrandt<sup>5</sup> thinks. The shoot is called *amśu*,<sup>6</sup> while the plant as a whole is called *andhas*,<sup>7</sup> which also denotes the juice.<sup>8</sup> *Parvan*<sup>9</sup> is the stem. *Kṣip*,<sup>10</sup> ‘finger,’ is used as a designation of the shoots, which may therefore have resembled fingers in shape; *vakṣaṇā*<sup>11</sup> and *vāṇa*<sup>12</sup> also seem to have the sense of the shoot. There is some slight evidence to suggest that the stem was not round, but angular.<sup>13</sup>

<sup>1</sup> The word is not actually found applied to the plant itself, but the Pañcavimśa Brähmaṇa, ix. 5, 3, prescribes *arjunāni*, plants of this indefinite colour, as a substitute for Soma, if Pūtikas cannot be obtained.

<sup>2</sup> Rv. vii. 98, 1; x. 94, 3; 144, 5. Cf. Śatapatha Brähmaṇa, iv. 5, 10, 1 *et seq.*

<sup>3</sup> Rv. ix. 92, 1. The Soma cow, with which Soma was purchased, is called *babhrū* or *aruṇā*. Śatapatha Brähmaṇa, iii. 3, 1, 15; Maitrāyaṇi Samhitā, iii. 7, 5, etc.

<sup>4</sup> Rv. iii. 53, 14. Cf. Naicāśākha

<sup>5</sup> *Vedische Mythologie*, I, 14-18; 2, 241-245

<sup>6</sup> Rv. i. 168, 3 iii. 48, 2, etc.

<sup>7</sup> Rv. i. 28, 7, iii. 48, 1; iv. 16, 1, etc.

<sup>8</sup> ii. 14, 1; 19, 1; 35, 1, etc.

<sup>9</sup> Rv. i. 9, 1. Cf. *parus*, Taittirīya Brähmaṇa, iii. 7, 13; Vātāna Sūtra, 24.

<sup>10</sup> Rv. ix. 79, 4. Cf., however, Pischel, *Vedische Studien*, I, 70.

<sup>11</sup> Rv. viii. 1, 17.

<sup>12</sup> Rv. iv. 24, 9; ix. 50, 1. But these passages are both very doubtful. Cf. *Vāṇa*. The husk left after the pressing is called *andhas* (ix. 86, 44), *vavri* (ix. 69, 9), *tvac* (ix. 86, 44); Taittirīya Brähmaṇa, iii. 7, 13, 1), *śavira* (*ibid.*, 2), *śarya* (ix. 68, 2), *tānva* (ix. 78, 1).

<sup>13</sup> Cf. *prṣṭhya* in Rv. iv. 20, 4; Hillebrandt, I, 54, 55.

The plant grew on the mountains,<sup>14</sup> that of Mūjavant being specially renowned.

These notices are inadequate to identify the plant. It has been held<sup>15</sup> to be the *Sarcostemma viminale* or the *Asclepias acida* (= *Sarcostemma brevistigma*). Roth<sup>16</sup> held that the *Sarcostemma acidum* more nearly met the requirements of the case. Watt<sup>17</sup> suggested the Afghan grape as the real Soma, and Rice<sup>18</sup> thought a sugar-cane might be meant, while Max Müller and Rājendralāla Mītra suggested that the juice was used as an ingredient in a kind of beer—*i.e.*, that the Soma plant was a species of hop. Hillebrandt<sup>19</sup> considers that neither hops nor the grape can explain the references to Soma. It is very probable that the plant cannot now be identified.<sup>20</sup>

In the Yajurveda<sup>21</sup> the plant is purchased ere it is pressed. Hillebrandt<sup>22</sup> considers that the sale must be assumed for the Rigveda. It grew on a mountain, and could not be obtained by ordinary people: perhaps some special tribe or prince owned it, like the Kikatas.<sup>23</sup> As it stands, the ritual performance is clearly an acquisition of the Soma from the Gandharvas (represented by a Śūdra), a ritual imitation of the action which may have been one of the sources of the drama. Owing to the difficulty of obtaining the real plant from a great

<sup>14</sup> Rv. i. 93, 6; iii. 48, 2; v. 36, 2; 43, 4; 85, 2; ix. 18, 1; 46, 1; 71, 4; 82, 3; Av. iii. 21, 10. So in the Avesta, Yasna, x. 4, etc.

<sup>15</sup> Lassen, *Indische Alterthumskunde*, 1<sup>2</sup>, 931; Muir, *Sanskrit Texts*, 5, 261 *et seq.* Cf. Haug, *Aitareya Brahmana*, 2, 489; Max Müller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, liv.

<sup>16</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 35, 680 *et seq.* Cf. also 38, 134 *et seq.*

<sup>17</sup> See Hillebrandt, 1, 7 *et seq.*

<sup>18</sup> *Ibid.*, 10.

<sup>19</sup> *Ibid.*, 12. The dispute between Max Müller, Roth, J. G. Baker, W. T. Thiselton Dyer, Charles G. Leland, and A. Houtum-Schindler, as to the identity of the plant, is reprinted in

Max Müller's *Biographies of Words*, 222 *et seq.*, and reviewed by Hillebrandt. See also Eggeling, *Sacred Books of the East*, 26, xxiv *et seq.*, who thinks that the traditional identification is not far wrong. Caland, *Altindisches Zauberrituul*, 188, gives it as *Sarcostemma acidum*.

<sup>20</sup> The original Soma plant was, doubtless, identical with the Haoma of the Avesta. On the plant from which the present Parsis of Kermān and Yezd obtain their Hūm juice, and which they regard as identical with the Avestic Haoma, see Eggeling, *Sacred Books of the East*, 26, xxiv *et seq.*

<sup>21</sup> Śatapatha Brāhmaṇa, iii. 3, 1, 1 *et seq.*; Hillebrandt, 1, 89 *et seq.*

<sup>22</sup> *Ibid.*, 70.

<sup>23</sup> Rv. iii. 53, 14.

distance, several substitutes were allowed in the Brāhmaṇa period.<sup>24</sup>

The plant was prepared for use by being pounded with stones or in a mortar. The former was the normal method of procedure, appearing in the Rigveda as the usual one. The stones are called *grāvan*<sup>25</sup> or *adri*,<sup>26</sup> and were, of course, held in the hands.<sup>27</sup> The plant was laid on boards one beside the other (*Adhiṣavana*), and, according at least to the later ritual,<sup>28</sup> a hole was dug below, so that the pounding of the plant by means of the stones resulted in a loud noise, doubtless a prophylactic against demoniac influences.

The plant was placed on a skin and on the Vedi<sup>29</sup>—which was no longer done in the later ritual—*Dhiṣanā* in some passages denoting the Vedi.<sup>30</sup>

Sometimes the mortar and pestle were used in place of the stones.<sup>31</sup> This use, though Iranian, was apparently not common in Vedic times.

*Camū* denotes the vessel used for the offering to the god,<sup>32</sup> *Kalaśa* and *Camasa* those used for the priests to drink from. Sometimes<sup>33</sup> the *Camū* denotes the mortar and pestle. Perhaps the vessel was so called because of its mortar-like shape.

The skin on which the shoots were placed was called *Tvac*,<sup>34</sup> or twice *go* ('cow-hide').<sup>35</sup> *Kośa*,<sup>36</sup> *Sadhastha*,<sup>37</sup> *Dru*,<sup>38</sup>

<sup>24</sup> See Śatapatha Brāhmaṇa, iv. 5, 10, 1-6, and cf. Eggeling, *Sacred Books of the East*, 26, xxvi; Pañcavimśa Brāhmaṇa, ix. 5, 3

<sup>25</sup> i. 83, 6; 135, 7, etc.

<sup>26</sup> i. 130, 2; 135, 5; 137, 1, etc. *Adri* is used oftener with the verb *su*, 'press,' than *grāvan*, which is more personally conceived, and so appears with *vad*, 'speak,' and so forth; Hillebrandt, i, 153, n. 1.

<sup>27</sup> Rv. v. 45, 7; ix. 11, 5; x. 76, 2, etc.

<sup>28</sup> Kātyāyana Śrauta Sūtra, iv. 4, 28; that *ākharā*, Rv. x. 94, 5, denotes this is uncertain.

<sup>29</sup> Rv. v. 31, 12.

<sup>30</sup> Rv. i. 109, 3; iii. 2, 1; vi. 11, 3, etc.

<sup>31</sup> Rv. i. 28. The pestle is *manthā*, the mortar *ulūkhala*; in x. 101, 11, *vanaspati* and *vana* may have the same senses respectively.

<sup>32</sup> Not the pressing boards, which are unknown in the Rigveda. Cf. Rv. ix. 99, 8; x. 91, 15, etc.

<sup>33</sup> Rv. i. 28, 9; iv. 18, 3; vi. 57, 2, etc.; Hillebrandt, i, 170, 173.

<sup>34</sup> Rv. ix. 65, 25; 66, 29; 70, 7; 79, 4, etc.

<sup>35</sup> Rv. x. 94, 9; 116, 4.

<sup>36</sup> Rv. vii. 101, 4; viii. 20, 8, etc. It denotes the larger vessel from which the Soma is poured into the *Kalaśas*, or cups.

<sup>37</sup> Rv. iii. 62, 15; ix. 1, 2; 17, 8, etc.

<sup>38</sup> Rv. ix. 1, 2; 65, 6; 98, 2; in x. 101, 10, *dru*=mortar.

Vana,<sup>39</sup> Drona,<sup>40</sup> are all terms used for Soma vessels, while Sruva<sup>41</sup> denotes the 'ladle.'

Apparently the plant was sometimes steeped in water to increase its yield of juice.<sup>42</sup>

It is not possible to describe exactly the details of the process of pressing the Soma as practised in the Rigveda. It was certainly purified by being pressed through a sieve<sup>43</sup> (Pavitra). The Soma was then used unmixed (*śukra*,<sup>44</sup> *śuci*)<sup>45</sup> for Indra and Vāyu, but the Kāṇvas seem to have dropped this usage.<sup>46</sup> The juice is described as brown (*babhru*),<sup>47</sup> tawny (*hari*),<sup>48</sup> or ruddy (*arūpa*),<sup>49</sup> and as having a fragrant smell,<sup>50</sup> at least as a rule.<sup>51</sup>

Soma was mixed with milk (Gavāśir),<sup>52</sup> curd or sour milk (Dadhyāśir),<sup>53</sup> or grain (Yavāśir).<sup>54</sup> The admixtures are

<sup>39</sup> Rv. ii. 14, 9; ix. 66, 9, etc. The word can mean both the vessel into which the Soma was poured after preparation, and the vessel from which it was offered to the gods.

<sup>40</sup> Rv. ix. 15, 7; 33, 2, etc. The word, having no definite sense, can denote any of the vessels. The *camū*, on the other hand, was the cup for the gods, the *kulaśa* that for the priests (later it was also used as = *kośa*, when *camasa* had replaced *kulaśa* as cup for the priests; Hillebrandt, 1, 187).

<sup>41</sup> Rv. i. 116, 24. Cf. also Amatra and Khāri.

<sup>42</sup> This process is technically called *āpyāyana*, 'causing to swell.' Cf. Rv. ix. 74, 9; Maitrāyaṇī Saṃhitā, iv. 5, 5. The exact nature and extent of this process is quite uncertain; Hillebrandt, 193-195; Eggeling, *Sacred Books of the East*, 26, xxvi.

<sup>43</sup> Whether the later practice of purification by means of shoots held in the hands was known to the Rigveda is uncertain, since ii. 14, 8; ix. 71, 3, are quite indecisive. For the various terms used to designate the sieve, see Pavitra.

<sup>44</sup> Rv. i. 137, 1; iii. 32, 2; viii. 2, 10, etc.

<sup>45</sup> Rv. i. 5, 5; 30, 2; viii. 2, 9, etc.

<sup>46</sup> Cf. Rv. viii. 2, 5. 9. 10. 28, etc. The Maitrāyaṇī Saṃhitā, iv. 7, 4, disapproves of the unmixed Soma. Possibly Hillebrandt, 1, 207, 208, may be right in thinking that the Kāṇvas had to lay special stress on the use of the mixtures, because they used a plant which was deficient in the true Soma character.

<sup>47</sup> Rv. ix. 33, 2; 63, 4. 6.

<sup>48</sup> Rv. ix. 3, 9; 7, 6; 65, 8. 12. 25, etc.

<sup>49</sup> Rv. ix. 40, 2; 45, 3; *arūpa*, ix. 61, 21; *śoṇa*, ix. 97, 13.

<sup>50</sup> ix. 97, 19; 107, 2.

<sup>51</sup> Śatapatha Brāhmaṇa, iv. 1, 3, 6. This passage has been relied on by Eggeling, *op. cit.*, 26, xxv, as a confirmation of the later description, in a medical work, of the plant as ill-smelling. But this plant may have been a different one from that used in Vedic times. The smell may have been due to a substitute being used, or to the genuine plant, brought from a distance, being old and withered.

<sup>52</sup> Hillebrandt, 1, 219-222.

<sup>53</sup> Ibid., 221.

<sup>54</sup> Ibid., 222 *et seq.*

alluded to with various figurative expressions, as *Atka*, ‘armour’;<sup>55</sup> *Vastra*<sup>56</sup> or *Vāsas*,<sup>57</sup> ‘garment’; *Abhiśrī*,<sup>58</sup> ‘admixture’; *rūpa*,<sup>59</sup> ‘beauty’; *śri*,<sup>60</sup> ‘splendour’; *rasa*,<sup>61</sup> ‘flavour’; *prayas*,<sup>62</sup> ‘dainty’; and perhaps *nabhas*,<sup>63</sup> ‘fragrance.’ The adjective *tivra*<sup>64</sup> denotes the ‘pungent’ flavour of Soma when so mixed. The Soma shoots, after the juice has been pressed out, are denoted by *rjīṣa*, ‘residue.’<sup>65</sup>

It seems probable that in some cases honey was mixed with Soma: perhaps the *kośa madhu-ścut*, ‘the pail distilling sweetness,’ was used for the mixing.<sup>66</sup> It seems doubtful if Surā was ever so mixed.<sup>67</sup>

There were three pressings a day of Soma, as opposed to the two of the Avesta.<sup>68</sup> The evening pressing was specially connected with the R̥bhus, the midday with Indra, the morning with Agni, but the ritual shows that many other gods also had their share.<sup>69</sup> The drinker of Soma and the non-drinker are sharply discriminated in the texts.<sup>70</sup> Localities where Soma was consumed were Ārjīka, Pastyāvant, Śaryāṇavant, Suṣomā, the territory of the Pañcajanāḥ or ‘five

<sup>55</sup> Rv. ix. 69, 4.

<sup>56</sup> ix. 8, 6.

<sup>57</sup> ix. 69, 5.

<sup>58</sup> ix. 79, 5, 86, 27.

<sup>59</sup> Av. ix. 25, 4.

<sup>60</sup> Rv. iv. 41, 8; ix. 16, 6.

<sup>61</sup> Rv. iii. 48, 1; vi. 47, 1; ix. 97,

<sup>64</sup> See also *Sūda*.

<sup>62</sup> Rv. iii. 30, 1; ix. 46, 3; 66, 23.

<sup>63</sup> Rv. ix. 83, 5; 97, 21, etc.

<sup>64</sup> Rv. i. 23, 1; ii. 41, 14, v. 37, 4;

v1 47, 1, etc.

<sup>65</sup> Maitrāyaṇī Samhitā, iv. 8, 5; Av. ix. 6, 16, etc.; Vājasaneyi Samhitā, xix. 72; citation in Nirukta, v. 12, etc. *Rjīṣa* as an adjective occurs in Rv. i. 32, 6, and *rjīṣin* in the Rigveda means, according to Hillebrandt, i. 236, 237, generally ‘one to whom the Soma shoots belong.’ *Soma tiroahnya* is ‘Soma pressed the day before yesterday.’

<sup>66</sup> Rv. ix. 103, 3. Cf. ix. 17, 8; ix. 86, 48; 97, 11; 109, 20.

<sup>67</sup> See *Surāma*. Cf. Maitrāyaṇī Sam-

hitā, iv. 12, 5; Vājasaneyi Samhitā, xxi. 42, and *surā-somā*, *ibid.*, xxi. 60.

<sup>68</sup> Yasna, x. 2.

<sup>69</sup> Hillebrandt, i. 257 *et seq.*

<sup>70</sup> Rv. i. 110, 7; ii. 39, 7; v. 34, 3; 5; iv. 17, 17; 25, 6, 7; v. 37, 3; vi. 41, 4; vii. 26, 1, etc. There were also rivalries with other Soma sacrifices, Rv. ii. 18, 3; viii. 33, 14; 66, 12, and especially vii. 33, 2, where the Vasishthas take away Indra from Pāśadyumna Vayata’s Soma sacrifice to Sudās’. Many famous Soma offerers are mentioned: Atri, v. 51, 8; 72, 1; viii. 42, 5; Śāryāta, i. 51, 12, iii. 51, 7, Vājasaneyi Samhitā, vii. 35; Śiśas, viii. 53, 4, etc.; Turvaśā Yadu, viii. 45, 27; Samvarta Krśa, viii. 54, 2; Nipātitīhi, Medhyātīthi, Puṣṭigu, Śrūstigu, viii. 51, 1, etc. The ritual lays stress on the need of continuity in Soma-drinking in a family: Taittiriya Samhitā, ii. 1, 5, 5 *et seq.*; Maitrāyaṇī Samhitā, ii. 5, 5, etc.

peoples,' and so on.<sup>71</sup> The effects of Soma in exhilarating and exciting the drinkers are often alluded to.<sup>72</sup>

It is difficult to decide if Soma was ever a popular, as opposed to a hieratic drink. The evidence for its actual popularity is very slight,<sup>73</sup> and not decisive.

<sup>71</sup> See s.v.; Hillebrandt, I, 125-143. It is possible that Soma may have grown on the mountains to the north of **Madhyadeśa**, whatever may have been its original home, on which of Roth, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 38, 134 et seq.

<sup>72</sup> See RV viii. 48. It was equally prized in Avestic times. It is, however, seldom spoken of as giving the priests pleasure. RV. i. 91, 13; viii. 2, 12; x. 167, 3. There are many references to sickness caused by it (Maitrāyaṇī Samhitā, ii. 2, 13 etc.). The Saṃṭrāmaṇi was a rite designed to expiate the ill caused by vomiting Soma as Indra had done: Taittiriya Samhitā, ii. 3, 2, 5. 6, Śatapatha Brāhmaṇa, v. 5, 4, 9; xii 7, 1, 11. The name of the rite is already found in Av. vii. 3, 2. and the rite

itself is no doubt older (see also *Vigūḍikā*). This fact tells in favour of the traditional identification of the plant, for the medical passage quoted by Max Müller refers to its producing vomiting. See also Zimmer, *Altindisches Leben*, 275; RV. i. 91, 13; 118, 3; viii. 2, 12; 17, 6, 48, 12. Perhaps Vamra in i. 112, 15, got his name thence.

<sup>73</sup> RV. viii. 69, 8-10. Cf. viii. 31, 5; i. 28, 5; Hillebrandt, I, 143-147. The evidence is not decisive, the ordinary Soma sacrifice was clearly a sacrifice of rich patrons.

Cf. Zimmer, *Altindisches Leben*, 272-280; Hillebrandt, *Vedische Mythologie*, I, 1-266; 2, 209 et seq.; Macdonell, *Vedic Mythology*, p. 104 et seq.

2. **Soma Prāti-veśya** ('descendant of Prativeśya') is the name of a teacher, a pupil of Prativeśya, in the Vaṃśa (list of teachers) at the end of the Śāṅkhāyana Āraṇyaka (xv. 1).

**Somaka Sāha-devya** ('descendant of Sahadeva') is the name of a king of the Śrñjayas in the Rigveda.<sup>1</sup> He is mentioned in the Aitareya Brāhmaṇa<sup>2</sup> as having Parvata and Nārada as his priests.

<sup>1</sup> iv. 15, 7-10.

<sup>2</sup> vii. 34, 9.

Cf. Ludwig, Translation of the Rig-

veda, 3, 154; Hillebrandt, *Vedische Mythologie*, I, 105.

**Soma-dakṣa Kauśreya** ('descendant of Kuśri') is the name of a teacher in the Kāthaka<sup>1</sup> and the Maitrāyaṇī<sup>2</sup> Samhitās.

<sup>1</sup> xx. 8; xxi. 9, where Somarakṣa Kośreya is read by the Chambers MS. in xx. 8, and Kośreya in xxi. 9.

<sup>2</sup> iii. 2, 7.

Cf. Weber, *Indische Studien*, 3, 472,

Somapī-tsaru. See Tsaru.

**Soma-**śuṣma Śātya-yajñī ('descendant of Satyayajñī') is the name in the Śatapatha Brāhmaṇa (xi. 6, 2, 1. 3) of a travelling Brahmin who met Janaka of Videha. He may be identical with the man of the same name with the additional patronymic Prācīnayogya ('descendant of Prācīnayoga'), who is mentioned as a pupil of Satyayajñī in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2).

**Soma-**śuṣman Vāja-ratnāyana ('descendant of Vājaratna') is the name in the Aitareya Brāhmaṇa (viii. 21, 5) of the priest who consecrated Śatānika.

**Saukarāyaṇa** is the name of a teacher, a pupil of Kāṣāyaṇa<sup>1</sup> or Traivāṇi,<sup>2</sup> in the second Vaṇīśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.

<sup>1</sup> iv. 6, 2 (Kāṇva).

<sup>2</sup> iv. 5, 27 (Mādhyamīndina)

**Sau-jāta Ārādhī** is the name of a teacher in the Aitareya Brāhmaṇa (vii. 22, 1).

**Sautrāmaṇī.** See **Soma**.

**Sau-danti** ('descendant of Sudanta') occurs in the plural in the Pañcavimśa Brāhmaṇa (xiv. 3, 13), apparently as the name of priests who were contemporaries of Viśvāmitra.

**Saudāsa** in the plural designates the 'descendants of Sudāś,' who are referred to in the Jaiminīya Brāhmaṇa<sup>1</sup> as having cast Śakti, the son of Vasiṣṭha, into the fire. Other texts<sup>2</sup> relate

<sup>1</sup> ii. 390 (*Journal of the American Oriental Society*, 18, 47). The story must have appeared in the Śāyāyanaka also. Cf. Geldner, *Vedische Studien*, 2, 159. n. 3

<sup>2</sup> Taittirīya Samhitā, vii. 4, 7, 1; Kausītaki Brāhmaṇa, iv. 8; Pañcavimśa Brāhmaṇa, iv. 7, 3. See also Caland, *Über das rituelle Sūtra des Baudhāyana*, 20.

that Vasiṣṭha, his son being slain, desired to avenge himself on the Saudāsas, and eventually succeeded. Geldner<sup>3</sup> sees a reference to the story in the Rīgveda,<sup>4</sup> but without cause.

<sup>3</sup> *Loc. cit.*

<sup>4</sup> iii. 53, 22.

**Sau-dyumni** ('descendant of Sudyumna') is the patronymic of king **Bharata Dauḥṣanti** in the Śatapatha Brāhmaṇa (xiii. 5, 4, 12).

**Sau-bala**, 'descendant of Subala,' is the name of a pupil of **Sarpi Vātsi** in the Aitareya Brāhmaṇa (vi. 24, 16).

**Saubhara**, 'descendant of Sobhari,' is the patronymic of **Pathin** in the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> ii. 5, 22 (Mādhyamida = ii. 6, 3 Kāṇva); iv. 5, 28 (Mādhyamida = iv. 6, 3 Kāṇva).

**Saumāpa** 'descendant of Somāpa,' is the patronymic of the two **Mānutantavyas**, teachers in the Śatapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> xiii. 5, 3, 2, where Eggeling, *Sacred Books of the East*, 44, 392, has Saumapa.

**Saumāpi**, 'descendant of Somāpa,' is the patronymic of a teacher called **Priyavrata** in the Śāṅkhāyana Āraṇyaka (xv. 1).

**Saumāyana**, 'descendant of Soma,' is the patronymic of **Budha** in the Pañcavimśa Brāhmaṇa (xxiv. 18, 6).

**Saumya** is a term of affectionate address ('my dear') in the Upaniṣads.<sup>1</sup>

<sup>1</sup> Bṛhadāraṇyaka Upaniṣad, iii. 1, 3; 2, 13 (*varia lectio, somya*); Chāndogya Upaniṣad, iv. 1, 4 *et seq.*

**Sau-yavasi**, 'descendant of Suyavasa,' is the patronymic of **Ajigarta**.<sup>1</sup>

<sup>1</sup> Aitareya Brāhmaṇa, vii. 15, 6; Śāṅkhāyana Śrauta Sūtra, xv. 19, 29.

**Saurī** is given by Zimmer<sup>1</sup> as the name of an unknown animal at the Aśvamedha ('horse sacrifice') in the Taittirīya Saṃhitā.<sup>2</sup> But this is an error: *saurī* means 'dedicated to the sun.'

<sup>1</sup> *Altindisches Leben*, 99.

<sup>2</sup> v. 5, 16, 1 = Vājasaneyī Saṃhitā,

xxiv. 33 = Maitrāyaṇī Saṃhitā, iii. 14,  
14.

**Sau-varcanasa** is the patronymic of Samśravas in the Taittirīya Saṃhitā (i. 7, 2, 1).

**Sau-śravasa**, 'descendant of Suśravas,' is the patronymic of Upagu in the Pañcavimśa Brāhmaṇa,<sup>1</sup> and the Kāṇva Sauśravasas are mentioned in the Kāṭhaka Saṃhitā.<sup>2</sup>

<sup>1</sup> xiv. 6, 8.

<sup>2</sup> xiii. 12 (*Indische Studien*, 3, 474).

**Sau-śromateya**, 'descendant of Suśromatā,' is the metronymic of Aśādhi in the Śatapatha Brāhmaṇa.<sup>1</sup> Cf. Āśādhi.

<sup>1</sup> vi. 2, 1, 37. Cf. Eggeling, *Sacred Books of the East*, 41, 171, n. 1.

**Sau-śadmana**, 'descendant of Suśadman,' is the patronymic of Viśvantara in the Aitareya Brāhmaṇa (vii. 27, 1; 34, 7).

**Skandhyā**, fem. plur., is used in the Atharvaveda<sup>1</sup> of a disease 'of the shoulders,' probably tumours of some kind.

<sup>1</sup> vi. 25, 3. Cf. Bloomfield, *Hymns of the Atharvaveda*, 472, 473.

**Stanayitnu**, sing. and plur., denotes 'thunder' from the Rigveda<sup>1</sup> onwards.<sup>2</sup>

<sup>1</sup> v. 83, 6.

<sup>2</sup> Av. i. 13, 1; iv. 15, 11; vii. 11, 1, etc.

**Stamba** in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes a 'tuft of grass,' or more generally a 'bunch' or 'cluster.'

<sup>1</sup> viii. 6, 14.

<sup>2</sup> Taittirīya Saṃhitā, v. 6, 4, 1 (of Darbha); Taittirīya Brāhmaṇa, ii. 7, | 17, 3; iii. 2, 2, 4; 3, 3, 4; Aitareya Brāhmaṇa, v. 23, 9, etc.

**Stambha**, ‘pillar,’ is found in the Kāṭhaka Samhitā,<sup>1</sup> and often in the Sūtras. Earlier Skambha<sup>2</sup> is used, but only metaphorically.

<sup>1</sup> xxx. 9, xxxi. 1.

<sup>2</sup> Rv. i. 34, 2; iv. 13, 5, etc

**Starī** denotes a ‘barren cow’ in the Rigveda (i. 101, 3; 116, 22; 117, 20, etc.).

**Sti.** See **Upasti**.

**Sti-pā.** See **Upasti**.

**Stukā** denotes a ‘tuft’ of hair or wool in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> ix. 97, 17  
<sup>2</sup> Kāṭhaka Samhitā, xxv. 6; Av. vii. 74, 2; Śatapatha Brāhmaṇa, iii. 2, 1, 13, etc.

**Stuti** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a ‘song of praise.’

<sup>1</sup> i. 84, 2; vi. 34, 1; x. 31, 5.      <sup>2</sup> Śatapatha Brāhmaṇa, vii. 5, 2, 39

**Stupa** means ‘tuft of hair’ in the Vājasaneyi Samhitā (ii. 2; xxv. 2) and the Śatapatha Brāhmaṇa (i. 3, 3, 5; iii. 5, 3, 4). See **Stukā**.

**Stūpa** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘top-knot’ of hair as designating the upper part of the head.

<sup>1</sup> vii. 2, 1. Cf. i. 24, 7.

<sup>2</sup> Taittirīya Samhitā, iii. 3, 6, 5; Pañcavimśa Brāhmaṇa, xi. 4, 4.

**Str** (used in the instrumental plural only) denotes the ‘stars’ of heaven.<sup>1</sup>

<sup>1</sup> i. 68, 5; 166, 11; ii. 2, 5; 34, 2; iv. 7, 3; vi. 49, 3. 12. In i. 87, 1, it seems to denote a ‘star-like spot’ on | the forehead of a cow or bull, but this is uncertain. Cf. Grassmann, *Wörterbuch*, s.v.; above, 1, 233.

**Stega** in the Yajurveda Saṃhitās<sup>1</sup> seems to denote a species of ‘worm.’ The word occurs in the Rigveda<sup>2</sup> also, where its sense is unknown, but may possibly be ‘ploughshare.’<sup>3</sup>

<sup>1</sup> Taittiriya Saṃhitā, v. 7, 11, 1; Vājasaneyi Saṃhitā, xxv. 1.

<sup>2</sup> x. 31, 9 = Av. xvii. 1, 39. Cf. Zimmer, *Altindisches Leben*, 98.

<sup>3</sup> Weber, Proceedings of the Berlin Academy, 1895, 833. Cf. Whitney, Translation of the Atharvaveda, 824.

**Stena** is a common word for ‘thief’ from the Rigveda<sup>1</sup> onwards.<sup>2</sup> See **Taskara**.

<sup>1</sup> ii. 23, 16; 28, 10, 42, 3, etc.

<sup>2</sup> Av. iv. 3, 4. 5; 36, 7; xix. 47, 6; Aitareya Brāhmaṇa, v. 30, 11, etc.

Cf. Zimmer, *Altindisches Leben*, 178

et seq.

**Steya** denotes ‘theft’ in the Atharvaveda<sup>1</sup> and later.<sup>2</sup> Cf. **Dharma**.

<sup>1</sup> xi. 8, 20; xiv 1, 57.

<sup>2</sup> Nirukta, vi. 27; Kausītaki Upani-

ṣad, iii. 1. Cf. *steya-kṛt*, ‘thief,’ in  
Rv. vii. 104, 10.

**Stotṛ** denotes ‘praiser’ or ‘panegyrist’ in the Rigveda<sup>1</sup> and later.<sup>2</sup> The word often<sup>3</sup> occurs in connexion with patrons, the **Maghavan** or **Sūri**.

<sup>1</sup> i. 11, 3; 38, 4, iii. 18, 5; vi. 34, 3, etc.

<sup>2</sup> Av. vi. 2, 1; xix. 48, 4.

<sup>3</sup> Rv. i. 124, 10; ii. 1, 16, v. 64, 1; vii. 7, 7; Nirukta, vii. 2

**Stotra** denotes the ‘song’ of the Udgāṭṛ and his assistant priests (see **Rtvij**), just as **Śastra** denotes the ‘recitation’ of the **Hotṛ** and his assistants. The word has this technical sense quite frequently in the later Saṃhitās and the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittiriya Saṃhitā, iii. 1, 2, 4; Kāthaka Saṃhitā, xxix. 2; Aitareya Brāhmaṇa, ii. 37, 4; iii. 46, 8; iv. 12, 6; Kausītaki Brāhmaṇa, xvii. 7; Śata-patha Brāhmaṇa, iv. 1, 1, 7; viii. 1,

3, 4, etc. Cf. Weber, *Indische Studien*, 10, 353, and Caland and Henry, *L'Agnisṭoma*, where the Stotras for that sacrifice are given at length.

Stoma denotes ‘song of praise’ in the Rigveda.<sup>1</sup> Later<sup>2</sup> the term has the technical sense of the typical forms in which the Stotras are chanted.

<sup>1</sup> 1 114, 9, iii. 5, 2, 58, 1, etc.

<sup>2</sup> Taittirīya Saṃhitā, iii. 1, 2, 4; 276; 10, 355; Hillebrandt, Ritual-Vājasaneyi Saṃhitā, ix. 33, x. 10, etc.

Cf. Weber, *Indische Studien*, 9, 229,

276; 10, 355; Hillebrandt, Ritual-literatur, 101.

Strī is the ordinary word in poetry and prose for ‘woman,’ without special reference to her as a wife or as a maiden. Nārī has the same sense, but disappears in later prose, while Gnā refers only to the wives of the gods, and Yośit, with its cognate words, denotes the young woman as ripe for marriage.<sup>1</sup> In the Rigveda<sup>2</sup> Strī stands opposed to Pumāṁś, ‘man,’ and once to vṛṣan, ‘male person’; not until the Atharvaveda<sup>3</sup> does it mean ‘wife’ as opposed to Pati, ‘husband,’ and even in the Sūtras it is sharply opposed to Jāyā.

In Vedic India by far the greater part of a woman’s life was taken up in her marriage and marital relations (see Pati and Mātr). There is no trace in the Rigveda of the seclusion of women, which was practically complete in all but the earliest Epic:<sup>4</sup> the maiden may be assumed to have grown up in her father’s house, enjoying free intercourse with the youth of the village, and sharing in the work of the house. Education<sup>5</sup> was not denied to them, at any rate in certain cases, for we hear in the Upaniṣads of women who could take no unimportant part in disputations on philosophical topics. Moreover, women were taught to dance and sing, which were unmanly accomplishments.<sup>6</sup>

Of the exact legal position of daughters the notices are few and meagre. The Rigveda,<sup>7</sup> however, shows that in the place

<sup>1</sup> Cf. Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 417.

<sup>2</sup> Rv. i. 164, 16; v. 61, 8, etc. So also often later—e.g., Maitrāyaṇi Saṃhitā, iv. 7, 4; Taittirīya Saṃhitā, vi. 5, 8, 2.

<sup>3</sup> xii. 2, 39. Cf. Aitareya Brāhmaṇa, iii. 22, 1.

<sup>4</sup> Hopkins, *Journal of the American Oriental Society*, 13, 349, 350.

<sup>5</sup> Cf. Hopkins, *op. cit.*, 351, 352.

See Gārgī Vācaknavī and others enumerated in the Āśvalāyana Grhya Sūtra, iii. 4, 4; Weber, *Indische Studien*, 10, 118, 119.

<sup>6</sup> Taittirīya Saṃhitā, vi. 1, 6, 5; Maitrāyaṇi Saṃhitā, iii. 7, 3; Śata-patha Brāhmaṇa, iii. 2, 4, 3-6.

<sup>7</sup> i. 124, 7. Cf. Av. i. 14, 2; 17, 1; Zimmer, *Altindisches Leben*, 328; Hopkins, *op. cit.*, 341, and see Śyāla, Putrikā.

of a father the brother was looked to for aid, and that brotherless maidens were apt to be ruined, though religious terrors were believed to await the man who took advantage of their defencelessness.<sup>8</sup> Moreover, women could not take an inheritance,<sup>9</sup> and were not independent persons in the eyes of the law, whether married or not. Presumably before marriage they lived on their parents or brothers, and after that on their husbands, while in the event of their husbands predeceasing them, their relatives took the property, burdened with the necessity of maintaining the wife.<sup>10</sup> Their earnings would be appropriated by their nearest relative—usually father or brother—in the few cases in which unmarried women could earn anything, as in the case of courtezans.

<sup>8</sup> Rv. iv. 5, 5

<sup>9</sup> Taittirīya Saṃhitā, vi. 5, 8, 2; Maitrāyaṇī Saṃhitā, iv. 6, 4; Śatapatha Brāhmaṇa, iv. 4, 2, 13; Nirukta, iii. 4.

<sup>10</sup> Cf. the Attic ἐπίκληπος, Keith, *Journal of the Royal Asiatic Society*, 1912, 427.

Sthavira, literally ‘elder,’ is used as a sort of epithet of several men; Sthavira Śākalya occurs in the Aitareya Āraṇyaka<sup>1</sup> and the Sāṅkhāyana Āranyaka,<sup>2</sup> and Sthavira Jātūkarṇya in the Kauśitaki Brāhmaṇa.<sup>3</sup> Cf. the names Hrasva and Dīrgha.

<sup>1</sup> in. 2, 1 6

<sup>2</sup> vii. 16; viii. 1. 11.

<sup>3</sup> xxvi. 5.

Sthāgara in the Taittirīya Brāhmaṇa<sup>1</sup> is applied to an ornament (*alamkāra*) meaning ‘made of the fragrant substance Sthagara,’ which elsewhere<sup>2</sup> appears as Sthakara.

<sup>1</sup> ii. 3, 10, 2, Apastamba Śrauta 198; Bloomfield, *Hymns of the Atharvaveda*, 311, n. 2, Muir, *Sanskrit Texts*,

<sup>2</sup> See Weber, *Indische Studien*, 13, 5, 265.

Sthāṇu in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a ‘stump’ or ‘post’ of wood.

<sup>1</sup> x. 40, 13.

<sup>2</sup> Av. x. 4, 1, xiv. 2, 48; xix. 49, 10, etc

Sthāṭṛ (‘he who stands’) in the Rigveda<sup>1</sup> denotes the ‘driver’ of horses or a car.

<sup>1</sup> i. 33, 5; 181, 3; iii. 45, 2, etc.

Sthā-patya denotes in the Pañcavimśa Brāhmaṇa (xvii. 11, 6. 7) the ‘rank or status of a Sthapati.’

Sthālī denotes a ‘cooking pot,’ usually of earthenware, in the Atharvaveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> viii. 6, 17.

boiled in milk, is mentioned in the

<sup>2</sup> Taittirīya Samhitā, vi. 5, 10, 5; Bṛhadāraṇyaka Upaniṣad, vi. 4, 18; Vājasaneyi Samhitā, xix. 27. 86; Aitareya Brāhmaṇa, i. 11, 8, etc. Sāṅkhāyana Āranyaka, xi. 6, etc.

*Sthālī-pāka*, a dish of rice or barley

Sthiraka Gārgya (‘descendant of Garga’) is the name of a teacher in the Vaṃśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 373.

Sthivi occurs once (used in the plural) in the Rigveda,<sup>1</sup> probably meaning ‘bushel.’ The word is also found once in the adjective *sthivimant*,<sup>2</sup> ‘provided with bushels.’

<sup>1</sup> x. 68, 3.

<sup>2</sup> Rv. x. 27, 15. Cf. Zimmer, *Altindisches Leben*, 238.

**Sthūnā** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘pillar’ or ‘post’ of a house.

<sup>1</sup> i. 59, 1; v. 45, 2, 62, 7; viii. 17, 14; x. 18, 13 (of the grave).

<sup>2</sup> Av. iii. 12, 6 (of the *Vamśa*, ‘beam,’ being placed on the pillar); xiv. 1, 63; *Śatapatha Brāhmaṇa*, xiv. 1, 3, 7; 3, 1, 22, etc.; *sthūnā-rāja*, ‘main pillar,’ iii. 1, 1, 11; 5, 1, 1. Cf. Zimmer, *Altindisches Leben*, 153.

**Sthūri** has in the Rigveda<sup>1</sup> and later<sup>2</sup> the sense of ‘drawn by one animal’ instead of the usual two (see *Ratha*), and always with an implication of inferiority.

<sup>1</sup> x. 131, 3.

<sup>2</sup> *Taittirīya Brāhmaṇa*, i. 8, 2, 4; iii. 8, 21, 3; *Pañcavimśa Brāhmaṇa*, xvi. 13, 12; xviii. 9, 7; *Aitareya Brāhmaṇa*, v. 30, 6, *Satapatha Brāhmaṇa*, xiii. 3, 3, 9, etc.

**Sthairakāyāna**, ‘descendant of *Sthiraka*,’ is the patronymic of *Mitravarcas* in the *Vamśa Brāhmaṇa*.<sup>1</sup>

<sup>1</sup> *Indische Studien*, 4, 372 (where the word is spelt with *n*).

**Sthaulāṣṭhīvi**, ‘descendant of *Sthūlāṣṭhīva*,’ is the patronymic of a grammarian in the *Nirukta* (vii. 14; x. 1).

**Snātaka**, the designation of the student ‘who has taken the bath,’ marking the termination of his studentship under a religious teacher, occurs in the *Śatapatha Brāhmaṇa* (xii. 1, 1, 10), and repeatedly in the *Sūtras*. Cf. *Brahmacārin*.

1. **Snāvanya**, used in the plural, denotes particular parts of the body of a horse in the *Taittirīya Saṃhitā* (v. 7, 23, 1).

2. **Snāvanya** appears to be the name of a people in the *Baudhāyanī Śrauta Sūtra*.<sup>1</sup>

<sup>1</sup> ii. 5 (in a Mantra). Cf. Caland, *Über das rituelle Sūtra des Baudhāyanī*, 35.

**Snusā** denotes the ‘daughter-in-law’ in relation primarily to her father-in-law, but also to her mother-in-law. In the latter sense the word appears in the Rigveda<sup>1</sup> in the epithet *su-snusā*,

<sup>1</sup> x. 86, 13.

'having a good daughter-in-law,' used of Vṛṣākapāyi, while in the former it occurs in several passages, where the daughter-in-law's respect for her father-in-law is mentioned,<sup>2</sup> a respect which spirituous liquor alone causes to be violated.<sup>3</sup> See also Śvaśura and Pati.

<sup>2</sup> Av. viii. 6, 24; Aitareya Brāhmaṇa, iii. 22, 7, Taittirīya Brāhmaṇa, ii. 4, 6, 12 <sup>3</sup> Maitrāyaṇī Samhitā, ii. 4, 2;	Kāthaka Samhitā, xi. 12 ( <i>Indische Studien</i> , 5, 260). <i>Cf.</i> Delbrück, <i>Die indogermanischen Verwandtschaftsnamen</i> , 414, 415
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**Spandana** in one passage of the Rigveda<sup>1</sup> denotes a certain tree. Roth,<sup>2</sup> however, reads *syandana*, 'chariot.'

<sup>1</sup> iii. 53, 19

<sup>2</sup> St Petersburg Dictionary, s.v.

*Cf.* Aufrecht, *Rigveda*, 2, vi; Zimmer, *Altindisches Leben*, 63.

**Sparśu** is apparently the name of a western people in the Baudhāyana Śrauta Sūtra (xxi. 13).

**Spaś.** See Rājan.

**Sphürjaka** denotes a tree (*Diospyros embryopteris*) mentioned in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16).

**Smad-ibha** is found once in the Rigveda,<sup>1</sup> where Roth<sup>2</sup> takes the word as perhaps the name of an enemy of **Kutsa**.  
*Cf.* Ibha.

<sup>1</sup> x. 49, 4.

<sup>2</sup> St. Petersburg Dictionary, s.v.

*Cf.* Oldenberg, *Rigveda-Noten*, 1, 380;

Hillebrandt, *Vedische Mythologie*, 3, 291, n. 5.

**Syandana**, 'chariot,' is found in the earlier literature only, if at all, in one passage of the Rigveda,<sup>1</sup> where **Spandana** is the received reading.

<sup>1</sup> iii. 53, 19, according to Roth. A wood called Syandana seems to be meant in the Kausika Sūtra, viii. 15.

Syāla, a word occurring in only one passage of the Rigveda,<sup>1</sup> appears to denote the brother of a man's wife, who is regarded as willing to protect her, and so secure a marriage for her.<sup>2</sup>

<sup>1</sup> i. 109, 2.

<sup>2</sup> So Sāyaṇa on Rv., loc. cit.

Cf. Delbrück, *Die indogermanischen*

Verwandtschaftsnamen, 517, Pischel,

*Vedische Studien*, 2, 79.

Syūma-gabasti. See Gabasti.

Syūma-grbh, used of a horse in the Rigveda (vi. 36, 2) seems to mean 'grasping the bit between his teeth,' as a horse does when anxious to break away from control.

Syūman in one passage of the Rigveda<sup>1</sup> denotes, according to Roth,<sup>2</sup> the strap fastening the door of a house, the Homeric ἴμας, δεσμός.

<sup>1</sup> iii. 61, 4.

<sup>2</sup> St. Petersburg Dictionary, s v.

Syūma-raśmi is the name of a protégé of the Aśvins in the Rigveda.<sup>1</sup>

<sup>1</sup> i. 112 16; viii. 52, 2. Cf. Ludwig, Translation of the Rigveda, 3, 150, 163.

Srakti is found in the description of the Dāśarājña in the Rigveda,<sup>1</sup> where Hopkins<sup>2</sup> thinks the sense of 'spears' essential.

<sup>1</sup> vii. 18, 17.

<sup>2</sup> *Journal of the American Oriental Society*, 15, 264, n.

Sraj, 'garland,' is mentioned in the Rigveda<sup>1</sup> and later<sup>2</sup> as often worn by men when anxious to appear handsome, as at a wedding and so on. The Aśvins are described as 'lotus-wreathed' (*puṣkara-sraj*).<sup>3</sup>

<sup>1</sup> iv. 38, 6; v. 53, 4; viii. 47, 15; 56, 3.

<sup>2</sup> Av. i. 14, 1 (where it means a 'cluster of flowers' from a tree), Pañcavimśa Brähmana, xvi. 4, 1;

xviii 3, 2; 7, 6; Śatapatha Brähmana, xiii. 5, 4, 2, etc.

<sup>3</sup> Rv. x. 184, 3. Cf. Zimmer, 'Altindisches Leben,' 265.

**Srāktya** is an adjective describing an amulet (*Mani*) in the Atharvaveda.<sup>1</sup> According to Weber,<sup>2</sup> it designates a crystal (literally ‘many-cornered’). The commentators,<sup>3</sup> however, agree in explaining the word to mean ‘derived from the Sraktya’—i.e., from the Tilaka tree (*Clerodendrum phlomidoides*).

<sup>1</sup> VIII. 5, 4. 7. 8. Cf. II. II.

<sup>2</sup> *Indische Studien*, I3, 164.

<sup>3</sup> See Bloomfield, *American Journal of*

*Philology*, 7, 477; *Hymns of the Atharvaveda*, 577.

**Sruc** denotes a ‘large wooden sacrificial ladle’ (used for pouring clarified butter on the fire) in the Rigveda<sup>1</sup> and later.<sup>2</sup> It is of the length of an arm, with a bowl of the size of a hand and a beaklike spout.

<sup>1</sup> i. 84, 18, 110, 6, 144, 1, etc

<sup>2</sup> Av. v 27, 5; vi 114, 3; ix. 6, 17, etc.

Cf. for its shape, etc., Max Muller,

*Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9, xli, lxxx; Eggeling, *Sacred Books of the East*, 12, 67, 26, 20, 23.

**Sruva**, as opposed to **Sruc**, denotes in the ritual literature<sup>1</sup> a small ladle used to convey the offering (*Ājya*) from the cooking-pot (*Sthāli*) to the large ladle (*Juhū*). In the Rigveda,<sup>2</sup> however, it was clearly used for the actual Soma libation.

<sup>1</sup> Āśvalāyana Śrauta Sūtra, i. 11, 10, etc.

<sup>2</sup> i. 116, 24; 121, 6, etc.

Cf. Max Müller, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 9,

viii; Caland and Henry, *L'Agnisṭoma* xliv; Plate I., No. 9; Plate II., No. 11 Eggeling, *Sacred Books of the East*, 12, 68; 26, 20.

**Sreka-parṇa** in the Brāhmaṇas<sup>1</sup> seems to mean ‘like the oleander leaf.’

<sup>1</sup> Taittirīya Brāhmaṇa, iii. 6, 6, 3; Aitareya Brāhmaṇa, ii. 6, 15.

**Svaja** in the Atharvaveda<sup>1</sup> and later<sup>2</sup> denotes the ‘viper.’ The word is explained by the commentators as *sva-ja*, ‘self-

<sup>1</sup> iii. 27, 4; v. 14, 10; vi. 56, 2; x. 4, 10. 15. 17; xii. 3, 58.

<sup>2</sup> Taittirīya Saṃhitā, v. 5, 10. 2; 14, 1; Aitareya Brāhmaṇa, iii. 26, 3.

born,' but Roth,<sup>3</sup> Weber,<sup>4</sup> and Zimmer<sup>5</sup> prefer to derive it from the root *svaj*, 'clasp,' 'encircle.' In the *Maitrāyaṇī Saṃhitā*<sup>6</sup> the *Harīṇa* is said to kill the viper.

<sup>3</sup> St. Petersburg Dictionary, s.v., gives the alternative *vivipara*.

<sup>4</sup> *Taittirīya Saṃhitā*, 2, 89, n.

<sup>5</sup> *Altindisches Leben*, 95.

<sup>6</sup> iii. 9, 3.

1. *Svadhiti* in the Rigveda<sup>1</sup> denotes the 'axe' or 'knife' used for dissecting the sacrificial horse. In all the other passages in that *Saṃhitā*<sup>2</sup> the sense of 'axe' for cutting wood is adequate; reference is made in one place<sup>3</sup> to sharpening the axe on the whetstone (*kṣṇotra*). In the Atharvaveda<sup>4</sup> the term seems once to denote the copper (*lohita*)<sup>5</sup> knife used to mark the ears of cattle; the carpenter's knife or axe is also twice referred to there.<sup>6</sup> Later the word means 'axe' generally.<sup>7</sup> As a weapon it does not appear at all.<sup>8</sup>

<sup>1</sup> i. 162, 9. 18. 20

<sup>2</sup> ii. 39, 7; iii. 2, 10; 8, 6. 11; v. 7, 8; vii. 3, 9, viii. 102, 19; x. 89, 7. Cf. n. 8.

<sup>3</sup> ii. 39, 7

<sup>4</sup> vi. 141, 2. Cf. *Mantra Brāhmaṇa*, i. 8, 7; Whitney, Translation of the Atharvaveda, 386, 387; Geldner, *Vedische Studien*, 2, 159, who is inclined to compare *Paraśu* in Rv. iii. 53, 22.

<sup>5</sup> Geldner, *loc. cit.*, understands this word to mean 'red-hot'

<sup>6</sup> ix. 4, 6 (probably so to be taken); xii. 3, 33. In xviii. 2, 35, the sense is quite different. See Whitney, *op. cit.*, 845.

<sup>7</sup> *Taittirīya Saṃhitā*, vi. 3, 3, 2; Vājasaneyi *Saṃhitā*, ii. 15 (the slaughtering-knife); v. 43 (the axe to fell the tree), etc.

<sup>8</sup> In Rv. x. 92, 15, *Svadhiti* may refer to the thunderbolt of Indra.

2. *Svadhiti* in certain passages of the Rigveda<sup>1</sup> denotes, according to the St. Petersburg Dictionary, a great tree with hard wood. This interpretation seems probable.

<sup>1</sup> v. 32, 10; ix. 96, 6. Cf. i. 88, 2.

**Svanad-ratha** ('having a rattling car') is taken by Ludwig<sup>2</sup> as a proper name of Āśāṅga in the Rigveda.<sup>2</sup> But the word is most probably only an epithet.

<sup>1</sup> Translation of the Rigveda, 3, 159.

<sup>2</sup> viii. 1, 32.

Svanaya Bhāvya is the name of a prince on the Sindhu (Indus) who bestowed gifts on Kakṣīvant, according to the Rigveda (i. 126, i. 3). He is called Svanaya Bhāvayavya in the Śāṅkhāyana Śrauta Sūtra (xvi. 11, 5).

Svapna, ‘dream,’ is referred to in the Rigveda<sup>1</sup> and later.<sup>2</sup> Evil dreams<sup>3</sup> are often mentioned. The Āraṇyakas of the Rigveda<sup>4</sup> contain a list of dreams with their signification, as well as of *pratyakṣa-darśanāni*, ‘sights seen with one’s own eyes.’

<sup>1</sup> ii. 28, 10; x. 162. 6.

<sup>2</sup> Av. vii. 101, 1; x. 3, 6, Vājasaneyi Samhitā, xx. 16, Śatapatha Brāhmaṇa, iii. 2, 2, 23, etc.

<sup>3</sup> Rv. ii. 28, 10; Av. x. 3, 6.

<sup>4</sup> Aitareya Āraṇyaka, iii. 2, 4, Śāṅkhāyana Āraṇyaka, xi. 3. Cf. Kauśīka Sūtra, xlvi. 9 *et seq.*; Atharvaveda Parīṣṭa, lxviii.

Svar denotes the ‘sun’<sup>1</sup> and the ‘heaven of light’ in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 71, 2; 105, 3; 148, 1, etc.; | <sup>2</sup> Rv. iii. 2, 7, v. 83, 4; x. 66, 4, 9, Nirukta, ii. 14 etc., Av. iv. 11, 6, 14, 2, etc.

Svara denotes in the Upaniṣads<sup>1</sup> the sound of a vowel: these are described<sup>2</sup> as being *ghoṣavant*, ‘sonant,’ and also as *balavant*, ‘uttered with force.’ The precise word for a mute is *sparsa*,<sup>3</sup> ‘contact,’ while *uṣman* denotes a ‘sibilant,’ and *svara* a ‘vowel,’ in the Aitareya<sup>4</sup> and Śāṅkhāyana Āraṇyakas.<sup>4</sup> The semivowels are there denoted by *anta-sthā* (‘intermediate’)<sup>5</sup> or *akṣara*.<sup>6</sup> Another division in the Aitareya Āraṇyaka<sup>7</sup> is into *ghoṣa*, *uṣman*, and *vyañjana*, apparently ‘vowels,’ ‘sibilants,’ and ‘consonants’ respectively. *Ghoṣa* elsewhere in that Āraṇyaka<sup>8</sup> seems to have the general sense of ‘sounds.’ The Taittirīya Upaniṣad<sup>9</sup> refers to *mātrā*, a ‘mora’;<sup>10</sup> *bala*, ‘force’ of utterance, and *varṇa*, ‘letter,’ an expression found elsewhere<sup>11</sup> in the explanation of *om*, as compacted of *a* + *u* + *m*.

<sup>1</sup> Chāndogya Upaniṣad, ii. 22, 5; Taittirīya Upaniṣad, i. 2, 1.

<sup>8</sup> ii. 2, 2. Cf. Keith’s edition, p. 213.

<sup>9</sup> Loc. cit.

<sup>2</sup> Chāndogya Upaniṣad, loc. cit.

<sup>10</sup> Also Aitareya Āraṇyaka, iii. 1, 5; Śāṅkhāyana Āraṇyaka, vii. 13.

<sup>3</sup> iii. 2, 1, etc.

<sup>11</sup> Aitareya Brāhmaṇa, v. 32, 2;

<sup>4</sup> viii. 1, etc.

Kauśītaki Brāhmaṇa, xxvi. 5; Āśvalāyana Śrauta Sūtra, x. 4; Weber,

<sup>5</sup> Aitareya Āraṇyaka, iii. 2, 1.

*Indische Studien*, v. 32.

<sup>6</sup> Śāṅkhāyana Āraṇyaka, viii. 1

<sup>7</sup> ii. 2, 4.

The Aitareya Āranyaka<sup>12</sup> and the Sāṅkhāyana Āraṇyaka<sup>13</sup> recognize the three forms of the Rigveda text as *pratṛṣṇa*, *nirbhūja*, and *ubhayam-antareṇa*, denoting respectively the Saṃhitā, Pada, and Krama Pāṭhas of the Rigveda.<sup>14</sup> The same authorities<sup>15</sup> recognize the importance of the distinction of the cerebral and dental *n* and *s*, and refer<sup>16</sup> to the Māṇḍūkeyas' mode of recitation. They also discuss<sup>17</sup> Sandhi, the euphonic 'combination' of letters.

The Prātiśākhyas of the several Saṃhitās develop in detail the grammatical terminology, and Yāska's Nirukta<sup>18</sup> contains a good deal of grammatical material. The Śatapatha Brāhmaṇa<sup>19</sup> distinguishes the genders, and the Pañcavimśa Brāhmaṇa<sup>20</sup> the division of words in the Sāman recitation.

<sup>12</sup> iii. 1, 3. 5.

<sup>13</sup> vii. 10, 12.

<sup>14</sup> Max Müller, *Rigveda Pratiśākhya*, 11 et seq.; *Nachträge*, ii., Oldenberg, *Prolegomena*, 380 et seq., *Sacred Books of the East*, 30, 146 et seq.; Macdonell, *Sanskrit Literature*, 51.

<sup>15</sup> Aitareya, iii. 2, 6; Sāṅkhāyana, viii. 11.

<sup>16</sup> Aitareya, iii. 1, 1; 2, 6, Sāṅkhāyana, vii. 2; viii. 11.

<sup>17</sup> Aitareya, iii. 1, 2. 3. 5; 2, 2, Sāṅkhāyana, vii. 13; viii. 1, 2.

<sup>18</sup> See Roth's edition (1852), p. 222, for a list of teachers cited by Yāska, especially Kautsa and Sākataśaya.

<sup>19</sup> x. 5, 1, 2. 3.

<sup>20</sup> x. 9, 1. 2.

*Cf.* von Schroeder, *Indiens Literatur und Cultur*, 701 et seq.

**Sva-rāj**, 'self-ruler,' 'king,' is found frequently in the Rigveda<sup>1</sup> and later.<sup>2</sup> It is the technical term for the kings of the west according to the Aitareya Brāhmaṇa.<sup>3</sup>

<sup>1</sup> i. 36, 7; 51, 15; 61, 9, etc. (of gods).

<sup>2</sup> Av xvii. 1, 22; Taittiriya Saṃhitā, ii. 3, 6, 2; iv. 4, 8, 1; v. 5, 4, 1, etc.

<sup>3</sup> viii. 14. *Cf.* perhaps the republican form of government of which traces are seen in the Buddhist literature by Rhys Davids, *Buddhist India*, 19.

**Svaru** in the Rigveda<sup>1</sup> or later<sup>2</sup> denotes a 'post,' or more precisely in the ritual a splinter of the Yūpa, or sacrificial post.<sup>3</sup>

<sup>1</sup> i. 92, 5; 162, 9; iii. 8, 6, etc.

<sup>2</sup> Av iv. 24, 4; xii. 1, 13, etc.

<sup>3</sup> Aitareya Brāhmaṇa, ii. 3, 8; Tait-

tiriya Saṃhitā, v. 5, 7, 1; vi. 3, 4. 9, etc.; Śatapatha Brāhmaṇa, iii. 7, 1, 22; 8, 1, 5, etc.

Svar-jit Nāgna-jita ('descendant of Nagna-jit') is the name of a royal personage in the Śatapatha Brāhmaṇa,<sup>1</sup> a Gandhāra prince, whose views on the ritual are referred to with contempt.

<sup>1</sup> viii. 1, 4, 10. Cf. Muir, *Sanskrit Texts*, I<sup>2</sup>, 515.

Svarṇara appears to be the proper name of a sacrificer in two verses of the Rigveda.<sup>1</sup> According to Geldner,<sup>2</sup> it everywhere<sup>3</sup> means a specially sacred lake and the Soma-producing district around it.

<sup>1</sup> viii. 3, 12; 12, 2. Cf. Ludwig, Translation of the Rigveda, 3, 160, Hopkins, *Journal of the American Oriental Society*, 17, 89.

<sup>2</sup> *Rigveda, Glossar*, 209

<sup>3</sup> Rv. iv. 21, 3; v. 18, 4; 14, 1; viii. 6, 39, 65, 2, 103, 14; ix. 70, 6; x. 65, 4. Perhaps in viii. 12, 2, it means 'coming from Svarṇara.'

Svar-bhānu Asura is the name, in the Rigveda<sup>1</sup> and later,<sup>2</sup> of a demon supposed to have eclipsed the sun. See Sūrya.

<sup>1</sup> v. 40, 5. 6. 8 9

vi. 6, 8; Śatapatha Brāhmaṇa, v. 3,

<sup>2</sup> Taittiriya Samhitā, ii. 1, 2, 2; Pañcavimśa Brāhmaṇa, iv. 5, 2, 6, 13;

2, 2; Kauṣitaki Brāhmaṇa, xxiv. 3.

Sva-sara, according to the St. Petersburg Dictionary, denotes 'cattle stall,'<sup>1</sup> and more generally 'dwelling-place,' 'house,'<sup>2</sup> and then 'nest of birds.'<sup>3</sup> Geldner,<sup>4</sup> however, shows that the real sense is the 'wandering at will' of cattle, more precisely their 'grazing in the morning,'<sup>5</sup> and in the case of birds their 'early flight' from the nest,<sup>6</sup> while metaphorically it is applied first to the morning pressing of Soma and then to all three pressings.<sup>7</sup>

<sup>1</sup> Rv. i. 3, 8; ii. 2, 2; 34, 8; v. 62, 2; viii. 88, 1; Sāmaveda, 1. 5, 2, 3, 2.

<sup>5</sup> Rv. i. 3, 8; ii. 2, 2, 34, 8; v. 62, 2; viii. 88, 1.

<sup>2</sup> Rv. i. 34, 7; iii. 60, 6; 61, 4; vi. 68, 10; viii. 99, 1; Śatapatha Brāhmaṇa, iv. 3, 5, 20.

<sup>6</sup> Rv. ii. 19, 2; 34, 5.

<sup>3</sup> Rv. ii. 19, 2; 34, 5.

<sup>7</sup> Rv. i. 34, 7; iii. 60, 6; vi. 68, 10; viii. 99, 1. In Śatapatha Brāhmaṇa, loc. cit., it is equivalent to 'libation.'

<sup>4</sup> *Vedische Studien*, 2, 110-115.

Svasṛ is the regular word from the Rigveda onwards<sup>1</sup> for 'sister.' Like the word Bhrātr̄, the term sister can be applied

<sup>1</sup> Rv. ii. 32, 6; vi. 55, 4. 5; viii. 101, 15; x. 108, 9, etc.

to things not precisely so related. For example, in the Rigveda the fingers and the seasons are ‘sisters,’ and night is the sister of dawn, for whom, as the elder, she makes way.<sup>2</sup> The *Paniṣ* offer to adopt Saramā as their sister;<sup>3</sup> but this use is not applied—any more than in the case of Bhrāṭṛ—to ordinary human beings.

The sister stood in a close relation to her brother. If the father was dead or feeble, the sister was dependent on her brother and on his wife, as appears from the Rigveda<sup>4</sup> and the Aitareya Brāhmaṇa.<sup>5</sup> Moreover, maidens without brothers were apt to find marriage difficult, and to degenerate into *Hetairai*;<sup>6</sup> but it is not certain whether this was due, as Zimmer<sup>7</sup> thinks, to brothers being required to arrange marriages for orphan girls, or because sonless fathers were anxious to make their daughters *Putrikās*, in order that they themselves, instead of the husbands, should count the daughters’ sons as their own.<sup>8</sup> See also *Jāmi*.

<sup>2</sup> Rv. i. 124, 8. See Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 463, Rv. i. 62, 10; 64, 7, 71, 1, etc.

<sup>3</sup> Rv. x. 108, 9.

<sup>4</sup> x. 85, 46. Cf. ix. 96, 22.

<sup>5</sup> iii. 37, 5.

<sup>6</sup> Av. i. 17, 1; Rv. i. 124, 7, iv. 5, 5; Nirukta, iii. 5

<sup>7</sup> *Altindisches Leben*, 328.

<sup>8</sup> Cf. Geldner, *Rigveda, Kommentar*, 22, 48, 49 (on Rv. iii. 31, 1 *et seq.*).

**Svasriya** occurs in the sense of ‘sister’s son’ in the description of Viśvarūpa’s ancestry in the Yajurveda Saṃhitās.<sup>1</sup>

<sup>1</sup> Taittiriya Saṃhitā, ii. 5, 1, 1; Delbrück, *Die indogermanischen Verwandtschaftsnamen*, 485. Maitrāyaṇī Saṃhitā, ii. 4, 1. Cf. *wandtschaftsnamen*, 485.

**Svātī.** See *Nakṣatra*.

**Svādhyāya** (‘reciting to oneself’) in the Brāhmaṇas<sup>1</sup> denotes the study or repetition of the Vedic texts. The Sūtras give rules for it in great detail. Cf. *Brāhmaṇa*.

<sup>1</sup> Śatapatha Brāhmaṇa, iii. 4, 3, 6; Chāndogya Upanisad, i. 12, 1; 8, 15; iv. 6, 9, 6; xi. 5, 6, 3; 7, 1. 4. 7; Kauṣītaki Upaniṣad, i. 1.

Svāyava, ‘descendant of Svāyu,’ is the patronymic of Kūśāmba Lātavya in the Pañcavimśa Brāhmaṇa (viii. 6, 8).

Svā-rājya. See Rājya.

Sveda-ja, ‘born of sweat’—that is, ‘engendered by hot moisture’—is used in the Aitareya Upanisad (iii. 3, 3) as a term designating a class of creatures comprising vermin of all sorts. The Mānava Dharma Śāstra (i. 45) explains it as ‘flies, mosquitos, lice, bugs, and so forth.’

*Cf.* Keith, *Aitareya Āranyakā*, 235.

Svaidāyana, ‘descendant of Sveda,’ is the patronymic of a Śaunaka in the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Śatapatha Brāhmaṇa, xi. 4, 1, 2. 3; Gopatha Brāhmaṇa, i. 3, 6.

Svaupaśa. See Opaśa.

## H.

Hamsa in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes the ‘gander.’ These birds are described as dark in colour on the back (*nila-pṛṣṭha*);<sup>3</sup> they fly in troops,<sup>4</sup> swim in the water (*uda-pṛut*),<sup>5</sup> make loud noises,<sup>6</sup> and are wakeful at night.<sup>7</sup> The Hamsa is credited with the power of separating Soma from water (as later milk from water) in the Yajurveda.<sup>8</sup> It is also mentioned as one of the victims at the Aśvamedha (‘horse sacrifice’).<sup>9</sup>

<sup>1</sup> i. 65, 5; 163, 10; ii. 34, 5; iii. 8, 9, etc.

<sup>2</sup> Av. vi. 12, 1, etc.

<sup>3</sup> Rv. vii. 59, 7.

<sup>4</sup> Rv. iii. 8, 9.

<sup>5</sup> Rv. i. 65, 5; iii. 45, 4.

<sup>6</sup> Rv. iii. 53, 10.

<sup>7</sup> Av. vi. 12, 1.

<sup>8</sup> Kāthaka Saṃhitā, xxxviii. 1; Maitrāyaṇī Saṃhitā, iii. 11, 6; Vāja-

saneyī Saṃhitā, xix. 74; Taittirīya Brāhmaṇa, ii. 6, 2, 1.

<sup>9</sup> Taittirīya Saṃhitā, v. 5, 21, 1; Maitrāyaṇī Saṃhitā, iii. 14, 3; Vājasaneyī Saṃhitā, xxiv. 22, 35.

*Cf.* Zimmer, *Altindisches Leben*, 80, 90; Lanman, *Journal of the American Oriental Society*, 19, 151; Macdonell, *Sanskrit Literature*, 150.

*Hamsa-sāci* is the name of an unknown bird mentioned in the Taittirīya Saṃhitā<sup>1</sup> as one of the victims at the Aśvamedha ('horse sacrifice').

<sup>1</sup> v. 5, 20, 1. Cf. Zimmer, *Altindisches Leben*, 93.

**Haya** denotes 'horse' in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> v. 46, 1; vii. 74, 4; ix. 107, 25.

<sup>2</sup> Vājasaneyi Saṃhitā, vii. 47; xxii. 19, etc.

Cf. Zimmer, *Altindisches Leben*, 231

**Hara-yāna** in the Rigveda<sup>1</sup> is clearly the name of a man mentioned along with Uksaṇyāyana and Suṣāman.

<sup>1</sup> viii. 28, 22; Nirukta, v. 15. Cf. Ludwig, Translation of the Rigveda, 3, 162.

**Hariṇa** in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a 'gazelle.' It is at once a type of speed<sup>3</sup> and terror.<sup>4</sup> Its horns are used as amulets.<sup>5</sup> It is fond of eating barley (Yava).<sup>6</sup> In the Maitrāyaṇī Saṃhitā<sup>7</sup> it is said to kill vipers (Svaja). Cf. Kuluṅga, Nyaṅku. The feminine is Hariṇī.<sup>8</sup>

<sup>1</sup> i. 163, 1; v. 78, 2.

<sup>2</sup> Av. vi. 67, 3, etc.

<sup>3</sup> Av. iii. 7, 1.

<sup>4</sup> Av. vi. 67, 3.

<sup>5</sup> Av. iii. 7, 1, 2.

<sup>6</sup> Taittirīya Saṃhitā, vii. 4, 19, 2 (*hariṇī*); Vājasaneyi Saṃhitā, xxii. 30; Maitrāyaṇī Saṃhitā, iii. 13, 1; Kāṭhaka

Samhitā, Aśvamedha, iv. 8 (also *hariṇī*);

Taittirīya Brāhmaṇa, iii. 9, 7, 2 (*hariṇī*).

<sup>7</sup> iii. 9, 3.

<sup>8</sup> Taittirīya Saṃhitā, vii. 4, 19, 2, and see n. 6.

Cf. Zimmer, *Altindisches Leben*, 83; Bloomfield, *Hymns of the Atharvaveda*, 336, 337.

i. **Harita** seems to mean 'gold' in a few passages of the Saṃhitās.<sup>1</sup>

<sup>1</sup> Av. v. 28, 5. 9, xi. 3, 8; Kāṭhaka Saṃhitā, viii. 5.

2. **Harita Kaśyapa** is mentioned as a teacher, a pupil of Śilpa Kaśyapa, in the last Vaṃśa (list of teachers) of the Bṛhadāraṇyaka Upaniṣad.<sup>1</sup>

<sup>1</sup> vi. 4, 33 (Mādhyāḍina = vi. 5, 3 Kāṇva).

Hari-dru in the Śatapatha Brāhmaṇa (xiii. 8, 1, 16) is the name of a tree (*Pinus deodora*).

Hariman in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> denotes ‘yellowness’ as a disease, ‘jaundice.’

<sup>1</sup> i. 50, 11 *et seq.*

<sup>2</sup> i. 22, 1; ix. 8, 9; xix. 44, 2.

| Cf. Zimmer, *Altindisches Leben*, 378,

388.

Hari-yūpiyā is mentioned in a hymn of the Rigveda<sup>1</sup> as the scene of the defeat of the Vṛeīvants by Abhyāvartin Cāyamana. It may denote either a place or a river, since many battles seem to have been fought on the banks of rivers. Ludwig<sup>2</sup> took it as the name of a town on the river Yavyāvatī, which is identified with it in Sāyaṇa’s commentary on the passage. Hillebrandt<sup>3</sup> thinks that it is the river Iryāb (Haliāb), a tributary of the Kurum (Krumu), but this is not at all probable.

<sup>1</sup> vi. 27, 5.

<sup>2</sup> Translation of the Rigveda, 3, 158.

| <sup>3</sup> *Vedische Mythologie*, 3, 268, n. 1.

Cf. Zimmer, *Altindisches Leben*, 18, 19; Kaegi, *Rigveda*, n. 328.

Hari-varṇa Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or chant in the Pañcavimśa Brāhmaṇa.<sup>1</sup>

<sup>1</sup> viii. 9, 4. 5. Cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 63.

Hari-ścandra Vaidhasa ('descendant of Vedhas') Aikṣvāka ('descendant of Ikṣvāku') is the name of a probably mythical king whose rash vow to offer up his son Rohita to Varuṇa is the source of the tale of Śunahṣepa in the Aitareya Brāhmaṇa (vii. 14, 2) and the Śāṅkhāyana Śrauta Sūtra (xv. 17).

Harmya denotes the Vedic ‘house’ as a unity including the stabling<sup>1</sup> and so forth, and surrounded by a fence or wall of

<sup>1</sup> Rv. vii. 56, 16. Cf. x. 106, 5.

some sort.<sup>2</sup> It is several times referred to in the Rigveda<sup>3</sup> and later.<sup>4</sup> Cf. Gr̄ha.

<sup>2</sup> Rv. vii. 55, 6. Geldner, *Vedische Studien*, 2, 278, n. 2, takes *harmyesthāḥ*, 'standing on a house' (Rv. vii. 56, 16), to refer to princes on the roof of a palace.

<sup>3</sup> 1. 121, 1 (the people, *viśāḥ*, of the

house); 166, 4; ix. 71, 4; 78, 3; x. 43, 3, 73, 10, etc.

<sup>4</sup> Av. xviii. 4, 55 (a palace of Yama); Taittirīya Brāhmaṇa, iii. 7, 6, 3, etc.

Cf. Zimmer, *Altindisches Leben*, 149.

Halikṣṇa<sup>1</sup> or Halikṣṇa<sup>2</sup> is mentioned as one of the victims at the Aśvamedha ('horse sacrifice') in the Yajurveda Saṃhitās. The commentator Mahīdhara<sup>3</sup> thinks that it is a kind of lion, Sāyaṇa<sup>4</sup> that a green Caṭaka bird or a lion (*tr̄ṇa-himṣa*)<sup>5</sup> is meant. In the Atharvaveda<sup>6</sup> Halikṣṇa seems to be some particular intestine, but Weber<sup>7</sup> thinks it may mean 'gall.'

<sup>1</sup> Mātrāyanī Saṃhitā, iii. 14, 12; Vājasaneyi Saṃhitā, xxiv. 31.

<sup>2</sup> Taittirīya Saṃhitā, v. 5, 12, 1; 7, 23, 1.

<sup>3</sup> On Vājasaneyi Saṃhitā, loc. cit.

<sup>4</sup> On Taittirīya Saṃhitā, loc. cit.

<sup>5</sup> *Tr̄ṇa-sin̄ha* is not much more intelligible.

<sup>6</sup> ii. 33, 3.

<sup>7</sup> *Indische Studien*, 13, 206.

Cf. Zimmer, *Altindisches Leben*, 79.

Havir-dhāna ('oblation receptacle') denotes primarily the cart on which the Soma plants are conveyed to be pressed,<sup>1</sup> then the shed in which these Soma vehicles were kept.<sup>2</sup>

<sup>1</sup> Taittirīya Saṃhitā, iii. 1, 3, 1; vi. 2, 9, 1, 4, etc.      <sup>2</sup> Taittirīya Saṃhitā, vi. 2, 11, 1. 4, etc.

See Gr̄ha; Zimmer, *Altindisches Leben*, 154.

Haviṣ-kṛt Āṅgirasa ('descendant of Āṅgiras') is the name of the seer of a Sāman or chant according to the Pañcavimśa Brāhmaṇa<sup>1</sup> and the Taittirīya Saṃhitā.<sup>2</sup> See the following.

<sup>1</sup> xi. 10, 9, 10; xx. 11, 3.

<sup>2</sup> vii. 1, 4, 1.

Cf. Hillebrandt, *Vedische Mythologie*,

2, 160; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 62.

Haviṣmant Āṅgirasa is mentioned along with Haviṣkṛt, in the Taittirīya Saṃhitā and the Pañcavimśa Brāhmaṇa,<sup>2</sup> as the seer of a Sāman or chant.

<sup>1</sup> vii. 1, 4, 1.

<sup>2</sup> xi. 10, 9, 10; xx. 11, 3.

Havis is the general term for an offering to the gods, 'oblation,' whether of grain, or Soma, or milk, or clarified butter, etc. It is common from the Rigveda<sup>1</sup> onwards.<sup>2</sup>

<sup>1</sup> i. 24, 11; 26, 6; 170, 5, etc.

<sup>2</sup> Av iii. 10, 5; vi. 5, 3, etc.

### Hasta. See Nakṣatra.

Hasta-ghna denotes in the Rigveda<sup>1</sup> a 'hand-guard,' a covering used as a protection of the hand and arm from the impact of the bowstring. The word is of remarkable and still unexplained formation.<sup>2</sup> Lātyāyana<sup>3</sup> has *hasta-tra* and the Epic *hastāvāpa*<sup>4</sup> as its equivalent in sense.

<sup>1</sup> vi. 75, 14; Nirukta, ix. 14. The reading is assured by the parallels in the Saṃhitās: Taittirīya Samhitā, iv. 6, 6, 5; Maitrāyaṇī Samhitā, iii. 16, 3, Vājasaneyi Samhitā, xxix. 51.

<sup>2</sup> Pischel, *Vedische Studien*, I, 296; Oldenberg, *Rigveda-Noten*, I, 416.

<sup>3</sup> Śrauta Sūtra, iii. 10, 7.

<sup>4</sup> Hopkins, *Journal of the American Oriental Society*, 13, 308.

### Hastādāna. See Paśu.

Hastin, 'having a hand,' with Mṛga, 'beast,' denotes in the Rigveda<sup>1</sup> and the Atharvaveda<sup>2</sup> the 'elephant.' Later the adjective alone comes to mean 'elephant.'<sup>3</sup> The animal was famed for its strength<sup>4</sup> as well as its virility.<sup>5</sup> It is mentioned with man and monkey as one of the beasts that take hold by the hand (*hastādāna*), as opposed to those that take hold by the mouth (*mukhādāna*).<sup>6</sup> It was tamed, as the expression *Hastipa*, 'elephant-keeper,' shows, and tame elephants were used to catch others (see *Vāraṇa*). But there is no trace of its use in war, though Ktesias and Megasthenes both record such use for

<sup>1</sup> i. 64, 7; iv. 16, 14.

<sup>2</sup> xii. 1, 25. Elsewhere Hastin is used alone: iii. 22, 3; iv. 36, 9; vi. 38, 2; 70, 2; xix. 1, 32.

<sup>3</sup> Taittirīya Saṃhitā, v. 5, 11, 1; Maitrāyaṇī Saṃhitā, iii. 14, 8; Vājasaneyi Saṃhitā, xxiv. 29; Pañcaviniṣa Brāhmaṇa, vi. 8, 8; xxiii. 13, 2; Aitareya Brāhmaṇa, iv. 1, 14; v. 31, 2;

vi. 27, 2, Satapatha Brāhmaṇa, iii. 1, 3, 4, etc.; Chāndogya Upaniṣad, vii. 24, 2 (coupled with gold), etc.; Jaiminiya Upaniṣad Brāhmaṇa, iii. 22. 1.

<sup>4</sup> Rv. loc. cit.; Av. ii. 22, 1. 3.

<sup>5</sup> Av. iii. 22, 6; vi. 70, 2.

<sup>6</sup> Taittirīya Saṃhitā, vi. 4, 5, 7; Maitrāyaṇī Saṃhitā, iv, 5, 7.

their times.<sup>7</sup> The Atharvaveda<sup>8</sup> alludes to its being pestered by mosquitoes.

<sup>7</sup> Von Schroeder, *Indiens Literatur und Cultur*, 434.

<sup>8</sup> Av. iv. 36, 9.

*Cf. Zimmer, Altindisches Leben*, 80

**Hasti-pa**, ‘elephant-keeper,’ is mentioned as one of the victims at the Puruṣamedha (‘human sacrifice’) in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 11; Taittirīya Saṃhitā, iii. 4, 9, 1.

**Hasrā** (‘laughing woman’) in the Rigveda<sup>2</sup> denotes a courtesan according to Pischel.<sup>2</sup>

<sup>1</sup> i. 124, 7

<sup>2</sup> *Vedische Studien*, 1, 196, 308.

**Hāyana** denotes a ‘year,’ usually in compounds.<sup>1</sup> In the Kāthaka Saṃhitā<sup>2</sup> and the Śatapatha Brāhmaṇa<sup>3</sup> the term appears as a designation of a species of red rice. As an adjective in the sense of ‘lasting a year’ or ‘recurring every year,’ it is applied to fever in the Atharvaveda.<sup>4</sup>

<sup>1</sup> Av. viii. 2, 21; *śata-hāyana*, ‘a hundred years old,’ viii. 2, 8; 7, 22; *hāyanī*, xii. 1, 36 (probably corrupt).

i. 8, 10, 1, has instead *mahā-vrīhi*, ‘great rice’).

<sup>2</sup> xix. 39, 10.

<sup>2</sup> xv. 5.

*Cf. Schrader, Prehistoric Antiquities*, 301.

<sup>3</sup> v. 3, 3, 6 (the Taittirīya Saṃhitā,

**Hārikarnī-putra**, ‘son of a female descendant of Hari-karṇa,’ is the name of a teacher, a pupil of Bhāradvājī-putra, in the last Vāṇī (list of teachers) in the Mādhyamīdina recension of the Brhadāraṇyaka Upaniṣad (vi. 4, 30).

**Hāridrava** is the name of a yellow bird in the Rigveda,<sup>1</sup> perhaps the ‘yellow water-wagtail.’<sup>2</sup> Geldner<sup>3</sup> compares the Greek *χαραδρίος*.

<sup>1</sup> i. 50, 12; viii. 35, 7.

<sup>3</sup> *Rigveda, Glossar*, 213.

<sup>2</sup> Sāyana on Rv. i. 50, 12; Taittirīya Brāhmaṇa, iii. 7, 6, 2, treats it as the name of a plant (*cf. Zimmer, Altindisches Leben*, 62). But on Av. i. 22, 4, he takes it as *gopitanaka*, ‘wagtail.’

*Cf. Bloomfield, Hymns of the Atharvaveda*, 264, n. 1; 266; Whitney, Translation of the Atharvaveda, 23.

Hāridravika is the title of a work by Hāridravin mentioned in the Nirukta.<sup>1</sup>

<sup>1</sup> ix. 5. See Roth, *Nirukta*, viii; von Schroeder, *Maitrāyaṇī Saṃhitā*, I, xiii

Hāri-drumata, ‘descendant of Haridrumant,’ is the patronymic of a Gautama in the Chāndogya Upaniṣad (iv. 4, 3).

Hāliṅgava, ‘descendant of Haliṅgu,’ is the name of a teacher in the Śatapatha Brāhmaṇa (x. 4, 5, 1).

Hitā in the Brāhmaṇas<sup>1</sup> is the name of certain ‘veins.’ Cf. Hirā.

<sup>1</sup> Brhadāraṇyaka Upaniṣad, ii. 1, 21; iv. 2, 4; 3, 20, Kauśitaki Upaniṣad, iv. 19.

Hima, denoting ‘cold,’ ‘cold weather,’ is quite common in the Rigveda,<sup>1</sup> but less frequent later.<sup>2</sup> As ‘snow’ the word appears as a masculine in the Taittirīya Brāhmaṇa,<sup>3</sup> and often later as a neuter.<sup>4</sup> Cf. Hemanta.

<sup>1</sup> i. 116, 8; 119, 6; viii. 32, 26, etc.

<sup>2</sup> Av. vii. 18, 2; xiii. 1, 46, xix. 49, 5 (night as mother of coolness), etc.

<sup>3</sup> iii. 12, 7, 2.

<sup>4</sup> Saṅgīvīśa Brāhmaṇa, vi. 9, etc.  
Cf. Hillebrandt, *Vedische Mythologie*, 3, 192–195.

Himavant, ‘snowy,’ appears as an epithet of mountains in the Atharvaveda.<sup>1</sup> It is also used both there<sup>2</sup> and in the Rigveda,<sup>3</sup> as well as later,<sup>4</sup> as a noun. There seems no reason to deny that in all the passages the word refers vaguely to the mountains now called Himālaya, though it is possible that the name may include mountains not strictly in that system, like the Suleiman hills.<sup>5</sup> See also Müjavant and Trikakubh.

<sup>1</sup> xii. 1, 11.

<sup>2</sup> vi. 95, 3. See also iv. 9, 9, v. 4, 2. 8; 25, 7; vi. 24, 1 (where reference is made to the rivers of the Himālayas); xix. 39, 1.

<sup>3</sup> x. 121, 4.

<sup>4</sup> Taittirīya Saṃhitā, v. 5, 11, 1; Vājasaneyi Saṃhitā, xxiv. 30; xxv. 12; Aitareya Brāhmaṇa, viii. 14, 3 (the

Uttara Kurus and Uttara Madras live beyond it; perhaps in Kaśmīr), etc.

<sup>5</sup> Ludwig, Translation of the Rig-veda, 3, 198.

Cf. Zimmer, *Altindisches Leben*, 29; Weber, *Indische Studien*, 18, 12, who inclines to see a reminiscence of the Caucasus.

*Himā* denotes ‘winter’ in the combination a ‘hundred winters’ in the Rigveda<sup>1</sup> and elsewhere.<sup>2</sup>

<sup>1</sup> i. 64, 14; ii. 33, 2; v. 54, 15; | Samhitā, i. 6, 6, 3; Vājasaneyi Sam-

hitā, ii. 27.

<sup>2</sup> Av. ii. 28, 4; xii. 2, 28; Taittirīya

*Hiraṇin*, ‘rich in gold,’ is apparently an epithet of *Trasadasyu* in one verse of the Rigveda,<sup>1</sup> referring to the golden raiment or possessions of the king. Ludwig,<sup>2</sup> however, thinks the word is a proper name, possibly of *Trasadasyu*’s son.

<sup>1</sup> v. 53, 8.

<sup>2</sup> Translation of the Rigveda, 3, 155.

*Hiraṇina* is found in one passage of the Rigveda,<sup>1</sup> where Ludwig<sup>2</sup> takes the word as a name of *Sāṅda*. But it seems to be an adjectival form of *hiraṇin*, ‘golden.’

<sup>1</sup> vi. 63, 9.

<sup>2</sup> Translation of the Rigveda, 3, 158.

*Hiranya* in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘gold.’ It is hardly possible to exaggerate the value attached to gold by the Vedic Indians. The metal was, it is clear, won from the bed of rivers. Hence the Indus is called ‘golden’<sup>3</sup> and ‘of golden stream.’<sup>4</sup> Apparently the extraction of gold from the earth was known,<sup>5</sup> and washing for gold is also recorded.<sup>6</sup>

Gold is the object of the wishes of the Vedic singer,<sup>7</sup> and golden treasures (*hiranyāni*) are mentioned as given by patrons<sup>8</sup> along with cows and horses. Gold was used for ornaments for neck and breast (*Niṣka*), for ear-rings (*Karṇa-śobhana*), and even for cups.<sup>9</sup> Gold is always associated with the gods.<sup>10</sup>

<sup>1</sup> i. 43, 5; iii. 34, 9; iv. 10, 6; 17, 11, etc.

<sup>2</sup> Av. i. 9, 2; ii. 36, 7; v. 28, 6; vi. 38, 2, etc.

<sup>3</sup> Rv. x. 75, 8.

<sup>4</sup> Rv. vi. 61, 7; viii. 26, 18.

<sup>5</sup> Rv. i. 117, 5; Av. xii. 1, 6. 26. 44.

<sup>6</sup> Taittirīya Samhitā, vi. 1, 7, 1; Śatapatha Brāhmaṇa, ii. 1, 1, 5.

<sup>7</sup> Rv. vi. 47, 23; viii. 78, 9; Fischel and Geldner, *Vedische Studien*, i, xxiv.

<sup>8</sup> Cf also *Hiranyastūpa* as a proper name.

<sup>9</sup> Taittirīya Samhitā, v. 7, 1, 3; Taittirīya Brāhmaṇa, i. 3, 3, 7; Śatapatha Brāhmaṇa, v. 1, 2, 19; 5, 28.

<sup>10</sup> All that is connected with them is of gold; the horses of the sun are *hiranya - tvacas*, ‘gold - skinned’ (Av. xii. 2, 8), and so on.

In the plural Hiranya denotes 'ornaments of gold.'<sup>11</sup>

A gold currency was evidently beginning to be known in so far as definite weights of gold are mentioned: thus a weight, *aṣṭā-prūḍ*, occurs in the Saṃhitās,<sup>12</sup> and the golden śatamāna, 'weight of a hundred (Kṛṣṇalas)' is found in the same texts.<sup>13</sup> In several passages,<sup>14</sup> moreover, *hiranya* or *hiranyāni* may mean 'pieces of gold.'

Gold is described sometimes as *harita*,<sup>15</sup> 'yellowish,' sometimes as *rajata*,<sup>16</sup> 'whitish,' when probably 'silver' is alluded to. It was obtained from the ore by smelting.<sup>17</sup> Megasthenes<sup>18</sup> bears testimony to the richness in gold of India in his time.

<sup>11</sup> Rv. i. 122, 2; 162, 16; ii. 33, 9; v. 60, 4; Av. iv. 10, 6; Vājasaneyi Saṃhitā, xv. 50; xx. 37; also in the singular, Av. i. 35, 1; xviii. 4, 56.

<sup>12</sup> Taittiriya Saṃhitā, iii. 4, 1, 4; Kāṭhaka Saṃhitā, xi. 1; xiii. 10; von Schroeder, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 49, 164.

<sup>13</sup> Śatapatha Brāhmaṇa, v. 5, 5, 16; xii. 7, 2, 13; 9, 1, 4. Cf. xiii. 1, 1, 4; 2, 3, 2; 4, 1, 13; 2, 7. 13; xiv. 3, 1, 32; Taittiriya Saṃhitā, ii. 3, 11, 5; Kāṭhaka Saṃhitā, viii. 5; xxii. 8, Weber, *Indische Streifen*, i. 101. Geldner, *Vedische Studien*, i. 268, is inclined to think that a gold unit is alluded to in the vague phrases 'thousands,' etc., of the Rigveda. See viii. 1, 13; 65, 12; x. 95, 3, etc.

<sup>14</sup> Taittiriya Brāhmaṇa, i. 4, 7, 4;

iii. 8, 2, 2, Śatapatha Brāhmaṇa, xii. 7, 1, 7; xiii. 4, 1, 6, etc.

<sup>15</sup> Kāṭhaka Saṃhitā, x. 4; Śatapatha Brāhmaṇa, xii. 4, 4, 6; Śaṅgīvīśa Brāhmaṇa, ii. 9.

<sup>16</sup> Taittiriya Saṃhitā, i. 5, 1, 2; Śatapatha Brāhmaṇa, xii. 4, 4, 7, xiii. 4, 2, 10, etc.

<sup>17</sup> Śatapatha Brāhmaṇa, vi. 1, 3, 5. Cf. ii. 2, 3, 28; xii. 4, 3, 1; Pañcavimśa Brāhmaṇa, xvii. 6, 4 (*niy-ṭap*, 'heat'), Jaiminīya Brāhmaṇa, i. 10 (*Journal of the American Oriental Society*, 16, 234, ccxliii); Lātyāyana Śrauta Sūtra, iii. 1, 9, etc., Jaiminīya Upaniṣad Brāhmaṇa, iii. 34, 6.

<sup>18</sup> See Diodorus Siculus, ii. 36; Strabo, pp. 703, 711.

Cf. Zimmer, *Altindisches Leben*, 49-51; Macdonell, *Sanskrit Literature*, 151.

Hiranya-kaśipu in the Brāhmaṇas<sup>1</sup> denotes a 'golden seat,' probably one covered with cloth of gold.

<sup>1</sup> Taittiriya Brāhmaṇa, iii. 9, 20, 1; Aitareya Brāhmaṇa, vii. 18, 12. Cf. the word as an adjective with the sense of 'having a golden cloth,' Av. v. 7, 10.

Hiranya-kāra denotes a 'worker in gold' mentioned in the list of victims at the Puruṣamedha ('hūman sacrifice') in the Yajurveda.<sup>1</sup>

<sup>1</sup> Vājasaneyi Saṃhitā, xxx. 17; Taittiriya Brāhmaṇa, iii. 4, 14, 1.

Hiranya-dant ('gold-toothed') Vaida ('descendant of Veda') is the name of a teacher in the Aitareya Brāhmaṇa (iii. 6, 3) and the Aitareya Āraṇyaka (ii. 1, 5). The name presumably refers to the use of gold to stop the teeth; see Dant.

Hiranya-nābha is the name of a Kausalya or Kosala prince, whose horse sacrifice appears to be alluded to in the Śāṅkhā-yana Śrauta Sūtra (xvi. 9, 13). He is also referred to in the Praśna Upaniṣad (vi. 1), and may have been connected with Para Āṭhnāra. Cf. Hairanya-nābha.

Hiranya-stūpa is the name of a man in the Rigveda<sup>1</sup> and in the Śatapatha Brāhmaṇa.<sup>2</sup> He is called an Āṅgirasa in the Aitareya Brāhmaṇa,<sup>3</sup> which credits him with the authorship of a Rigvedic hymn.<sup>4</sup> The Anukramaṇī (Index) ascribes to him several other hymns.<sup>5</sup>

<sup>1</sup> x. 149, 5.

<sup>2</sup> i. 6, 4, 2.

<sup>3</sup> iii. 24, 11.

<sup>4</sup> i. 32.

<sup>5</sup> i. 31-35; ix. 4. 69. Cf. Ludwig, Translation of the Rigveda, 3, 104, 141.

Hiranya-hasta is in the Rigveda<sup>1</sup> the name of a son given by the Aśvins to Vadhrimati (who, as her name denotes, was the wife of a eunuch).

<sup>1</sup> i. 116, 13, 117, 24, vi. 62, 7; | Śyāva in x. 65, 12. Cf. Macdonell, x. 39, 7. He appears to be called | *Vedic Mythology*, p. 52.

Hirā in the Atharvaveda<sup>1</sup> denotes 'vein,' like Hitā.

<sup>1</sup> i. 17, 1; vii. 35, 2; Vājasaneyi Samhitā, xxv. 8. Cf. Weber, *Omina und Portenta*, 346.

Hṛtsv-āśaya Āllakeya is mentioned in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 40, 2) in the Varṇśa (list of teachers) as a pupil of Somaśuṣma Sātyayajñi Prācīnayogya.

Hṛdayāmaya, 'disease of the heart,' is mentioned in the Atharvaveda in connexion with Yakṣma<sup>1</sup> and with Balāsa.<sup>2</sup>

<sup>1</sup> v. 30, 9.

<sup>2</sup> vi. 14, 1; 127, 3.

Zimmer,<sup>3</sup> who thinks that Balāsa is consumption, connects the name with the later view of the medical Saṃhitās,<sup>4</sup> that love is one of the causes of the disease. But it would be more natural to see in it a disease affecting the heart.

<sup>3</sup> *Altindisches Leben*, 387.

<sup>4</sup> Wise, *Hindu System of Medicine*, 321, 322.

Hṛd-yota<sup>1</sup> (for Hṛd-dyota) and Hṛd-roga,<sup>2</sup> ‘heart disease,’ are mentioned in the Atharvaveda and the Rigveda respectively. Zimmer<sup>3</sup> identifies the disease in the Atharvaveda with Hṛdayāmaya, ‘consumption caused by love.’ In the Rigveda this is not at all likely: later in the medical Saṃhitās the word probably denotes *angina pectoris*.<sup>4</sup>

<sup>1</sup> Av. i. 22, 1. Cf vi. 24, 1.

<sup>2</sup> Rv. i. 50, 11.

<sup>3</sup> *Altindisches Leben*, 388.

<sup>4</sup> Wise, *Hindu System of Medicine*, 321.

Heman (used only in the locative singular) denotes ‘winter’ in the later Saṃhitās and the Brāhmaṇas.<sup>1</sup>

<sup>1</sup> Taittiriya Saṃhitā, ii. 6, 1, 1; Brāhmaṇa, i. 4, 10, 10; Śatapatha Kāthaka Saṃhitā, xxxvi. 6; Taittiriya Brāhmaṇa, i. 5, 4, 5; xi 2, 7, 32.

Hemanta, ‘winter,’ occurs only once in the Rigveda,<sup>1</sup> but often in the later texts.<sup>2</sup> Zimmer<sup>3</sup> is inclined to trace differences of climate in the Rigveda: he thinks that certain hymns,<sup>4</sup> which ignore winter and insist on the rains, indicate a different place and time of origin from those which refer to the snowy mountains.<sup>5</sup> It is, however, quite impossible to separate parts of the Rigveda on this basis. It is probable that that text owes its composition in the main to residents in the later Madhyadeśa; hence the references to cold and snow are rather a sign of local than of temporal differences. It is otherwise with the later expansion of the three into four seasons,

<sup>1</sup> x. 161, 4.

Śatapatha Brāhmaṇa, x. 4, 5, 2 etc.

<sup>2</sup> Av. vi. 55, 2; viii. 2, 22; xii.

<sup>3</sup> *Altindisches Leben*, 40.

1, 36; Taittiriya Saṃhitā, v. 7 2,

<sup>4</sup> Rv. vii. 103; x. 90.

4; Vājasaneyi Saṃhitā, xiii. 58,

<sup>5</sup> Rv. x. 68, 10; 121, 4 (both these Pañcavimśa Brāhmaṇa, xxi. 15, 2; Taittiriya Brāhmaṇa, i. 4, 10, 10; are not early hymns).

Pañcavimśa Brāhmaṇa, xxi. 15, 2;

Taittiriya Brāhmaṇa, i. 4, 10, 10;

which represents clearly the earlier advance of the Indians (see *Rtu*).

The Śatapatha Brāhmaṇa<sup>6</sup> describes winter as the time when the plants wither, the leaves fall from the trees, the birds fly low and retire more and more.

<sup>6</sup> i. 5, 4, 5.

*Haita-nāmana*, ‘descendant of Hitanāman,’ is the patronymic of a teacher apparently called Āḥṛta in the Maitrāyaṇī Samhitā,<sup>1</sup> though the verse is a strange one.

<sup>1</sup> iii. 4, 6. See Pāṇini, vi. 4, 170, Vārttika, and von Schroeder, Maitrāyaṇī Samhitā, 2, ix.

*Hairanya-nābha*, ‘descendant of Hiranyanābha,’ is the patronymic of Para Āṭṇāra, the Kosala king, in a Gāthā occurring in the Śatapatha Brāhmaṇa (xiii. 5, 4, 4).

Hotṛ is the name of one of the oldest and most important priests of the Vedic ritual, the counterpart of the Zaotar of the Avestan priesthood.<sup>1</sup> The word must be derived from *hu*, ‘sacrifice,’ as was held by Aurṇavābha;<sup>2</sup> this indicates a time when the Hotṛ was at once sacrificer (the later Adhvaryu) and singer. But the functions were already clearly divided in the Rigveda, where the Hotṛ’s chief duty was the recitation of the Sastras. He was also in the older period often the Purohita of the king, an office later filled by the Brahman priest.

<sup>1</sup> Rv. i. 1, 1; 14, 11; 139, 10, etc.; | <sup>2</sup> Nirukta. iv. 26. Cf. Oldenberg, Hotra, the ‘Hotṛ’s office,’ Rv. ii. 1, 2; | Religion des Vedā, 380 et seq.  
36, 1; 37, 1, etc.

*Hotraka* in the Aitareya Brāhmaṇa<sup>1</sup> denotes ‘assistant of the Hotṛ’ priest.

<sup>1</sup> ii. 36, 5; vi. 6, 2. In the Sūtras | to include all the priests except the it is variously used—sometimes in this | four chief priests (cf. Āśvalāyana Śrauta sense, sometimes more widely—so as | Sūtra, v. 6, 17).

Hyas in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes ‘yesterday’.

<sup>1</sup> viii. 66, 7; 99, 1; x. 55, 5

<sup>2</sup> Pañcavimśa Brāhmaṇa, xi. 9, 3.

Hrada in the Rigveda<sup>1</sup> and later<sup>2</sup> denotes a ‘lake’ or ‘pond.’

<sup>1</sup> i. 52, 7; iii. 36, 8; 45, 3; x. 43, 7, | viṇśa Brāhmaṇa, xxv. 10, 18, Śata-  
71, 7; 102, 4; 142, 8, etc. | patha Brāhmaṇa, iv. 1, 5, 12, 4, 5, 10,

<sup>2</sup> Av. iv. 15, 4, vi. 37, 2; Pañca- | xi. 5, 5, 8, etc.

Hrade-caksus in one passage of the Rigveda<sup>1</sup> is thought by Jackson<sup>2</sup> to mean ‘will of the wisp.’

<sup>1</sup> x. 95, 6

<sup>2</sup> *Proceedings of the American Oriental Society*, May, 1890, iv.

Hrasva Māṇḍūkeya (‘descendant of Maṇḍūka’) is the name of a teacher in the Aitareya Āraṇyaka.<sup>1</sup>

<sup>1</sup> iii. 1, 5; 2, 1. 6. Cf. Weber, | given from a personal characteristic,  
*Indische Studien*, 1, 391. The word | much as Sthavira is used.  
must be regarded as a proper name.

Hrāduni denotes ‘hail’ in the Rigveda<sup>1</sup> and later.<sup>2</sup>

<sup>1</sup> i. 32, 13; v. 54, 3.

<sup>2</sup> Taittirīya Saṃhitā, vii. 4, 13, 1;

Vājasaneyi Saṃhitā, xxii. 26; xxvi. 9,

etc.

Hrūdu is a word of unknown meaning applied to Takman in the Atharvaveda.<sup>1</sup> It is variously spelled in the manuscript as hruḍa, hūḍu, rūḍu, and so forth; the Paippalāda recension reads hrūḍu, ‘ram.’ Henry<sup>2</sup> has conjectured that the word is the equivalent of a proto-Semitic *harūḍu*, ‘gold’ (Assyrian *huraṣu* and Hebrew *harūṣ*), while Halévy<sup>3</sup> suggests that it may be the Greek *χλωρός*, ‘greenish-yellow’; but both conjectures are highly improbable.<sup>4</sup> Weber<sup>5</sup> thinks ‘cramp’ is meant.

<sup>1</sup> i. 25, 2, 3.

<sup>2</sup> *Journal Asiatique*, 9th series, 10, 513.

<sup>3</sup> *Ibid.*, 11, 320 *et seq.*

<sup>4</sup> Macdonell, *Journal of the Royal Asiatic Society*, 1907, 110f.

<sup>5</sup> *Indische Studien*, 4, 420.

Cf. Lanman on Whitney, Translation of the Atharvaveda, 26; Bloomfield, *Hymns of the Atharvaveda*, 273.

Hvaras in three passages of the Rigveda<sup>1</sup> denotes, according to Roth,<sup>2</sup> a part of the Soma sieve, perhaps the part through which the Soma juice flowed. But Geldner<sup>3</sup> thinks that in all these cases the sense is merely 'hindrance.'

<sup>1</sup> ix. 3, 2; 63, 4; 106, 13.

Hillebrandt, *Vedische Mythologie*, 1, 203.

<sup>2</sup> St. Petersburg Dictionary, s.v. 1;  
Zimmer, *Altindisches Leben*, 278, n.;

<sup>3</sup> *Vedische Studien*, 2, 20

## ADDENDA AND CORRIGENDA

**Aṅguli**, ‘finger-breadth,’ is mentioned as the ‘lowest measure’ in the Satapatha Brāhmaṇa.<sup>1</sup>

<sup>1</sup> x. 2, 1, 2. See Fleet, *Journal of the Royal Asiatic Society*, 1912, 231.

**Anas.**—In the Sūtras<sup>1</sup> mention is made of a part of the cart called Gadhā, which in Garbe’s<sup>2</sup> opinion means ‘roof.’

<sup>1</sup> Baudhāyana Śrauta Sūtra, xiii. 38; Āpastamba Śrauta Sūtra, xix. 26, 4. Cf. *tri-gadha*, *ibid.*, xix. 26, 2.

<sup>2</sup> Edition of Āpastamba, 3, 356.

**Araṇī** is the designation, in the Rigveda<sup>1</sup> and later,<sup>2</sup> of the two pieces of wood used in producing the sacrificial fire by friction. The upper (*uttarā*) and the lower (*adharā*) are distinguished.<sup>3</sup> The upper, in the form of a drill, is made of the hard wood of the *Aśvattha*,<sup>4</sup> the lower, in the form of a slab, of the soft wood of the *Śamī*.<sup>5</sup> The drill is twirled forcibly (*sahasā*)<sup>6</sup> backwards and forwards with the arms (*bāhu-bhyām*)<sup>7</sup> by means of cords (*raśanābhiḥ*).<sup>8</sup> The action doubtless resembled that by which butter is separated from milk in India

<sup>1</sup> i. 127, 4; 129, 5; iii. 29, 2; v. 9, 3; vii. 1, 1; x. 184, 3.

<sup>2</sup> Av. x. 8, 20; Satapatha Brāhmaṇa, iii. 1, 1, 11; iv. 6, 8, 3; xii. 4, 3, 3. 10; Kaṭha Upaniṣad, iv. 7; Śvetāśvatara Upaniṣad, i. 14. 15; Āśvalāyana Gṛhya Sūtra, iv. 6.

<sup>3</sup> Satapatha Brāhmaṇa, iii. 4, 1, 22; xi. 5, 1, 15; Kātyāyana Śrauta Sūtra, v. 1, 30, etc.

<sup>4</sup> Av. vi. 11, 1; Śatapatha Brāhmaṇa, xi. 5, 1, 13; Kātyāyana Śrauta Sūtra, iv. 7, 22.

<sup>5</sup> Av. vi. 11, 1; 30, 2. 3; Taittiriya Brāhmaṇa, i. 1, 3, 11 *et seq.*

<sup>6</sup> Rv. vi. 48, 5.

<sup>7</sup> Aitareya Brāhmaṇa, iii. 4, 7. Cf. Rv. x. 7, 5.

<sup>8</sup> Cf. Rv. x. 4, 6. See Macdonell, *Vedic Mythology*, p. 91.

at the present day, the same verb (*math*, ‘twirl,’ ‘churn’)<sup>9</sup> being used for both processes. This method of producing the sacrificial fire still survives in India. Specimens of the modern apparatus may be seen in the Indian Institute and in the Pitt-Rivers Museum at Oxford.

<sup>9</sup> Fire: Rv. vi. 15, 17; 48, 5, etc. | patha Brāhmaṇa, v. 3, 2, 6, Kātyāyana  
Butter: *dugdham mathitam ājyaṁ bhavati*, | Śrauta Sūtra, v. 8, 18.  
Taittirīya Saṃhitā, ii. 2, 10, 2, Śata-

**Aratni**, ‘cubit.’ According to the Śulvasūtra of Baudhāyana,<sup>1</sup> this measure is equal to 24 Āngulas or ‘finger-breadths.’ The Śatapatha Brāhmaṇa<sup>2</sup> also mentions 24 Āngulis or ‘finger-breadths’ as a measure, but without reference to the Aratni.<sup>3</sup>

<sup>1</sup> Fleet, *Journal of the Royal Asiatic Society*, 1912, 231, n. 2.

<sup>2</sup> x. 2, 1, 3.

<sup>3</sup> Cf. Eggeling, *Sacred Books of the East*, 43, 300, n. 3.

**Arka** (*Calotropis gigantea*) is often referred to in the Śatapatha Brāhmaṇa (ix. 1, 1, 4. 9; its leaf: *arka-paṇḍa*, 42; *arka-paṭaśa*, i. 2, 3, 12. 13).

**Ādhāna** denotes ‘bridle,’ and especially the ‘bit’ of the bridle in the Yajurveda Saṃhitās.<sup>1</sup>

<sup>1</sup> Taittirīya Saṃhitā, vi. 5, 9, 2. 3; | Saṃhitā, iv. 7, 4, Taittirīya Brāhmaṇa,  
Kāthaka Saṃhitā, xxviii. 9; Maitrāyaṇi | 1. 6, 3, 10.

**Itihāsa.**—The question of the nature of the Vedic Itihāsa has been further considered by Keith, *Journal of the Royal Asiatic Society*, 1911, 979-995; 1912, 429-438; and by Oldeberg, *Nachrichten der königlichen Gesellschaft der Wissenschaften zu Göttingen*, 1911, 441-468.

**Aikṣvāka.** For ‘Vāṛṣṇi’ read ‘Vārsṇa.’

**Kakṣa**, 1, 131, should be 2. **Kamsa**, coming before **Kakara**, 1, 130, and after **Kamsa**, ‘pot or vessel of metal,’ which should be 1. **Kamsa**.

**Kamboja.**—For these Iranian connexions, see Kuhn, *Avesta, Pehlvi and Ancient Persian Studies in Honour of the late Shams-ul-ulema Dastur Peshotanji Behramji Sanjana* (Strassburg und Leipzig, 1904), 213 et seq.; Grierson, *Journal of the Royal*

*Asiatic Society*, 1911, 801, 802; 1912, 255; G. K. Nariman, *ibid*, 255-257; Muir, *Sanskrit Texts*, 2<sup>2</sup>, 355, 356.

Kāṇḍā-viṣa, 1, 148, should be Kāndā-viṣa.

Kāṇvī-putra, 1, 147, should come after Kāṇvāyana.

Kumāra-hārita, 1, 172, should come after Kubhra, 1, 162.

Kumala-barhis, 1, 172, should be Kulmala-barhis.

Kuṣumbhaka, according to Egerton (*Journal of the American Oriental Society*, 31, 134), denotes 'poison-bag' in both passages of the Rigveda.

Kṛṣṇala, line 1 and note <sup>4</sup>, read 'seed' for 'berry.'

Kraivya.—For 'on the Parivakrā' read 'at Parivakrā.'

Krośa.—In note <sup>1</sup>, for 'about two miles' read '1½ miles.' See Fleet, *Journal of the Royal Asiatic Society*, 1912, 237.

Grāma.—The phrase Grāmin, 'possessing a village,' occurs often in the Taittirīya Samhitā (ii. 1, 3, 2; 6, 7; 2, 8, 1; 11, 1; 3, 3, 5; 9, 2), usually in connexion with various rites for acquiring a village. Since in these cases repeated mention is made of obtaining pre-eminence over Sajātas and Samānas, 'equals,' it is probable that allowance must also be made for the control over his fellow-villagers which an ambitious man could obtain (*e.g.*, by loans), and which might end by giving him the position of a great landlord, even without the intervention of the king.

Cāṇḍataka in the Śatapatha Brāhmaṇa (v. 2, 1, 8) and the Kātyāyana Śrauta Sūtra (xiv. 5, 3) denotes an undergarment worn by women.

Camū.—Oldenberg<sup>1</sup> considers that even in the dual the word denotes two vessels into which the Soma, often mixed with water in the Kośa and purified with the sieve, was poured, and that, in the plural, reference is made to these and other vessels into which the Soma was put at the various stages of the

<sup>1</sup> *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 62, 459-470.

process. Kalaśa similarly denoted either one (sing.) or several (plur.) of the vessels, the dual not being used, since the dual of Camū was reserved for the two vessels *par excellence*. In the later ritual the Camūs are replaced by the Drona-Kalaśa and the Pūtabhṛt, which was, however, assimilated in form and material (being made of clay, not of wood) to the Ādhāvanīya, the later name of the Kośa. The main difficulty of this theory is that it is hard to explain why Kalaśa never occurs in the dual. Geldner<sup>2</sup> falls back on the older view that in Camū (dual) the two boards of the Soma press are meant.

<sup>2</sup> *R̥gveda, Glossar*, 60.

Cāṇḍāla, 1, 258, should come after Cākṣuṣa.

Jābāla.—For ‘descendant of Jābāla’ read ‘descendant of Jābālā.’

Talava, 1, 302, should come after Tarya, 1, 301.

Drśadvatī.—The identification of this river with the Ghaggar (Macdonell, *History of Sanskrit Literature*, 142) seems to be wrong. It is almost certainly the modern Chitang (which is the correct spelling according to Raverty, *Journal of the Asiatic Society of Bengal*, 61, 422), or Chitrung (Oldham, *Journal of the Royal Asiatic Society*, 25, 58; cf. the sketch map opposite p. 49). See Sarasvatī, 2, 435, note <sup>4</sup>.

Devabhāga, is also mentioned in the Taittirīya Samhitā (vi. 6, 2, 2) as having ruined the Śrñjayas by an error in the sacrifice, and as a contemporary of Vāsiṣṭha Sātahavya.

Nakṣatra.—In note <sup>137</sup>, 1, 424, supply ‘of’ before ‘the criticisms made,’ and in the following lines read ‘Journal’ and ‘466.’

Niṣāda.—The Niṣādas, according to the Mahābhārata (iii. 10, 538), are situated beyond Vinaśana, the ‘place of disappearance’ of the Sarasvatī.

Nṛmedha.—For Sumedhas read Sumedha.

Pati, 1, 489, note 145, line 7, after ‘ritual’ delete ‘of.’

Parāvṛj, 1, 493, headline, for ‘49,’ read ‘493.’

Paṣṭhavāḥ in the later literature appears sometimes as Praṣṭhavāḥ: if Bloomfield's view<sup>1</sup> that Praṣṭi is from *pra* and *as*, 'be,' is correct, this may be the older form. Against this, however, is to be set the constant earlier tradition.<sup>2</sup> Macdonell<sup>3</sup> connects the word with *paṣṭhavāḥ*, 'carrying on the back.'

<sup>1</sup> *Journal of the American Oriental Society*, 29, 78 et seq.

<sup>2</sup> Wackernagel, *Altindische Grammatik*, I, 235

<sup>3</sup> *Vedic Grammar*, p. 48

Pratiṣṭhā.—For the succour of a fugitive offender may be compared the phrase in the Taittirīya Saṃhitā (vi. 5, 6, 3; 8, 4. 5), 'men do not deliver up even one deserving death(*vadhyā*) who has come to them for protection (*prapanna*).'*Cf.* Paridā.

Pravarta.—The sense of 'ear-ornament' is justified by Āpastamba Śrauta Sūtra, xix. 23, 11; 24, 10. *Cf.* Baudhāyana Śrauta Sūtra, xiii. 31.

Praṣṭi is considered by Bloomfield<sup>1</sup> to refer to a horse yoked in front to guide the team, a sense clearly occurring in some places, and to be derived from *pra* and *as*, 'be,' as in Upasti. The word is usually<sup>2</sup> considered to be connected with *parśu*, 'rib.'

<sup>1</sup> *Journal of the American Oriental Society*, 29, 78 et seq.

I, 230, 235; Macdonell, *Vedic Grammar*, p. 43.

<sup>2</sup> Wackernagel, *Altindische Grammatik*,

Balbūtha, 2, 64, should come after Balbaja, 2, 63.

Bāhika.—For the later traditions, see Muir, *Sanskrit Texts*, 2<sup>2</sup>, 482 et seq.; Grierson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 68, 73.

Brahmacarya.—The later rules are exhaustively given by Glaser, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 1 et seq.

Bhaṅga-śravas is the form of a man's name found in the Kāṭhaka Saṃhitā (xxxviii. 12) in the parallel to the passage of the Taittirīya Āraṇyaka (vi. 5, 2), which has Bhaṅgyaśravas.

Bhiṣaj, 2, 104, should be 1. Bhiṣaj.

**Matya**, ‘harrow’ or ‘roller,’ is found in the Brāhmaṇa portions of the Saṃhitās.<sup>1</sup> Sāyana<sup>2</sup> takes it as ‘manure.’

<sup>1</sup> Taittirīya Saṃhitā, vi. 6, 7, 4; | Brāhmaṇa, ii. 9, 2. Cf. *sumattisaru*  
Kāthaka Saṃhitā, xxix. 4; Pañcavimśa | above, i. 334.

<sup>2</sup> On Taittirīya Saṃhitā, *loc. cit.*

Māya, 2, 155, should be Māyā.

**Māsa**, 2, 157, note<sup>10</sup>, add: according to Taittirīya Saṃhitā, iii. 5, 1, 3, the new moon begins the month.

**Yuga**.—Tilak<sup>1</sup> has pressed this word into his theory of the reminiscence in the Vedas of an arctic home. He finds in it the sense of ‘month,’ interpreting the legend of Dīrghatamas (=the sun) as an allusion to the arctic summer of ten months, followed by a night of two, traces of which he thinks exist in the notices of the seasons. This theory is, however, most improbable, as is his explanation<sup>2</sup> of the Aitareya Brāhmaṇa<sup>3</sup> reference by the theory that it portrays the various stages of the life of the Āryans.

<sup>1</sup> *The Arctic Home in the Vedas*, 172-187 | <sup>2</sup> *Op. cit.*, 455.  
*Cf. Bloomfield, Journal of the American Oriental Society*, 30, 60. | <sup>3</sup> vii. 15.

**Yojana**.—From the attribution of thirty Yojanas to the dawn in the Rigveda,<sup>1</sup> Tilak<sup>2</sup> has argued that the dawns of the arctic regions in the interglacial period must be meant. But the reference is apparently to the thirty dawns of the thirty days which constitute the Vedic month. See Māsa.

<sup>1</sup> i. 123, 8. Cf. vi. 59, 6, and the thirty dawns of Taittirīya Saṃhitā, iv. 3, II, 1. | <sup>2</sup> *The Arctic Home in the Vedas*, 103-107.

**Rakṣas** in the early Vedic literature normally refers to demons, and is only metaphorically<sup>1</sup> applied to human foes. No definite tribe is meant.<sup>2</sup>

<sup>1</sup> Rv. iii. 30, 15-17; vii. 104, 1. 2; Muir, *Sanskrit Texts*, 2<sup>2</sup>, 389 *et seq.*

<sup>2</sup> Cf. Grierson, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 68. | Similarly Piśācas are not a tribe in Vedic literature, whatever they may be later.

**Rājasūya**.—Read ‘victor’ for ‘victim’ in line 12.

**Lāhyāyana**, 2, 232, should be Lāhyāyani, and the reference, iii. 3, I, 2.

1. Varṣā-hū, ‘frog’ (‘calling in the rains’), is one of the victims at the Aśvamedha (‘horse sacrifice’) in the Vājasaneyi Saṃhitā (xxiv. 38).

2. Varṣā-hū (‘produced in the rains’) is the name<sup>1</sup> of a plant (*Boerharvia procumbens*) in the Taittirīya Saṃhitā (iii. 4, 10, 3).

1 The form seems to show *h* for *bh*, as in other cases given by Wackernagel, *Altindische Grammatik*, I, 217b; *varṣā-* | *bhū* actually occurs in the same sense in post-Vedic Sanskrit.

Vaśā is frequently qualified by *anūbandhyā*<sup>1</sup> (‘to be bound for slaughtering’); the economy of killing a barren cow probably tended to produce the sense of ‘barren’ in the word.

1 E.g., Taittirīya Saṃhitā, ii. 2, 9, 7; Kāṭhaka Saṃhitā, x. 1.

Vāc.—Grierson, in his discussion<sup>1</sup> of the Paiśācī speech, holds that the passage cited as the speech of the Asuras in the Śatapatha Brāhmaṇa, *he 'lavo* (= *he 'rayah*),<sup>2</sup> can be regarded as in Paiśācī just as much as in Māgadhi, since the change of *r* to *l*, and of *y* to *v*, is found in Paiśācī also. Sten Konow,<sup>2</sup> however, considers that Paiśācī was the speech used in the Vindhya region. It would be unwise, as a matter of fact, to lay stress on the phrase *he 'lavo*, because both the reading and the sense are by no means certain.<sup>3</sup> But it should be noted that the easterners and the Asuras are elsewhere in the Śatapatha Brāhmaṇa<sup>4</sup> connected: this tells against Dr. Grierson’s view.

1 *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 66, 66, n. 1.

2 *Op. cit.*, 64, 104 et seq.

3 It should be noted that the phrase cannot be genuine Prākṛit as it stands, for that would not give us *he 'lavo* *he 'lavah*.

4 xiii. 8, 1, 5. Probably the view of

the earlier part of the Śatapatha Brāhmaṇa (iii. 2, 1, 23) would be the same, since its reputed author, Vājñavalkya, is connected in tradition with the East. Dr. Grierson’s argument would have been stronger had the reference occurred in one of the Śāṅḍilya books

Vātāvata and Vātāvant, 2, 284, should be read for Vātavata and Vātavant.

Vāsas.—In the Taittirīya Saṃhitā (ii. 2, 11, 4) *upādhāyya-pūrvaya*, as an epithet of Vāsas, appears to denote ‘fringed (*citrānta*) according to Āpastamba Śrauta Sūtra, xix. 20, 2.

Viśāṇakā, 2, 313, headline, for ‘31,’ read ‘313.’

*Vehat* occurs in conjunction with *Vaśā* in the Kāthaka Saṃhitā (xxxviii. 10), the Maitrāyaṇī Saṃhitā (iii. 11, 11), the Vājasaneyī Saṃhitā (xxi. 21), and the Taittirīya Brāhmaṇa (ii. 6, 18, 4).

*Vairina*, 2, 318, should be *Vīraṇa*.

*Vyat*, 1, 523, should be *Vyant*.

*Śamyā* in the Brāhmaṇas<sup>1</sup> frequently denotes the wooden support on which the lower of the two millstones (*Drṣad*) is placed.

<sup>1</sup> Taittirīya Brāhmaṇa, 1. 6, 1, 1; Sūtra, i. 7; Āpastamba Śrauta Sūtra, Satapatha Brāhmaṇa, i 1, 1, 22, 2, 1, xviii. 8, 12, etc.  
16, v. 2, 3, 2; Baudhāyana Śrauta

*Śyāmaiajayanta*, 1, 185, should be *Śyāmasujayanta*.

*Śruṣṭi* (more correctly *Śnuṣṭi*) Āṅgirasa, 2, 397, should come on p. 403, before *Śruṣṭigu*; and *Sukurīra* before *Sukeśin*, 2, 453.

*Samvatsara*.—Tilak<sup>1</sup> argues that the Rigveda<sup>2</sup> and the Atharvaveda<sup>3</sup> contain signs of a dating by season and day, but neither of the passages adduced by him is at all probably so taken.

<sup>1</sup> *The Arctic Home in the Vedas*, 280-288.

<sup>2</sup> ii. 12, 11 (*catvārimśyām śaradi*).

<sup>3</sup> xii. 3, 34 (*sastyām śaratsu*; the plural, Tilak thinks, denotes 'every year').

*Sāyakāyana*, 1, 155, *Sobhari*, 1, 261, *Saukarāyana*, 1, 155, should be read for *Sāyakāyana*, *Sobhari*, and *Saukarāyana* respectively.

Several misprints are due to the loss of diacritical marks: thus for *Ajya* read *Ājya*, 2, 20; for *Arcatka*, *Ārcatka*, 2, 357; for *Artava*, *Ārtava*, 1, 63; for *Apayā*, *Āpayā*, 1, 218; for *Amikṣā*, *Āmikṣā*, 1, 250; for *Aśumga*, *Āśumga*, 2, 387; for *Asandī*, *Āsandī*, 2, 383; for *Dirghatamas*, *Dīrghatamas*, 1, 366; for *Satapatha*, *Śatapatha*, 1, 18, 34, 55, 67, 111, 119, 157, 242, 291, 371, 463, 516, 523; 2, 24, 80, 220, 221, 358, 362, 433; for *Srauta*, *Śrauta*, 1, 18, 55, 281, 282, 373; 2, 34, 71, 281, 301; for *Sāṅkhāyana*, *Śāṅkhāyana*, 1, 257, 281, 400, 469; 2, 34, 87, 281, 383; for *Sātyāyanaka*, *Śātyāyanaka*, 1, 407; for *Sāvasāyana*, *Śāvasāyana*, 2, 376.

# I. SANSKRIT INDEX

*When a word is given without a meaning, it is either clearly a patronymic or of doubtful signification.*

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